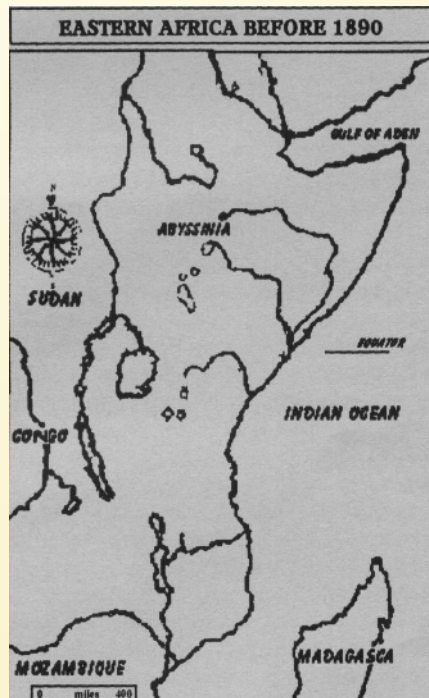


Settlers In East And Central Africa

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Captain Kenneth McKilliam

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Settlers In East And Central Africa

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It all began with David Livingstone who died a lonely death at Lake Bangweolo in Central Africa in 1873, lonely save for the companionship of his two African servants who carried his body to the far away coast. Livingstone had seen great territories devastated by tribal war and by the slave raiders. To see the remains of Africans massacred by Africans as I have done fills one with revulsion at such inhuman wickedness. Livingstone, in his letters to Britain, suggested that British settlers should be encouraged to settle in the Shire Highlands in the country now called Malawi where the climate was suitable. There they could produce raw materials for export, which would be the means of commencing legitimate trade and at the same time provide the funds for bringing in some form of law and order and education to the native tribes, rapidly being wiped out, by the slave raiders and by the savage Angoni.

In 1880, by the terms of the Brussels Agreement all European powers with interest and influence in Africa, agreed to stamp out the slave trade in areas under their influence, to stop the sale of firearms and intoxicating liquor and to bring in legitimate trade. In order to do this, Britain reluctantly agreed to survey the Uganda railway and took over control of British East Africa from the Imperial East Africa Company. This railway was described by the British newspapers of the time as running to nowhere and carrying nothing. The real purpose of the railway was stated to be for enabling troops to be moved more quickly from place to place, for controlling tribal warfare and the slave trade and to enable traders to bring down the ivory from the interior to the coast. Originally the Arabs had brought the ivory from the interior to the coast and the slaves from them to exchange for guns and forced the slaves to carry the ivory to the coast where both ivory and slaves were sold in the slave markets of Zanzibar.

Having built the railway from Mombassa to Nairobi at the turn of the century with large sums of the British taxpayers' money. The British taxpayer in those days, unlike today, demanded it to be repaid. A railway of some three hundred miles through rough virgin country costs money to build and cannot be operated for nothing. A few hundred tons of ivory annually would not pay for the operation of the line. The British Government, therefore, aided and encouraged settlers from Britain to come to those areas left uninhabited between the warring tribes and in sparsely populated grassland with a marginal rainfall as in the Great Rift Valley. About this time, rinderpest had decimated the herds of the nomad Masai who afterwards were almost annihilated by Small-pox. A raid and massacre by the Purko Masai on the Laikipiak Masai almost wiped out the northern branch of the tribe and the remnants were induced by the government to move south of the new railway line thus leaving the area vacant for settlement. The settlers came up from the coast by the new railway and from thereafter went out into the wilderness in ox carts buying their plots of land. With their own hands they built their homes from timber dragged from the highland forests, tapped the water supplies from the surrounding hills. They sank their capital into combating 'rust' which attacked their wheat and 'heart water' and other diseases which attacked their livestock, between bouts of malaria and other sicknesses. They began to produce the crops which would raise the funds to pay for the railway line and start the social services for the benefit of the uncivilized and savage African tribes. These new settlers in a new country had been the products of an environment entirely different to that in which they now found themselves. They had been brought up in a country imbued with a Christian philosophy and standards of behaviour, even if such standards were not always rigidly upheld. A social environment, once created, exerts pressure on the individual to conform or to be an outcast. A new environment will, no doubt,

cause mutations in thinking and behaviour; but the settlers found that the customs and behaviour of the indigenous population, particularly with regard to the treatment of their womenfolk, were entirely opposed to the customs and behaviour to which they had been accustomed. They therefore put up a moral or behaviour barrier between themselves and the native population. The African tribal population had also erected a simi-

lar barrier in order to protect themselves against changes in their own society, and this still exists.

With the establishment of a strong administration, and the consequent cessation of tribal warfare by settlement in the no-man's land between the warring tribes; with the eradication of human and animal disease and the control of the desert locust; with the setting up of the medical services; the population of the African tribes began to increase. The agricultural tribes had already selected the best land in the country long before the arrival of the settler, since, with their primitive methods of cultivation, they were dependent on the rainfall and two crops each year for their subsistence. Their primitive methods of agriculture were wasteful, especially with an increasing population. The virgin forest land was being mined and the top soil being washed away at each rainfall down the Tana River. The Akamba had so denuded their country of the forest cover that the rain clouds passed over and the springs and rivers dried up.

MORE SETTLERS ARRANGED

At the end of World War One, de-mobbed British soldiers were enticed by the British government to sink their gratuities and their capital and settle in Kenya. A number of these, who were able to do so, sold up and left the country during the heart-rending depressions of the early thirties. Those who were left, tightened their belts and manfully carried on. It was due to the efforts of these loyal Britons that the economy of the future was laid. The mission schools in the African areas were subsidised with funds from the settlers' taxes and by gifts from the British public.

Up to the time of World War II the African was a man living in a traditional tribal fashion subjected to tribal religious customs, authority and fears. He resisted all change, although in areas in close contact with the Christian Missions the children were sent to school to learn to make funny marks on stuff called paper and to read them, to satisfy and amuse odd and harmless white people who seemed to like spending their time doing this, providing always, of course, that the boy could be spared from minding his father's sheep and goats. Many of these boys, like Jomo Kenyatta, even gained employment as servants with the missionaries and

the settlers. Just before World War II there came trouble over land ownership. Certain African elders whose task it was to apportion out land to tribesmen, when this became necessary, sold land to settlers which had been earmarked for tribal expansion. Naturally both sides to the transaction looked upon it from their own point of view based on their own cultural background. The European thought that they had made a deal which gave them full future possession of the land. The African did not think that the European intended to stay put but would move on when the land became exhausted as a good African would have done! However, with the increase of the African population mentioned previously, these tracts of land blocking the way to African expansion led to much bitterness. In 1921 Britain sent out the Hilton-Young Commission to investigate the causes of the dispute and it was decided to hand over to the Kikuyu a large area of virgin land at the edge of the Rift Valley Escarpment, which had been under Masai control, in exchange the British Coffee Farmers who were growing an essential economic crop were allowed to remain in possession of their lands. As I have mentioned, the Masai had a bad time, and indeed all tribes had suffered in the great smallpox epidemic of 1888.

WAR AGAIN IN EUROPE BRINGS CHANGES

The beginnings of the great change that was to shake Africa came about unsuspectingly during World War II. The declaration of war by Britain on the Axis powers made the border of Kenya with Italian Somaliland vulnerable and so it was decided to increase the strength of the King's African Rifles and to create more fighting battalions. Thousands of Africans from the tribal areas became soldiers and joined the army with the hope of using their pay to buy more wives or more cattle or to pay off their native taxes. These men were trained and disciplined and came under the training of an efficient body - the East African Army Education Corps. They were taught to read and to write, they were taught Hygiene, Citizenship and Civics and General knowledge; many were posted overseas to Burma, Ceylon, India and Great Britain. They mixed with and were treated as equals by British troops and when they came back to their homes at the end of the war they were sophisticated soldiers, no longer like the bush African of five years before.

During these war years a great comradely feeling had grown up between the white settler and the African tribesman. They had fought side by side against a common enemy. They had learned to respect each other and to understand a little of each other's culture. There were many cases of individuals of one race saving the lives of members of the other. The old barriers of behaviour were beginning to break down and inter-racial clubs were set up. The government opened and staffed training centres all over East Africa to train Africans in manual and professional crafts and skills in order that they might find employment in the post war expansion. African ex-soldiers had been convinced as never before of the value of education and were now demanding schools for their children. Schools are no use without teachers and to train teachers, training establishments and staff were needed, Government therefore began the task of assisting the expansion of existing mission teacher training establishments and building where possible new ones. Ex-servicemen; with the necessary educational qualifications - and indeed, so great was the shortage, many without these qualifications — were encouraged to take a teacher training course to staff the new schools which were now being built.

Just as after World War I, so after World War II, British ex-servicemen were encouraged by the British Government to sink their capital and gratuities into land and to take up settlement. They were assured that Kenya would remain British territory and that they would remain in control of the White Highlands where the majority of them settled. The country now went into a post war boom. New industries were springing up and Africans taken in as apprentices. Great boulevards and new metal sealed roads were built connecting Nairobi with the up-country towns. The railway line was realigned. Employment increased and shanty towns were pulled down to make way for modern workers' residential quarters. The up-country, mud tracks were transformed into modern motorways. Nairobi, which I first saw as a "Hick" frontier town in 1942 with dirt roads and travel by rickshaw, where the hyena did the early morning dustbin round and where lions were regularly seen in the streets, became almost overnight a modern city. With wide tree lined boulevards, modern skyscrapers a new Legislative Council Building and new cathedrals. The future prospects of Kenya looked very bright indeed. It has always been the avowed intent of International Finance and International Communism

to destroy the Free Enter-prise system and economy wherever it may be. The aim of the Third International, after the war, was just as determined to promulgate class warfare and revolution as ever before. But for Africa, the policy to be was race warfare. To start a disturbance in a state they wish to subvert, the Communists first seek out a weakness in the state and then set about to exploit it. If there is no weakness then they create one. In the case of Kenya, the weakness was land and the created weakness was racial differences. These were both exploited. As I have pointed out people of the same race with their cultural background and beliefs tend to keep together when they are in a land where there is a different culture and background. Thus in Africa there was a tendency for the British to keep together and to set up a moral and behavioural barrier. This was also the case with the various Asian communities who kept to their separate way of life. However, it was the British who had aroused the jealousy and resentment of the other communities because of their ruling position, since they had been responsible for the security and the development of the economy. The Asian had however, followed the British administrator and missionary into East Africa and set himself up in a lucrative wholesale and retail trade under the protection of the British administration. Many were becoming extremely wealthy and they were resentful of what they considered to be their subordinate position.

After the war, Russia had destroyed the democracies of Eastern Europe and other areas that came under their Red control. The Soviets now formulated means of doing the same in areas beyond their immediate reach. The outbreak of war found many disgruntled Africans just as there are today, in Europe and America. These men had attended the London School of Economics and from there had been siphoned off to Moscow where they had been given courses in the methods of subverting the governments in their own countries. The Communists believe that a nation can only be destroyed by violent revolution. The Socialists believe that it can be done away with by less drastic means: in the Social Democratic process. In Britain after the war there were many communists and communist sympathisers such as the late Professor Wasky and "Pandit" Palme Dutt, founder of the British Communist Party. These men and their supporters, among whom were an alarming number of writers and journalists, created an influence on the British public and Press. They

were particularly successful in manipulating public opinion, to the detriment of British interests.

I have mentioned the friendliness and comradeship engendered between the races — white and black — due to the close contact throughout the war years. This tended to break down the defence barriers set up to guard culture and behaviour. A number of intelligent educated Africans were drifting into the white man's orbit and being accepted. This unfortunately, however, cut them off from the mass of pagan Africans in the villages. These educated Africans could be used as the means of breaking down further the barriers between race and race.

BLACK SUBVERSIVES RETURN TO AFRICA

After the war ended, the politically indoctrinated and bitter African nationalists began arriving back into Africa. They had been fully trained in the methods of subversion of an existing government by their Communist and Socialist tutors. They had nothing but contempt for the moderate African who although a nationalist, believed that his future lay in close co-operation with the British government. These men gathered about them all the disgruntled and criminal elements and organised them into a party. With this organisation the 'nationalists' set to work to coerce the African masses to support the party line by beatings, torture and murders and by attacking all social and economic development projects being undertaken by the government for the advancement of the African population.

One instance of this was the Karatina vegetable factory. During the war years a thriving vegetable drying and packing industry had been set up at Karatina to supply the armed forces with vegetables. This brought money into the pockets of hundreds of African growers. After the war a move was made to keep it going and if possible to expand production. The African 'nationalists' demanded that the factory be handed over to them with the assets to an African management. The factory owners did not consider that an African management was sufficiently trained nor competent to run the factory, negotiations broke down and the owners removed their capital. The scheme folded up because of the African practice of

shifting cultivation, burning down the forests, planting the crops for two to four seasons and then moving on. The unprotected top soil on the hill side slopes was washed away by the rains and soil erosion set in. This was a catastrophe in an

area with a rapidly multiplying population. The government began training the people in soil conservation methods in order to stop the erosion. The African 'nationalists' caused this essential work to be stopped by spreading the rumour that, once the land had been effectively conserved, the government intended to take the area over for white settlement. These are only a few of the obstructive methods employed by the African 'nationalists' to destroy the confidence of the people, in the government and to ruin the economy.

MAU MAU TERROR

Together with this went the terrorisation and murder of the African moderates. The murder of one of these men, Senior Chief Waruhiu of the Kikuyu, a man highly respected by his people and by the British settler alike caused horror throughout the country. An independent school and an independent teacher training college were set up in opposition to the mission schools and not open to inspection by the officials of the Department of Education and therefore not qualifying for government grants. The schools were used for subversive purposes and instruction went under the guise of philosophy, sociology and psychology. I use the word subversive in a relative sense as against the existing government of Kenya at that time.

A number of highly planned robberies of such items as blankets, medical stores, food, cooking equipment and arms and ammunition took place in the large towns. At the same time there were visits from two Socialist members of the British Parliament to Nairobi. These gentlemen, Fenner Brockway and Hales, did not bother to show any interest in what the Overseas Civil Servants of the British Crown were doing with regard to the development and education of the African population. Instead they spent their whole time at the headquarters of Kenyatta and his Mau-Mau

leaders at Githunguri, no doubt to inspect progress and receive reports for transmission back to Fabian Socialist headquarters in London.

These activities scared away British capital, and the process of industrialisation was stopped just at a time when the schools were beginning to turn out potential craftsmen and operators; and capital began to leave the country. This boded ill for the chances of employment for the African population of the future.

The driver of ex-Senior Chief Koinyange was arrested on a charge of the murder of Senior Chief Waruhiu and at his trial evidence came out into the open of the existence of Mau-Mau which had been suspected to be at work for some time due to the murders and secret oath, takings that were taking place. The Mau-Mau oaths were in stages, each one more disgusting than the one before; the idea being to put the person taking the oaths beyond all hope of redemption both by Christian law and native custom.

They were concerned with the most shameful, debauched and disgusting things that man could do to man. Those of us who saw the remains of these things were sick with revulsion. The shameful and disgusting massacre of the people of the village of Lari and the slaughter of the Ruck family, one of the few European families to be massacred, filled the mass of the British population with horror and disgust and drove the large moderate majority of the White settlers into the arms of the small white colonial group whose attitude was "We told you so".

Events in Kenya, together with the Communist efforts in the Congo and the antics of dictators in other parts of Africa, caused apprehension among white settlers throughout Africa. It must be remembered that these British settlers came to Africa because they were encouraged to do so by the British Government and this encouragement had been repeated by one British politician after another to induce them to stay, with false promises of security.

RHODESIA AND SOUTH AFRICA

The fear of International Communism drove the Afrikaner in South Africa to turn their behavioural barrier against the coloured man into a

legal barrier. I have pictures of Afrikaner Boer War soldiers, white and coloured with rifles, grouped together to fight the British. The Rhodesian settler who went up from the Cape at the call of Cecil Rhodes and settled on land bought from African chiefs was encouraged to do so by the British government as in Kenya. After each world war, the British government continued this encouragement, in much greater numbers than in Kenya and having governed his country since 1923, the Rhodesian was more in a position to defend what he considered his rights. He had watched the mishandling by Britain of the Kenya situation and had himself been coerced into joining a Federation for the benefit of the African economically, and came out of it, again for the benefit of the African politically. He therefore decided not to be an expendable British subject like the settler in Kenya, to satisfy the political whims of Whitehall, the dictates of Wall Street and the predators of International Communism.

Rhodesia had watched Kenya's constitution scrapped immediately after agreement by African politicians who openly stated that they had deceived the British government to get it, and so he no longer trusted the African 'nationalist' nor the British politician. This in a nutshell was the situation in Africa. We of the old colonial service worked long hours to build up these nations and were happy to see the post war demand for modern education by the village Africans stirred on by the returning soldiers. We had expected that the young men and women when they came out of the secondary schools and colleges would commence at the bottom of the civil service ladder as most of us had done. We thought that they would work their way to the top and that when the British finally left they would leave behind a competent incorruptible civil service. The moderate Africans were gradually taking their place in the legislative and advisory councils and thus getting experience of government. Democratic education of the masses was taking place by the setting up of Adult Education Rural Training Centres and by the handing over of certain central government powers to fully elected African District Councils. Due to African terrorist pressure and pressure from the Communist powers, the United States and the British Government was hurried into precipitate action. The older experienced British civil servants were retired with compensation to make way for young inexperienced Afri-

cans. There was a fall in public internal security and in standards of the social services and many more of the British civil servants retired and returned to Britain. A great number of African students were sent to Britain and elsewhere at public expense and at the expense of the British taxpayer in order that, when they attained their qualifications they should return to serve their own countries. Many of these having received the benefit of a British education did not wish to return to their own countries. As a further stopgap British graduates with the necessary qualifications were employed on a short service basis to staff the essential services. But all this was being paid for with large sums of money from the British taxpayer who, so far as I can see, will go on paying for a long, long time with little results except death and destruction.

The refusal of the African nationalists to work the Rhodesian 1961 Constitution to which they had originally assented together with knowledge of happenings in the North, the "blow up" in the Congo, the tearing up of the Kenya constitution after it had been agreed upon, the crushing of the opposition and the murder of its leaders in Ghana and the sacking of the Chief Justice and suppression of a free judiciary, had the effect of driving the moderate white element in Rhodesia into the arms of the right wing since they know only that force can preserve their lives and freedoms.

DEMOCRACY IN AFRICA

the meaning of majority rule What about the democratic freedom of the Black majority? Well, what about the democratic freedom of the negroes in Tanzania who are forcibly deported from their homes and villages to work on collective communes thus neglecting the graves of their ancestors contrary to custom and having their villages burnt down so that there can be no return? They are now living under a soulless communist regime. What about the democratic rights of the poor unfortunate Arab girls forced against their will to become the sexually abused property of filthy black politicians in Zanzibar? What about the democratic rights of tens of thousands of Watusi and Bahutu murdered in tribal warfare who had once lived in peace under Belgian rule? What about the democratic rights of thousands of Kikuyu who were tortured and slaughtered under Kenyatta's Mau-Mau because they would not join "the party"? What

about the democratic rights of the peaceful people of Alice Lenshina who were tortured and burnt alive on the orders of that savage Kenneth Kaunda? What about the democratic rights of the people of once peaceful and prosperous Uganda caught up in the meshes of eternal tribalism and the destruction this ensures? This is what that stupid dopey witch doctor Owen (or was he an arch plotter?) wished for the African people of Rhodesia: for when the white man went and gave up power the Matabele and the Mashona will slaughter each other with sophisticated weapons supplied by the Soviet Union. These international financiers, communists and Zionists did not care a damn for the African peoples: they are but cattle and cannon fodder for the revolution. The only race that really cared for the African people was the British and to a certain extent the other European nations. But the enemy of all the races, the International Khazars, are determined to root out all tradition, all thought of the past in the world of slave states they are hoping to establish.

It had never been the policy of the British administration to interfere with the Tribal system or native kingdoms of the people they administered. In most instances the British had been invited in by the chiefs and rulers themselves to protect them from outside interference or from inter-tribal warfare. This policy was faithfully carried out in Uganda, Gold Coast and elsewhere and was now being faithfully carried out in Rhodesia. It was the Christian missions who commenced the education service and this was supplemented by the government administration. Many young Africans having gained an education moved on to the Universities established by the administration as in Rhodesia and then entered the civil service or took up professional posts. Not one penny came from the British taxpayer, it all came from the taxation of the white Rhodesians. These Africans joined the detribalised Africans who had flocked into the towns in search of jobs created by the skills, energies and expertise of the white man.

ADVANTAGES OF TRIBALISM

The tribal Africans are traditionally grouped under their chiefs who are of the same tribal blood and to whom they go with their problems, their troubles and their legal disputes. Among some tribes there are tribal

elders who judge cases and these have been given further judicial training in legal proceedings by the government. New ideas were slowly being introduced through the schooling system without breaking down tribal loyalties and customs. Chiefs are selected from the ruling families on a tribal electoral college system. They are therefore the legitimate representatives of their people, since tribal chiefs are advised by the elders of their tribe. This system had been recognised by the government of Rhodesia and the tribal chiefs were paid a salary and took their places by right, on the Rhodesian senate.

JEWISH-COMMUNIST SUBVERSION

The educated blacks and those who dwell in the towns elect their representatives to the legislative assembly. However, the financial-Zionist-Communist International opposes everything British and which stands in their way to ultimate power and is determined to destroy it. Their plan is for a world of slave states subservient to their will. One man one vote in an illiterate electorate will not only undermine the authority of the chiefs but will open up untrained minds to the propaganda of trained agitators stirring up revolution. By lies and deceit the communist wing have trained Africans in the methods they have planned for the destruction of British forms of self government and expression of preferences and hope to take over complete financial control. The communist expendables in South East Asia were trained in the Sorbonne, Paris and in other communist places of faked learning (read "The Last Confucian" by Denis Warner, Penguin). Those for the British Commonwealth were trained at the London School of Economics and then sent on to the finishing school in Moscow. These characters were then sent back, against the wishes of colonial governments, to set up the revolution, the racial war of the destruction of the government in office by stirring up all the grievances they could think of and making up lies where necessary. They thought that they would achieve power themselves in the takeover, and so one had the situation as it is seen in Tanzania, and in South East Asia, where a once peaceful prosperous people are being slaughtered by the millions, and those left starving and indoctrinated are being forced to work like animals in the fields for the communist state.

THUGS OF THE 'PATRIOTIC FRONT'

The African thugs Mugabe and Nkomo were the useful tools of the world revolution. They were being used to destroy the well ordered government of Rhodesia. Just as the well ordered and prosperous lands of Portuguese Angola and Mozambique have been destroyed in order to install weak African governments which will be susceptible to the economic control of overseas financiers using funds sequestered from the taxes of the British and the American working man. The minister for Overseas Development Judith Hart has already given away more than twenty million pounds to that dirty rapist and murderer Samora Machel.

This money could have been put to better use caring for the deprived in this country; but to Judith Hart, the world revolution came before the needs of the British people. Nor did she care about the agonies of the African people. The population has become a slave nation and will produce raw materials for their international masters. The African nationalist thought that he could take over the European run civil service and could demand the Africanisation of all the top posts in government, the economy, the social services and education.

The African chiefs, the educational elite and the vast majority of the African population were prepared to fight alongside the white man. The ordinary tribesman, the members of the army and the police force know the horror and carnage they can expect if the World Council of Churches' Warriors, the friends of witch doctor Owen and Judith Hart, were to take over. They well knew that they are dependent on the white man for their economic development and their survival. They saw the starvation and torture being carried out over the border in Mozambique under the butcher Samora Machel. They knew that Rhodesia supplies grain to Zambia and Malawi without which these countries would be reduced to starvation. To the World Council of Churches and the British Council of Churches I say "Woe unto ye scribes and Pharisees, HYPOCRITES, for ye preach to others 'love thy neighbour' while you supplied funds and succour to hate-crazed savages to torture, rape and murder Christians and Christian priests both black and white, who were horribly done to death."

The white settler put up a fierce fight for all that he had created out of nothing, and indeed for his own life and for that of his wife and children, and when worsted, which only happened due to the machinations of such creatures as witch doctor Owen and the dopey Wilson.

Then they moved on to South Africa. In South Africa they put up a fiercer resistance against their enemies and it was hoped that our own flesh and blood over there would be sufficiently awakened to come to their rescue. Unfortunately this did not occur. The forces of international finance, through its control of the media proved too strong.

Africa is an under-populated country with enormous resources and potential, which, if used by civilised man can bring prosperity to all people there. But the African has been sitting on this for thousands of years and without the white man prodding him will still continue to sit there under his tree with his pot of beer.

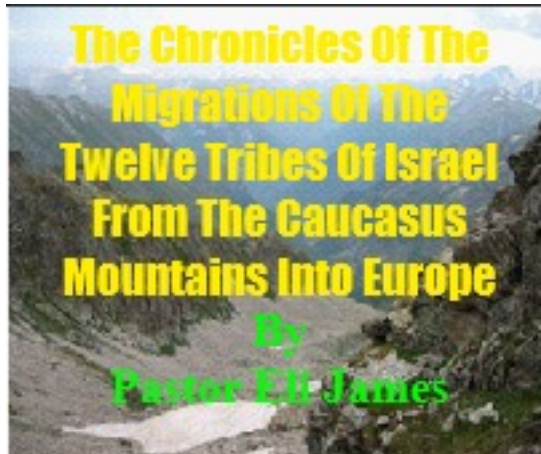
IT MAY BE ASKED, WHO AM I TO HAVE WRITTEN THIS ARTICLE, AND WHAT DO I KNOW OF AFRICA?

In the first place I was posted there by the British army.

After the war, because of my knowledge of the African and his language and my interest in his education, I was asked by British government officers to take up a post in the colonial service to assist in the education of African adults. I have had many African friends for whom I have great respect. I wonder how many are alive today-few I fear. I have no respect for African politicians (Dr. Hastings Banda excepted) for they are great blustering fools, full of their own importance and unaware of the fact that they are being used by the sinister international forces working behind a screen of deception.

I have seen the real and growing friendship between black and white, while acknowledging their racial differences and with no inclination to interbreed, turning to hatred and distrust due to the insane policies of the British liberals and left.

The root of the problem lies in the apathy of the British people caused largely by their lack of knowledge. May this article in some small way correct this failing.



The above PowerPoint presentation is available at Pastor Eli's website:

www.anglo-saxonisrael.com

Parts 1 - 6 plus a short introduction can now be viewed or downloaded - the latest addition part 6 covers the German people in relation to the migrations of the Tribes of Israel.

About The Late Author

Kenneth Roderick McKilliam was educated in Sydney, Australia and in 1934 went to the University of Queensland and two years later went to London University where he obtained an Honour's degree in Psychology and Sociology.

As a volunteer soldier from 1940 he saw service in the Somalia Military Administration and was later attached to the East Africa Command Headquarters. After the war he spent sixteen years in Africa as an Educational and Community Development Officer. He has always been interested in Church and Social work and has been a licensed Reader in the dioceses of

Mombasa, Namirembe, Upper Nile and now Canterbury. He has made study tours extensively in Asia, Africa and Australasia.



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