

## IN THE HEART OF SAVAGEDOM

Lantern slides by Eva Stuart-Watt (re written by Margaret Stuart-Watt)

No 1: Title

32: Photo of Stuart Watt

23: Photo of Rachael Watt

My grandfather, Stuart, was converted at the age of 19 years and he converted Rachel when she was 16 years of age (7<sup>th</sup> Sept 1874).

His attention was turned to the Mission Field shortly after conversion, but his parents disapproved of his going to a foreign land, so there was a postponement.

Five years after they were married and the decision was made for Missionary Work, and passing the usual examinations they were accepted by the CMS and appointed to East Africa. Their journey and work for God forms an interesting story which I have copied these pictures onto the CD taken from the Lantern Slides produced by my Aunt Eva.

In 1885 preparation was soon made for reaching the East African coast with an outfit suitable for the interior of that tropical region was obtained including all camping requisites.

After 7 weeks of rough seas, they arrived at the island of Zanzibar. Here they collected porters for the preparation to form a caravan. Lots of work for everything had to be weighed and adjusted to amounts of 60pds for the porters to carry on their heads. To this is added the man's own food, 'Posho' which consists of grains or beans, a rifle and ammunition. This added another 30pds to each man's burden. No caravan would proceed into the interior without rifles, as the porters are afraid of the spear-armed warriors of the jungle. Very few of the Swahili coast men can handle a rifle, but the possession of one helped their courage and having a weapon is often sufficient to prevent savage tribes from attacking.

Just before departing for the mainland, very sad news reached them about James Hannington, (No 4) the first Bishop of East Africa. A few months previously had left the coast for the interior with high hopes and glowing expectations. Before reaching Lake Victoria he was treacherously murdered with 40 of his porters. The news might have caused them to hesitate, but it only made them more eager to hasten to the interior with the saving good news.

The following morning at dawn, they sent the porters with all their goods and equipment in two Arab boats. The headman was instructed to camp at the small village of Saadani (No 5) on the mainland. They would follow later. Arriving at sunset they praised God for the privilege of being there.

Here is a picture of a Baobab Tree (No 6), under which they camped. An Arab chief provided food consisting of 40 boiled eggs, 3 roast fowls, a vessel of new mild, a pot of boiled rice and a basket of mangoes. He also offered the use of a small grass hut which they could use over night. They had many problems sleeping, with mosquitoes enjoying their British blood; also rats were running to and fro in the darkness. The night was broken by unearthly sounds of forest beasts. So their first night was none

too pleasant. In the early dawn the porters were aroused, allotted their loads and they were on their way into the interior of Kenya.

A caravan (No 7) passing through this wild country is an interesting sight. Led by the head man, the porters travel in single file, following the native tracks which are only 12 inches wide. Generally these tracks are made by wild animals and go in different directions. In the rainy seasons they become mere ruts, full of running water, which made travelling very tedious.

Six days from the coast it was necessary for them to pitch a tent close to a small lake, and here Stuart Brown Watt their small son, had a severe attack of dysentery and fever. Next day he was much worse. They quickly endeavoured to reach higher land and arrived at Semagombe and then camped there. Rachel wrote, 'the face of our dear little son looked pale and weak. His cot was beside my bed in the tent, and I lay down beside him, moistening his lips occasionally with the muddy water which we had with some difficulty obtaining. At last he seemed to fall into a state of perfect rest and being fatigued, I too, soon became unconscious in sleep. About an hour afterwards I awoke, at 2am. I thought it strange that all was so still. Reaching out my hand, I was terrified to find how cold the body of my son was. I immediately sprang out of bed and lifted him with trembling hands and found that he was dying. Already unconscious and in a few minutes his spirit passed away to God who gave him to us.'

The camp was in the forest surrounded by superstitious natives who would not have a white man buried in their country fearing it might bring a plague. So it was necessary to keep the death of the child unknown. Stuart emptied one of the iron cases and with an aching heart Rachel lined it with a sheet and laid her son's earthly remains. Two porters were instructed to secretly dig a grave in the forest and baby Stuart coffin was placed underneath the shelter of a large euphorbia tree (No 8). So you can understand their feeling on that night in Kenya, when they had to bury their son in the jungle.

Now it will be demonstrated some of the difficulties of travelling through this unexplored country of East Africa.

Stuart on a donkey leading the caravan (No 9) Bush was dense and excluded the sun's rays. They had to navigate over logs and under giant creepers through dry river beds, gullies and up hills – cutting the way with tomahawks.

Reaching Kiboko River (No 10) they saw the first time crocodiles basking in the sun. They were 25ft. long. When the natives were getting water they had to be careful.

Crocodile and Hippo slide (No 11) Stuart found a nest of crocodile eggs being hatched by the sun.

Porters resting in a Native Village (No 12) Food here is secured by barter of beads and blue and white Indian calico. 2 yards of material and 10 strings of beads was given to each man per day. Stuart in resting time preached to the natives, telling the old, old story. A present of a big fat-tailed sheep was given in exchange of beads and material. It was mentioned re exchanging wives but Stuart told them what the bible teaches re one wife. Eventually they reached Viangi and after making friends with the chief, N'Gunda they decided to stay. It was a healthy site with flowing streams and good water.

A mission station was started and the framework shown (No 13) whilst building they were stricken with fever. They were living in a tent 10 x 8ft with leopards and lions sometimes poking their nose under the tent. Fowls were taken by leopards and devoured. Stuart fired a rifle and had to trail the blood in the morning to finish the animal off.

The natives were impressed with the building made of mere wattle and clay from numerous hills of white ants. The roof was thatched with layers of grasses and secured on either side of the ridge-pole by wattles and fibrous bark. The finished building is shown in slide (No 14).

People of this district:

Musical maiden (No 15), holding a gourd. This is a one stringed instrument, to touch different parts to regulate volume of sound and vary notes.

Young Mashers (No 16) decorated with ornaments and red –ochre and castor oil.

Boys with bows and arrows amuse themselves shooting rats which they roast and eat.

Young women (No 17) decorated. When given a garment to cover nakedness they threw it into the wind.

Only Women were on Guard (No 18). The Arab Slave hunters, generally entered Africa on the pretence of legitimate ivory trading, but they always combined it with traffic of bodies of men and women. Usually they preyed on weak tribes when most of the fighting men were away raiding other villages or hunting for game, leaving only the women on guard. They creep through the undergrowth and spring suddenly on the doomed village. They set fire to the grass huts and discharge their rifles to confuse and cause terror. The poor helpless natives rush out to find themselves surrounded. They are captured and chained together. They shoot any one who defends themselves. On the journey to the coast many through illness and exhaustion are left behind – cast into the jungle without food or water to become prey of wild beasts. A Slave Raid (No 19). Stuart while travelling did delivered and cared for these outcasts.

Leopards were plentiful and they had troubled with these animals. They had carried away two young heifers within 50yds of the mission station in broad day light. So persistent did the leopards become, Stuart found it necessary to set a trap. The porters build a hut with heavy trees and a strong cage with a goat in it was used as bait. A large steel trap was secured by a chain to a nearby tree. This was covered with dry grass and leaves. In the morning just a dawn a noise was heard and Stuart ran out with a rifle. He found a huge leopard with his head projecting out of the hut. It gave a terrific roar and made to spring to reach Stuart, who instantly fired his rifle through the heart. The force of the animal's leap broke links in the chain, so if he had not shot the leopard dead, it would have torn him to pieces.

The leopard (No 20) is a photo of the dead animal taken after by Stuart.

One of the donkeys brought from the coast often escaped from his stable – with the result that a lion came and took it off to the jungle as a feast. So there were many dangers around them, Also danger from the savage natives who they were working with.

After some time, health and strength made a return to England necessary. They set out for the coast and on the way paying a visit to the lonely grave of the son in the wilds. Fever again attacked and it took a while before they could embark for their journey. They journeyed to Australia after some time and health was restored in a home at Chatswood. Due to their quick recovery, the desire to return to their mission, made them return to England again to obtain another outfit.

Stuart now felt he wanted to go to another unexplored part of Kenya to set up a mission station. All the children had special chairs made to carry the younger ones and Rachel – George, my father, was only a baby. Group photo (No 21).

Going overland to Naples, they sailed down past Stromboli, through the Suez Canal into the Red Sea, landing at Mombasa (No 22).

No European government had yet entered this country, only the Imperial British Africa Co. They had two forts, one at Machakos and the other at Dagoreti. These authorities wrote to Stuart warning of the danger he was undertaking. He was sure it was God's will so still went ahead with his plan.

Single File Caravan (No 23) was arranged again and in due course was ready and loads were raised on to 120 heads of the porters. In single file they were ready to proceed again into the interior. Rachel was the first white woman to enter this part of Africa. The sight of the long caravan with a white women and children in it were quite a sight to all whom they met. The caravan was a ¼ mile long, yet by evening it was 2 miles long with weary porters straggling.

Here are some incidents of the journey. Under great hardship they crossed the Taru desert, there was great difficulty obtaining water until the Voi River was reached. Here they camped to rest for several days (No 24) Stuart held a service in the Swahili language. A little way from here there was a very providential escape from the dreaded Masai. The Masai (No 25) are the most bloodthirsty and warlike tribe in that region. The caravan was halted to make tea and the delay was the saving grace, as the Masai crossed the track before they reached it. If they had not stopped the feeble caravan would have been wiped out by a force of thousand strong bloodthirsty warriors.

After a few days of the march, they supply of grain was low with the porters and they were anxious for the Bwana (master) to shoot some meat for them. After arriving in camp Stuart took a couple of men to shoot something for their food. A man returned with a beaming face bearing the news that Bwana had shot a Zebra (No 26). A dozen men were asked to come to carrying the meat back to camp. They rushed off with gleaming knives and returned with loads of tender zebra flesh to the rejoicing camp. The caravan porters are usually frolicsome and bright when their day's work is done, but on this evening they excelled themselves. There was a great feast and fires that night. All the zebra meat completely disappeared.

They arrived at the British East African fort at Machakos, attitude 5,000ft and 40miles from the coast. They were welcomed by Mr. John Ainsworth who commanded the fortified position. He had a number of native coast soldiers drawn up with fixed bayonets in honour of the first white lady to enter that region of Africa. He kindly entertained and made them comfortable.

They met a Mr. Scott Elliott, a scientist, who had proceeded this far, but considered it too perilous to go further. It was decided to join forces to proceed making a result of 200 strong. The first day out, Rachael was walking along with her little daughter (Eva), encouraging the tired porters when they had a startling experience. In the jungle looking at the varied scenery, they became separate from the caravan, when suddenly came face to face with a huge lion and lioness (No 27) on the path they were following. With sheer terror Rachel was fixed to the spot. Stuart was out of sight so there was no one to protect their lives. Seeing the probability of her child being devoured, she prayed to God what to do. A policemen's whistle was carried to warn of any danger. Rachel blew a blast and to her relief the two lions ceased to approach and turned away. At the warning whistle, Stuart rushed back with his rifle and only just caught a glimpse of the two lions as they passed on the further side of the gully.

Eventually the second fort which had been erected was reached and the caravan approached Mr. Hall came out to greet them. Once more the soldiers were drawn up with fixed bayonets to honour them as they passed into the fort.

Here Mr. Hall was very opposed to the idea of opening up missionary work in this country, on the grounds that they all would be slaughtered. He added that no white man had up to that time been able to penetrate the country even with an armed force. Stuart had such faith in God that he believed he would be able to accomplish this mission. After considerable scouting he found a region where there was evidence of a teeming population. Stuart sent a message to the chief saying he had come to the country to tell the people some good news that God had revealed through His Son. Further that if agreeable, the white man would come and settle in his country. Next morning two oiled and painted warriors appeared, saying they were sons of the great chief, Watito. After palaver with them they went off to their father. The next day there appeared into camp a band of red-ochred warriors, with an effect on the porters who imagined they were going to attack.

Stuart left the camp with a few men and marched for about 4 hours with them and then entered a large clearing. It was an amazing sight with the whole landscape was swarming with armed natives those spears glistened with unusual brightness in the blazing noonday. The scene was magnificent and awe-inspiring. What did it all mean? The head man said, 'Master we shall all die, what will happen, we are ready to drop with fear.' Stuart replied, 'tell everyone to have his rifle ready, but not to fire without my orders, for the firing of on shot would danger the whole caravan'

As they proceeded the natives behind closed in and they were encompassed with them. When reaching the top of a hill, a large-framed, lean and lanky man of about 50 years stepped out to meet Stuart. (No 28). As he drew near, he kept spitting on Stuart, which is a sign of honour and distinction. Stuart shook hands with him, saying 'Kuhoro' to which he replied, 'Kuhoro, Mwega' and indicated for them to sit down. Permission was granted to pitch his tent where it was chosen on the height commanding the district. The chief gave the order for the mass of inquisitive warriors to fall back, which occurred with a sway by some mighty impulse.

Stuart and the chief conversed for several hours with Stuart telling of his wonderful things which he had travelled so far to tell him. Before parting the chief said, 'as it was the first white man he or his people had ever seen and they met without fighting, he desired to make blood brotherhood on the following day'. He then gave orders for his warriors to go to their village, and he departed for his, which was a ½ hr. march.

Next morning an immense crowd gathered some hours after sunrise and soon the chief made his appearance still the spitting process went on. Then in a little time the ceremony of blood-brotherhood commenced.

Stuart presented a large sheep which one of his men had killed. A piece each of loin, liver and heart was put on the fire to roast. The chief and Stuart sat down face to face. The headman and an interpreter stood by Stuart's chair and several elders of the tribe stood around the chief. The man who had been set apart to officiate in the ceremony then brought each piece of flesh from the fire and cut it in two. With a piece of iron used for shaving, he made an incision in both Stuart's and the Chief's breasts. The blood flowed freely and a piece of each kind of meat was dipped in the blood of both and then fed to the other. As they partook of the meat, the announcement was made that the great Muzungu (white son) who had come to this country with a message, and the Chief Watito were blood brothers. (No 29). The oath was if one approached the other, with murderous intent, he would fall in his own blood. Also that if the people of one were to attempt to kill those of the other, they themselves would not live.

A site was selected and then a visit paid to the chief's village, where one of the porters was standing in the entrance. (No 30). Stuart then told the chief that he would go and bring his wife and children. The chief said, 'tell the Muzungu that if he goes away from me now, I shall never see him again.' He sent his eldest son so that if they returned, he could lead the way. The old chief's prophecy was fulfilled for the Muzungu never saw the great chief Watito again.

Stuart discovered a situation at a place called 'Ngelani which was considered in every way desirable, owing to the numbers of natives which swarmed among the hills. These, however were suspicious and hostile. Whilst he was examining the water supply, they raised their war cry with the result that nude and active warriors congregated in mobs among the hills above, armed with bows and poisoned arrows. Stuart returned with the welcome news he had found a permanent place and with a glad heart they struck camp. The day after they had pitched their tents the warriors came in threatening numbers saying they were not welcome and would kill if they tried to build there. Also they tried to poison the water supply – it failed as it was a good spring, so their design was ineffectual. With the determination shown, the chief of the village sent word that he desired to be blood brothers with Stuart. He agreed, thinking that it would be conducive to peace and the safety of their lives. Once this was completed, they set out to build a home and a meeting place.

Three months of strenuous labour the buildings were completed. There was perplexing difficulties with the native tribes and also wild animals but at long last a joyful experience came to pass from tents to a permanent home. (No 31). The building had earthen floor and the roof thatched with grass. Iron bars acted as windows and packing cases for shutters and doors. The interior of the home (No 32)

Now they were settled the porters were sent back to the coast and the family were left absolutely alone with the wild savage tribes of the hills. Many times more attempts were made to destroy them and clear them out. Each time a diplomatic palaver was held with Stuart's new blood-brother chief. Soon as Stuart was able he commenced to gather a few natives together to converse and gradually was able to talk to them in large numbers (No 33). The natives had a great curiosity of them being white and scarcely a day passed without dozens of people came to view and listen to the white man and his family. One girl had very long fair hair and this amused them greatly saying 'look! hair is like a Gnu's tail.

The natives were also frightened of European things that were around their mission. Rachel told them about the music from a small portable organ. A large number of women watched the unpacking with considerable interest yet when Rachel played the first notes the natives fled, terror-stricken and disappeared like magic. They thought there was a spirit of some kind inside.

Out of the box the organ was carried in and some wheels, Stuart constructed a go-cart to carry two of the children. The natives also took off when seeing this travelling around, and as before wondered what magic was this.

Some natives were very interested in what we did, yet others were the opposite. They stole cattle and still tried to poison the water. Stuart was providential forewarned. A native man, who was cunning and acute from the tribe, was sent to seek employment with them at the mission, so he might observe all their movements. They rejoiced to see this man coming but did not know the secret purpose why he was sent. Every opportunity they spoke to him of the love of God to all mankind. This man followed all they did to start with, yet eventually became attached to the family. He revealed the plot the native had against us and all they were planning. So by the grace of God, Stuart was enabled to frustrate their fateful designs. After a while the natives realised that their spy had turned traitor and went away to another part of the country.

The perils were very severe at times still. One evening a vast multitude of warriors was trying to wipe out all white man. These came from another district led by a very savage warrior named Mwana Muka. He had told his warriors that he had made medicine to overcome the powers of the white man and his bullets could not harm them. By sundown large numbers, dressed in full war-paint and fully armed, had reached the neighbouring hills, where they could then attack the mission station. Because of the danger, the children laid down to rest in their clothing and boots, ready to escape into the jungle from the warriors and flames from a burning building. The chief had planned his fighting men would carry lighted brands which they were to fling on the grass-thatched roofs, which others attacked with weapons.

Mr. Ainsworth from the Machakos fort had offered an armed escort to take them there, yet Stuart and Rachel asked God to deliver them from the situation and arranged to meet the enemy as best they could. So they waited for the arrival of the danger.

No sooner had the red ball of the sun sunk in the west, huge clouds came rolling up with vivid flashes of chain lightning gleamed across the inky heavens, followed by peals of rattling thunder. Then the greatest downpour of rain the white people had

ever seen in the country came down with the heavens let loose in a wonderful manner. The two quiet streams wound their way on either side of the evaluation, where their station was, became raging torrents which raced down the hillside. Nothing unnerves and prostrates the naked native savage more rapidly than rain. They were afraid of the torrents also their sinewy bow strings were rendered useless and would not be able to fire an arrow. The thatched roof was saturated and would not catch on fire. Also by holding to our post, Stuart had by staying, escaped any danger and from the storm too. Just as the morning was about to dawn, they went to lie down then soon heard the retreat of Mwana Muka's valiant force. With this unsuccessful effort, the natives went back to steal their cattle.

A small fort was established manned by trained soldiers near the mission. But the Akamba, soon after their unsuccessful attack on their mission, surrounded this outpost, capturing and murdering the soldiers and taking possession of their rifles and ammunition.

The warriors were highly elated with success and proceeded to muster forces in our vicinity. Once more in high danger of death, yet Stuart realised that God had protected and delivered them as if it was in His glory. Mr. Ainsworth heard of the dangerous position and sent a band of 30 armed soldiers to carry them to safety. They came with an official letter warning of their danger. It was apparent to Stuart that if they identified with the fort, the natives would come to the conclusion that they were allied with the government. This would make them prejudiced against Stuart's message and made his mission harder. Also their mission station would be burned and they could not return.

That night was a time of inexpressible suspense. Every possible preparation was made to combat the attack and show a momentary show of resistance. Now it was time to knell in prayer for deliverance. While praying they heard an unearthly exploding sound overhead. Spring to the door to see - they discovered the heavens ablaze with light. Then the sight of a white-hot meteorite (No 34) shooting across the heavens right over the mission station was evident. The great fiery ball whizzed through the atmosphere, lighting up the place like it was day and leaving behind it a great trail of fire as it disappeared, striking a mountain 30 miles distant.

The huge meteorite had swept directly over the heads of the armed multitude of warriors, who were struck with terror and mortal dread that they fled panic-stricken back to their villages in the hills.

This marvellous deliverance wrought by God, by the timely fall of the meteorite, made a quite a change in the attitude of the natives towards the mission. This was the last attack they made as they attributed the fiery being to Stuart's power and decided to listen to what he had to say. So his work was able to progress at the mission station. A second blood brother to Stuart occurred (No 35).

The natives were not altogether without a religion. They believe in a Supreme Being, whom they call 'Ngai' to whom they attribute all that is good, and a devil is responsible for all that is evil. After listening to Stuart's news of the gospel, it spread far and wide and men came sometimes miles to know what this book says on various subjects.

The Masai raided the villages of the Akamba and they wanted to know what the good book said about this matter. Stuart told them 'whatever a man sow, that shall he reap'. You have raided the Masai, so think it not strange that they will come and raid your village. The book says 'Let him that stole, steal now more' so be content with the increase that God may give you.

Another occasion a fierce warrior came with a terrible story of his three wives running away to another man in a distant tribe and wanted to know what the book said. That one wife was what God wanted a man to have. He hung his head for a minute and then looked up and he asked for a doll one of the children had been carrying about. When the natives first saw this, they fled, so he asked could he have the doll for a few days to get his one wife back. He returned in three days with a beaming face saying he had his wife back. He explained that he went to the place where his wife was and abruptly exposed the 'baby doll' with the result the natives fled into the forest in terror, but his wife had seen this doll before was not frightened and he was able to capture her back so now had only one wife.

The rest of the slides show life around the mission station and the people within:

Mission church with natives outside (No 36)

Group of native men of all ages listening (No 37)

Some more listeners (No 38)

Itinerating, you will see Rachel and daughter in a small caravan of natives as they used to travel from district to district. (No 39 and 40)

Sometimes they would be away for some days and camped. (No 41)

A group of men in a neighbouring village they used to visit (No 42)

In later days they used a bullock cart for travelling (No 43)

A group of Akamba Students – learning something better than striking terror and having wars (No 44)

Scenery close to Ngelani:

The Athi River (No 45) is dotted with waterfalls (No 46, No 47)

Cascades (No 48)

The country is hilly and mountainous and in some places very rocky

Stuart seated in this rocky scene (No 49)

Stuart planted an orchard, which became the wonders of that part of Africa and been mentioned by scientists and travellers through the region.

Rachel and Stanley under Fig Tree (No 50)

Further view showing how the fruit trees grew (No 51)

Everything had to be done themselves – Rachel mending boots when Stuart was away at the coast. (No 52)

Stanley and his native nurse (Mietha) (No 53)

Some native customs and pictures taken:

Native villages are well hidden in secluded places and from raiding tribes (No 54)

Here you see a hut and a woman preparing a skin of an animal. These are the principal article of attire, as well as shields and other things. (No 55)

This is a mode of carrying a baby, a piece of leather with a strap across the forehead.

The women do gardening, milking, cooking or various things and the child is quite unconcerned. (No 56)

Girls with gourds, which are very useful articles used to carry water or milk. It is a species of marrow scraped out and become very hard and hold anything. They bury them to ripen. (No 57)

Woman loaded with wood. Everything is carried with the leather strap across the forehead. It falls to the women to do this class of work (No 58)

Ornaments and dress of the women (No 59)

Masai woman (No 60) and a Masai (dandy) man (No 61)

Women with decorations, these are barter goods from white man, of brass or copper wire also worn around arms and legs and thousand of beads around the waist (No62)

Fashionable Ladies (No 63)

Old woman passing church (No 64)

Group of Warriors – various decorations (No 65)

Old man – probably over 80 years (No 66)

Mgogo Warrior – in full war paint (No 67)

Typical young men looking out for wives (No 68)

Masai seeking work (No 69)

A young man is shown with a stone in his ear. (No 70)

A young man with his teeth filed. A painful operation done by an axe so he could bite his wives (No 71)

Children are lively customers (No 72)

In their native element (No 73)

Young savages who continually played round the mission station. (No 74)

Three cherubs (No 75)

Later events after the older children were sent to England for their education.

Stuart, Rachel, Stuart Junior and George returned to Africa during February, 1913.

Stuart junior (No 76) after learning the language well, worked with his father in the work of spreading the good news of the gospel, when God saw fit to take him home. They were travelling alone and were about to return to 'Ngelani when Stuart Junior suffered an acute attack of bilious remittent fever, which racked him with pain.

A hammock for carrying him was strung between poles, but he mounted his pony as usual. They reached their camp in the afternoon and was laid on his canvas bed in a little grass hut and became so ill he could not speak.

About 3 o'clock in the morning they realised that he would not be with them any longer. They all knelt by his bedside and sang, 'Life's morn will soon be waning' Stuart told his son that he was going to be with Jesus and if he wanted to say any word to say it before his departure, do not delay.

He was unable to speak, but took our hands, gave a farewell grasp and then his face lit up with a heavenly smile and he pointed upwards and passed into the presence of his saviour. Stuart was 24 years when he passed on and his whole earthly courage was one of unselfish devotion and spreading of the word of salvation.

His burial (No 77)

Shortly after his death, they moved from 'Ngelani. They built a new home and mission and now eagerly wanting to push forward their work. God had other plans, when with high thermometer was at its highest, a devastating bush fire raced towards them. With difficulty they escaped to a piece of ground already burned. From there they watched every property they possessed being reduced to ashes. All they had was the clothes they were wearing. Not even one copy of the bible was left for them. It was a terrible situation in which they were placed. The natives thought it very strange when they stood and sang the hymn 'Praise God from whom all Blessings flow'.

A school house had been particularly built and hastily grass was collected to cover at least a portion of the framework of the roof. By night this was done but sleep did not come with the shock being so great and they were hungry with no food all day. They were sitting in this shelter during the rain around a wood fire in native fashion. When four Baganda arrived, saying they had come to build a house of stone. It was gratifying to know this was completed with money and labour provided to build their new home.

Before the home was complete Stuart and Rachel were seriously ill with fever and after 11 days of racking pain, Stuart was taken to be with his Lord on the 25<sup>th</sup> April, 1914. The hut where he died (No 78)

His earthly remains were placed in a coffin made from old wooden boxes and through the pouring rain was borne away by the four Baganda workers to a clump of forest trees. This made four Stuart Watts buried in Africa. (No 79) The value of their work on behalf of the wild tribes of this part of Africa will never be fully known till they cross the valley of the shadow and then 'some time, they will understand'.

They believed that you will remember those who worked in the midst of dangers and pray that God will preserve those who may still labour in the Heart of Savagedom.

