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AFRICA REDIVIVA.



VIA CRUCIS VIA LUCIS.



Ethiopia shall soon stretch out her
hands unto God

I's LXVIII 31.

AFRICA REDIVIVA.

OR,

The Occupation of Africa by Christian Missionaries of Europe and North America.

BY

ROBERT NEEDHAM CUST, LL.D.,

AUTHOR OF MODERN LANGUAGES OF AFRICA, BIBLE TRANSLATIONS, AND NOTES ON MISSIONARY SUBJECTS.

ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ
σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.—Matt. iv. 16.

Πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν ; πῶς δὲ ἀκούσωσι χωρὶς κηρύσσοντος ;
πῶς δὲ κηρύξωσιν, ἐὰν μὴ ἀποσταλῶσι ;—Romans x. 14.

Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ
ἐκωλύομεν αὐτὸν, ὅτι οὐκ ἠκολούθει ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε, Μὴ
κωλύετε αὐτόν . . . ὅς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ
ὑμῶν ἔστιν.—Mark ix. 38.



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To the Memory

OF

SIMON OF CYRENE, THE FIRST AFRICAN CROSS-BEARER ;

THE EUNUCH OF ETHIOPIA, THE FIRST AFRICAN WHO WAS BAPTIZED ;

APOLLOS OF ALEXANDRIA, THE FIRST AFRICAN MIGHTY IN THE
SCRIPTURES ;

CYPRIAN AND AUGUSTINE, THE FIRST MEN ;

AND

KATHARINA, FELICITAS, AND PERPETUA, THE FIRST WOMEN,

WHO DIED FOR CHRIST IN AFRICA ;

FRUMENTIUS, THE FIRST TRANSLATOR OF GOD'S WORD INTO A LANGUAGE
OF AFRICA ;

AND

THAT GREAT ARMY OF MARTYRS, EVANGELISTS, AND PHILANTHROPISTS,

WHO, JUST AS THE TRANSLATOR RENDERS A WORD INTO VOCABLES

AND SYMBOLS INTELLIGIBLE TO THE EAR OF EACH AFRICAN

TRIBE, SO BY THEIR LIVES, THEIR UTTERANCES, AND

MANNER OF DYING, TRANSLATED INTO SYMBOLS

INTELLIGIBLE TO THE HEARTS OF THE

POOR AFRICAN, THE GREAT, ETERNAL

AND ALL-SUFFICIENT,

TRUTH, THAT

JESUS CHRIST DIED ON THE CROSS

FOR THE SALVATION OF THE WHOLE HUMAN RACE.

Trinity Sunday, 1891.

INTRODUCTION.



IN the course of the compilation of my two volumes of the Modern Languages of Africa, I became so interested in that country, that I proposed to write two additional volumes, one on the Political Scramble for Africa, and the second on the Missionary Occupation of Africa. The scramble has this year come to an end, but in the interim it has been described by most competent authors, so I pass it by : the second subject remains mine and mine only. The great majority of writers would not notice the Missionary Occupation at all, and, if any Protestant and Roman Catholic friend of Missions has turned his attention to the subject, each has absolutely ignored, or undervalued, the work of his great Rival. I am tall enough to look over the barrier, only breast-high, which separates earnest Christian workers.

My book is compiled in a Catholic spirit of sincere love to all earnest Christian work, but the criticisms on methods employed is none the less severe, because in my opinion it is required : there are several radical errors which must be eradicated. The Church of Rome must leave off the purchase of slave boys and girls to found Congregations, and the Protestants must adopt in the Equatorial Regions Brotherhoods and Sisterhoods, as the only effective and lasting machinery, if they wish to make any impression.

Four Mission-Maps have been compiled under my instruction by Messrs. Stanford of Charing Cross. To suppose, that a first effort of this kind would be absolutely correct, would be ridiculous. I can only hope, that it is approximately so, and will form a basis for one, that will be more correct, and I shall keep the Maps on the stone for a couple of years for that purpose. In 1884 I compiled and printed lists, and sent them with a Circular to the leading Protestant Missionary Societies, begging for information and correction: some replied, or sent a copy of their Report. There is no difficulty about the great Societies: their Annual Reports are sufficient; but a great deal of inquiry and promiscuous reading have been necessary to find out about the smaller Societies, and there are obscurities still unravelled.

When I was at Rome in 1879, I could get no information even at the Propaganda about the Missions of the Church of Rome: but the world has advanced. The yearly volume of "Missiones Catholicæ" now published by the Propaganda in the Latin language leaves nothing to be desired, and Werner's *Orbis Terrarum Catholicus* in the Latin language published this year gives even fuller details. For the Missions of Africa there are special chapters, and the information being official for the whole Roman Church may be accepted as correct.

ROBERT NEEDHAM CUST.

1891.

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CHAPTER I.

OPENING REMARKS.

AFRICA used in the days of the elder world to be the "corpus vile" of Asia : in the time of the Greeks and Romans and in later centuries it became the "corpus vile" of Europe. In former years Europeans used to steal Africans from Africa : now they are trying to steal Africa from the Africans. There is a hungering for land, which will never be made use of, a desire for domination over barbarous tribes, whom the dominator knows not how to govern, and from whom he will never gain any profit, or credit : there is a kind of itch for taking possession of everything, as if the Creator had only been thinking of Europe, when He made the world. The plea of ignorance, or the vaunt of having a great Navy, will hardly justify National indifference to the violation of the rights, and sacrifice of the lives of innocent and unoffending populations.

Burke in his denunciation of Warren Hastings a century ago spoke thus : "Animated with all the avarice of age, and the impetuosity of youth, the English rolled into India one wave after the other, and there was nothing before the eyes of the people of India but an endless, hopeless prospect of a new flight of birds of prey, with appetites continually ravening for a food, which was continually wanting : we boast of living in an age, when consciences are more sensitive, and

“ in which there prevails a greater regard for the rights of others than in the past. I trust that our conduct as a people with respect to India may justify this boast.”

Lord Palmerston is said to have thus written to Napoleon III. :
 “ How could we combine to become unprovoked aggressors, to imitate in Africa the partition of Poland by the conquest of Morocco for France, of Tunis for Italy, of Egypt for England, and how could England and France, who have guaranteed the integrity of the Turkish Empire, turn round and wrest Egypt from the Sultan? We do not want to have Egypt : we want the power of passing through Egypt.”

There was a time in the History of the great Roman Empire, when wise counsellors recommended, that the limits of the Empire should be restricted to the Danube, the Libyan Desert, and the Euphrates, and no new additions be made, lest haply the superstructure should be too large for the foundations. Such precautions are not taken by European Governments. The scramble for Africa politically, commercially, and spiritually, by way of annexation, import of liquor and instruments of war, and preachers of the Gospel of Peace, has become one of the most marked phenomena of the latter part of the nineteenth century. The Political partition of Africa has been already fully described : the Commercial partition might be the subject of an interesting and profitable Essay. I restrict myself solely on this occasion to the “ Missionary occupation of Africa ” in the last decade of this century. I take no heed of past events, nor do I undertake to speculate on the future. Precise accuracy is impossible : the kaleidoscope is always moving, and forming fresh combinations. All the Islands, included in the so-called Africa of Geographers, are excluded. The Christian Religion is taken

in its most comprehensive sense of the Census-compiler. The work of the Missionary for the purpose of this Essay is only regarded on the side of its *civilizing* influence for the mundane objects of this world. Islam is admitted to be in possession of the majority of the population of Africa, with a tendency to increase by its own momentum, and adaptability to the environment of the Pagan African, and is recognized as the avowed adversary of the Civilization, brought across the seas by the Christian Missionary.

It is admitted as a fact, that there is a vast difference in the dogma, and methods, of the different regiments of this invading Army, but they all come into the category of good, honest, peace-loving, benevolent, and high-minded philanthropists, and as a proof of their devotedness a large percentage have died at their post, and yet new recruits are always arriving. The schools, hospitals, and printing-presses, which have come into existence through their efforts, are distinct milestones of progress, but the very presence of a Missionary raises the moral standard of all, who come into contact with, or even gain a sight of, his daily life. The spectacle of a holy, self-restrained, chaste, benevolent, and laborious manner of living is a phenomenon, which astonishes, attracts, and gradually brings into subjection, the wayward, though not necessarily evil, will of the unsophisticated races. Not to be plundered, not to be ill-used, not to be robbed of wife and children, by one, who certainly has the material power to do such things, creates a new sensation. The employment at free work in a Mission-station is a new surprise, for there is an absence of violence, forced labour, and the whip, and the presence of a day's wage, a kind word and a smile, a careful attention to bodily injuries or sickness. Add to this a continuous respect to old age, a delicacy

towards the weaker sex, and a kindness to children : all this would go for nothing in a Christian land, but it opens out new fields of thought to barbarians, and is a living, walking, speaking Gospel, presented to their understanding and hearts. Let no one undervalue the civilizing effects of the presence of a self-restrained man of European culture in the midst of an African population.

We ought to put away National European prejudices, and consider what is best for the populations of the Regions annexed. Englishmen have a ridiculously inveterate habit of imagining, that any region of any value at all ought to pass under the dominion of England. All French so-called Colonies are based upon the idea of the Colony being sacrificed to the Mother-Country, with an exclusive system of Commercial Monopoly, and an exclusive use of the French language in business and education. The Germans have gone in for Colonies without counting the cost, or possessing any aptitude for government, such as long experience has given to the English and French. With brutal cynicism they have grabbed at what they could get, regardless of the feeling of the people, and without reflecting on the day of reckoning, which will surely come. If it be true, that it is intended to try the frightful experiment of forced labour, plantations, and localized serfage, if the Native population is to be made to work, and the Missionary to superintend industrial schools so as to teach him how to work, the end may not far be distant : the Spaniards killed down the Carib population of the little West Indian Islands, but the races of Africa South of the Equator are more hardy, and have vast central Regions, to which they can retire. The Reign of Force may succeed to the Reign of Law and Equity for a brief period,

but in the nineteenth Century it is impossible to carry out to the bitter end the brutalities, which made up the policy of Charlemagne in his dealings with the Saxons in the ninth Century.

If there is one object, which more than another, has encouraged me to this work, it is the desire to check the intrusion of the agents of one Mission into the Region occupied by another. Surely as regards Africa it may be said, "Still there is room." Christian men are bound to do Christian work in a Christian manner, and it is not the act of a good Christian to foment difficulties in the nascent Churches by engendering strife about names and customs. The Christian Missionary, however tempting the opening may be, and however pressing the invitation may be, should maintain a strong reserve upon himself: of course towns of considerable size, like Cape Town, Sierra Leóne, Lagos, Zanzibár, Algiers, Tunis, Tangiers, Cairo, are the common property of all the Churches. A weak Society should not act the part of a dog in the manger, and, while doing nothing itself, attempt to keep other Societies off. The controlling authorities at home should maintain this principle, and act in harmony, and Christian forbearance with each other. It is said of the Roman Catholics, that they intentionally sit down by the side of the Protestant Missionary, with a view to destroy his work. This is not literally true. Many of the Roman Catholic Missions are actually in virgin soil, or were in possession before the arrival of the Protestants. Cardinal Lavigerie told me at Tunis in 1882, that he had positively ordered, that no Station was to be occupied by his Agents within a certain distance of a Protestant Mission, and this should be the wise and far-seeing policy of those, who control the

Missions. In British India there has never been any difficulty on this score. In past years mistakes may have been made owing to ignorance: in future, after the compilation of these Lists, this excuse cannot be urged in Africa.

Let us freely admit, that the maritime races of Western Europe were for many centuries irresistibly drawn into the policy of colonization: they did not do so with any clear perception of what would be the result of their efforts: there was none of the effrontery of the late German annexations, the so-called treaties with chiefs, the nominal protection, and then the appliance of force. The Roman Empire no doubt was irresistibly led on to the conquest of Gaul and Britain, which for the time were bad bargains, but the marvellous contact of Roman Civilization, and Religion, led to the genesis of France and England, as we know them. Perhaps the European Nations now may be begetting new Nationalities in Africa, who will rule the future world. This brings us back to the consideration of the duty to introduce a good administration into these annexed Regions, and of the responsibility before God and man, which European Nations have assumed with such light-heartedness.

What should be the policy? (1) To develop the self-governing aptitudes of African nationalities either as Kingdoms, or Republics. (2) The European Powers should be just and unselfish to the populations, which have by violence, and by brute force, been brought like a flock of helpless sheep under their influence. (3) The resources of the Region should be developed by methods not calculated to destroy the indigenous population. (4) The introduction of legitimate commerce (exclusive of spirituous liquors and lethal arms)

and the gentler virtues of Education and Social Culture. What has been the practice? The European lands on the Coast of Africa, as a Man of Science, or a Man of Commerce, or a great Hunter, or a mighty Explorer, totally regardless of the rights of others: he tramps along, as if he were the owner of the soil; he treats the tribes, who have had the prescriptive possession of the country for centuries, as if they were in the category of the wild beasts, mere "*feræ naturæ*": he cares neither for their souls, nor their bodies (and yet Christ died on the Cross for these also): he sets at nought their customary game-laws: he steals their fetishes from their joss-houses, the skulls and bones of their forefathers from their place of sepulture, and often defiles their women.

If old greybeards humbly beg them to pass on, or retire, they are laughed at: if the young cross their spears against the path of the invader, they are shot down by arms of precision. Murder just goes for nothing, when the European is out on the African warpath: he knows, and they know, that he knows, that he is the herald and advance-guard of the destroyer of their race, their customs, and their religion: they know, that he brings with him liquors, loathsome diseases, and lethal weapons: that he is a man of blood, a man-stealer, and a land-grabber, often an adulterer, sometimes a hard-drinker: if he is wounded, he cries out, as if he were an innocent man, and were injured: if he is killed, his friends expect his death to be avenged by the despatch of an armed force, or a gunboat, and the slaughter of women and children: he calls himself the Prophet of Civilization, while he proves to be a Demon of Desolation, and Destruction: he makes a solitude and calls it

Peace, and then looks out on the world with a complacent smile, and exclaims, "Behold the garden, which I have unsealed for the German, the Englishman, and the Frenchman, the new opening for commerce, the new fields for Missionaries, the new homes within the burning tropics for the superabundant population of colder climates! Is not this the divine right of Christian men?"

It must be admitted, that in dealing with the natives of Africa the principles of common Christianity, and respect for National Feeling, has entirely disappeared from the vision of Statesmen. No one asks what is just, or right, but only looks to selfish interests from the narrowest point of view. The vultures of Europe have settled down on the corpse of Africa, and are proceeding to tear out its vitals, but with the sanctimonious demeanour, and Pharisaic phraseology, of Christian Philanthropists of the highest order. There never was such a frightful mockery. It has been quite forgotten, that the millions of Africa are children of the same common Father, who feels love and sympathy for all His children, and the greater love in proportion as they are more degraded. We should allow ourselves no illusions: it is no use talking in an airy way of Civilization and Christianity, the only outward and visible sign of which is the Demijohn of Rum, and the case of Rifles: the contact of Africa with European Commerce must be deadly in its effects: the entanglement of Africa in the net of European Politics can only be injurious: the only hope of amelioration of the unhappy people lies with the Christian Missionary.

For my purposes I divide Africa into four Regions:

I. From Suákin on the Red Sea to Cape Bianco on the Atlantic:

following the Coast line on the Northern frontier, and the twentieth degree of Northern Latitude on the Southern. This constitutes the Northern Region.

II. From Cape Bianco on the West Coast to the mouth of the River Kunéné : the Northern frontier being the twentieth degree of Northern Latitude : the Western the Atlantic : the Southern the eighteenth degree of Southern Latitude : the Eastern the twentieth degree of East Longitude. This constitutes the Western Region.

III. From the mouth of the River Kunéné to the mouth of the River Zambési : the Northern frontier being about the eighteenth degree of Southern Latitude, and following the Coast line on the Western, Southern, and Eastern frontier. This constitutes the Southern Region.

IV. From the mouth of the River Zambési to Suákin on the Red Sea : the Northern frontier being the twentieth degree of Northern Latitude : the Western being the twentieth degree of East Longitude : the Southern being about the eighteenth degree of Southern Latitude, and the Eastern the Indian Ocean. This constitutes the Eastern Region.

Commencing with the Northern Region, I proceed from East to West until I get back to my starting-point.

Not one word will indicate the particular section of Christianity, to which the compiler belongs. As stated above, the point of view is that of Civilization and Culture, and it is so far a matter of indifference, what may be the dogmatic, or ecclesiastical, views of the Agents, who bring those blessings, *for the blessing is brought by all*. Still unquestion-

ably the outward form, in which the Missionary's energy is presented, is essentially different, taking its colour from the Nation, and religious views, of the particular Mission. Let me try from a purely secular point of view to explain this. The great essential division is that of the Church of Rome, and the Churches of the Protestants. In Africa the large majority of Missionaries of the first category are French, but there are also English, German, Portuguese, Belgian, and Italian representatives. I think that I am right in saying, that they work exclusively in Congregations or Brotherhoods under a particular religious name with an autonomy of their own, and there is no such thing in Africa as Missionaries sent out by a National non-European Church. The Missionaries are necessarily by the laws of their Church, either lay, or ordained, life-celibates; their work is a life-work, and they are content with the mere necessities of life. £40 is stated to be sufficient for the annual provision of one man on the Coast: the cost of transport must make life in the interior more costly. They wear a distinctive dress, and have a blameless reputation. As a rule, they do not interfere in mundane affairs: they encourage education, and industrial arts, and inculcate the highest forms of social morality. Perhaps the Frenchman is too fond of teaching the African barbarian the French language instead of himself adopting the vernacular of the place. The blot, which from a secular point of view I find in them all, is the exclusion of the Bible in the vernacular, and the wholesale purchase of boys and girls from slave-dealers to fill their schools, and supply the material for construction of future Christian communities. They call it "redemption," and it is no doubt for a pure and holy purpose, but the transaction itself is as much slave-dealing on their part as on the part of the Arab who

buys children of both sexes to carve into eunuchs, or pollute into concubines. A man might properly redeem his wife, or child, who had been carried off by a slave-dealer, but a European Missionary has no right to purchase that wife or child of the slave-dealer merely for Missionary purposes, and no European Government can tolerate it. Cardinal Lavigerie, in his eloquent Conference at St. Sulpice, in 1888, thus practically condemned this practice. He said : “ Tenter de racheter tous les esclaves, et en annoncer l'intention, serait allumer des cupidités nouvelles chez les exploiters, et les porter à multiplier leur captures.”

And with regard to the Bible let me be very bold. To Jerome above all men praise is due for his Latin Translation of the Vulgate, which kept Christianity alive from his date A.D. 400 to the time of Erasmus 1400. Had the Bible in Western Europe become the fossil, which it has become among the corrupt Churches of Asia, where would Divine Knowledge have been found, when Western Europe at the time of the Renaissance woke up from the slumber of centuries? On the material, intellectual, and educational, sides the Bible is the foundation, the keynote, and masterpiece of European Literature, for the mediæval translations of the Bible created the present Vernaculars of the Teutonic Races, and are creating Vernaculars all over the world ; the sentiments of the Bible, like a sparkling cord of gold, thread the warp of all modern Literature, and the music of its combinations of thoughts, words, and sounds, form the great monotone, which is heard under the symphony of all modern Poetry and Prose : and finally it is a book, which by itself is a sufficient library of all possible Literature, and without which the Literature of any Nation would be incomplete. Why

then deny it to the poor African, who has no indigenous Literature at all? It is the basis of the Common Law of Europe and America, the only one book, which all accept, and the knowledge of which will place the African "en rapport," and on a level, with the European and the American. If a knowledge of the Bible renders any mediæval dogma untenable by the common sense of mankind, so much the worse for the dogma: like Dagon, it is broken to pieces in the presence of the Ark. Throw it over the ship's side. The dogma was from man; the Bible is from God.

The Protestant Missionaries are recruited from the United States of North America, Great Britain, France, Switzerland, Germany, and Scandinavia; they are sent out by organized Societies, which in Protestant countries take the place of the Brotherhoods of the early Churches, and the construction of these Societies displays infinite variety. Indiscreetly-early marriages, large families of children, the increased hindrances of illness and death caused thereby, the absence of proper training, discipline, and obedience, render Missions of the Protestant Churches much more expensive, and the management much more difficult: it is a comfort to know, that the principle of Brotherhoods in the field, and celibacy for at least ten years after commencement of work, are gaining ground in public favour. As a rule, there is entire abstention from industrial or mercantile complications; but some Missions are exceptions, and with doubtful advantage; there is Education, an open Bible in the Vernacular, and a total abstinence from purchasing of Boys and Girls to fill schools, and form communities. The blots are the absence of life-consecration, the higher scale of expenditure, the unworthy sacrifice of Duty to God

to self-imposed domestic ties, the will-worship of individuals instead of absolute obedience to a competent leader.

The friends of both sets of Missionaries offend good taste, and injure their own holy cause, by the barefaced Euphemism of their publications, and pulpit, or platform, orations : if the matter were not so serious, it would cause ridicule. I have for many years read the Reports in English, French, German, and Italian, and have always blamed, and regretted the inflated language : there is no hint of failures, mistakes, or shortcomings : the whole narrative is one of unstinted, and often undeserved, praise : spiritual forces, independent of material, are described as fighting on the side of the Missionary : if the Missionary of Rome has a gleam of success, it is attributed to the interference of a male, or female, Saint, who is working in their interests : if the Protestant Mission has a good time of it, it is said to be a direct answer to Prayer ; but, when calamity falls on a Mission, and their Stations are destroyed, and themselves killed, it is never explained by the agents of Rome, why their powerful friends the Saints failed to save them, or by the Protestants, why their prayers were not heard. Both parties forget, that the mighty Controller of Human Events sometimes blesses an enterprize by putting a stumbling-block in its way, sometimes guides His poor creatures by closing doors as well as opening them, and teaches by Trial and Martyrdom as well as by Success and Prosperity. All Boasting, and self-laudation, and piling up of epithets, and puffing up particular agents, should be excluded from the solemn narrative of Work done humbly and faithfully by devoted men, whose reward will follow them.

Then again the adversaries of the Missionary are painted in the

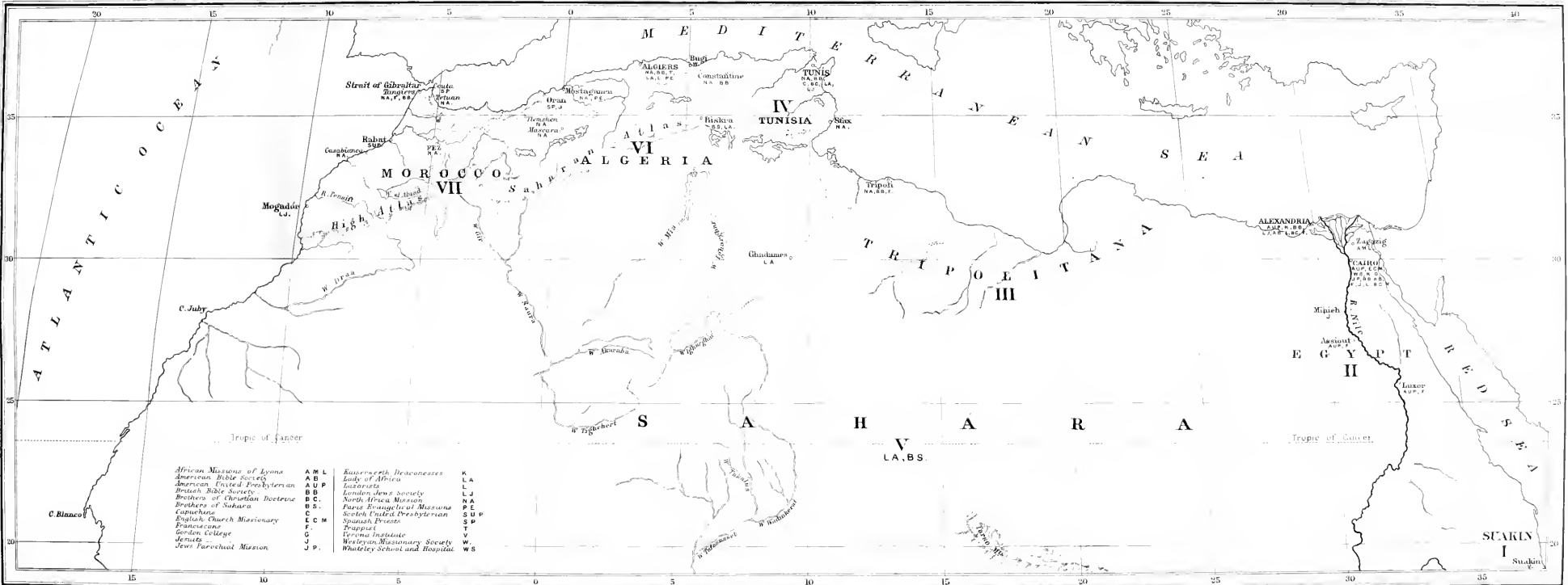
darkest colours : the Pagan and Mahometan Africans are described for the benefit of the untravelled home-public, as sunk in every kind of debauchery, disgusting sin, and degradation. I have visited the Northern Region of Africa, and did not find it so ; and a residence of a quarter of a century in close contact with the Pagans, and Mahometans, of India, has not led me to think, that either Religion necessarily brings with it debauchery, disgusting sin, and degradation : on the contrary, I have found among them some of the noblest types of the human race, far superior to the ordinary European ; and the streets of London and Paris cry out against the degradation of nominal Christian Communities.

As to the African the first thing required is to bring Christianity, Christian civilization, and social culture, to their doors, and even then there is a necessity for a strong Christian Government to give the new elements a chance of fair play, for the character of the people is singularly unstable : the Equatorial Races can never maintain the same standard of morality as the inhabitants of colder climates ; at any rate they never have done so. For generations the old Pagan habits and belief will cling to the people under the Christian or Mahometan veneer. More than this : the European settler in tropical Regions will decidedly deteriorate, as the Asiatic immigrants of the Eastern Regions have notoriously done, and his descendants will lose some of their ancestral excellencies, and assume some of the local vices : the problem is a complex and not a hopeful one.

I now proceed to describe each of the four Regions with a short Narrative, a Statistical Table, and a Map.



MISSIONARY MAP OF AFRICA, NORTHERN REGION.



- | | | | |
|--|-------|-------------------------------------|-------|
| <i>African Missions of Lyons</i> | A M L | <i>Kaiserwerth Neavecesses</i> | K |
| <i>American Bible Society</i> | A B | <i>Lady of Africa</i> | L A |
| <i>American Episcopal Presbyterian</i> | A U P | <i>Lutherians</i> | L |
| <i>British Bible Society</i> | B B | <i>London Jews Society</i> | L J |
| <i>Brothers of Christian Doctrine</i> | B C | <i>North Africa Mission</i> | N A |
| <i>Brothers of Sahara</i> | B S | <i>Paris Evangelical Missions</i> | P E C |
| <i>Caspuchans</i> | C | <i>Scottish United Presbyterian</i> | S U P |
| <i>English Church Missionary</i> | E C M | <i>Spanish Priests</i> | S P |
| <i>Franciscans</i> | F | <i>Trappist</i> | T |
| <i>Gordon College</i> | G | <i>Verona Institute</i> | V |
| <i>Jesuits</i> | J | <i>Wesleyan Missionary Society</i> | W |
| <i>Jews Parochial Mission</i> | J P | <i>Whiteley School and Hospital</i> | W S |

CHAPTER II.

NORTHERN REGION.

Sub-Regions: I. Suákin. II. Egypt. III. Tripolitána. IV. Tunísia.
V. Sahára. VI. Algéria. VII. Morocco.

FOR the most part this Region consists of organized States, and the Missionary Problem is very different from that presented by the other Regions. If there are increased facilities, there are increased difficulties. The contact of Europe has been deadly: the political complications are hurtful: the presence of Hebrew settlements offers new problems: the Mahometan Religion is throughout the whole Region dominant, through restrained by Christian influences from any persecuting tendencies. In fact, the circumstances of the Northern Region resemble Asia rather than Africa proper. Europe owes a great debt to this Northern Region of Africa: the very alphabet, which we use, can be traced back to Egyptian sources: our earliest Greek and Latin translations of the Bible came from Africa: a great deal of the Mythology of the pre-Christian world, and of the Theology of the Christian world, can be traced back to men, who lived and died in Africa. Europe has in all ages plundered the Egyptians, and continues to this day to do so.

I. Suákin on the Red Sea is politically part of Egypt, and is the port, from which before long Berber and Khartúm on the Upper

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Sub-Regions: I. Suákin. II. Egypt. III. Tripolitána. IV. Tunísia.
V. Sahára. VI. Algéria. VII. Morocco.

FOR the most part this Region consists of organized States, and the Missionary Problem is very different from that presented by the other Regions. If there are increased facilities, there are increased difficulties. The contact of Europe has been deadly: the political complications are hurtful: the presence of Hebrew settlements offers new problems: the Mahometan Religion is throughout the whole Region dominant, through restrained by Christian influences from any persecuting tendencies. In fact, the circumstances of the Northern Region resemble Asia rather than Africa proper. Europe owes a great debt to this Northern Region of Africa: the very alphabet, which we use, can be traced back to Egyptian sources: our earliest Greek and Latin translations of the Bible came from Africa: a great deal of the Mythology of the pre-Christian world, and of the Theology of the Christian world, can be traced back to men, who lived and died in Africa. Europe has in all ages plundered the Egyptians, and continues to this day to do so.

I. Suákin on the Red Sea is politically part of Egypt, and is the port, from which before long Berber and Khartúm on the Upper

Nile will be attained. An English Church-Missionary Medical man was there for a short time in 1890, but has been withdrawn. Two Priests of the Institute at Verona were sent there a few years ago, and are stationed permanently: the inhabitants are wild Nomads of Hamitic stock, speaking a language, which has no connection with Arabic: they are Mahometan.

II. Egypt is the Field of a great many enterprises: the native population consists of Christian Kopts and Mahometans, all speaking Arabic. The American United Presbyterian Mission is the most important, extending with its stations up to Luxór; the English Church-Missionary Society has a small Mission at Cairo: in that city also are the Whately Hospital and Schools, and the Gordon College for the purpose of higher Education. At Cairo, and Alexandria, are establishments of Deaconesses from Kaiserwerth near Dusseldorf on the Rhine. The above work among the population generally. There are two British Missions specially for the Jews at Cairo, and at Alexandria. The Church of Rome is represented at various parts of Egypt by the Congregations of the Franciscans, African Missions of Lyons, Lazarists, and Brothers of Christian Doctrine. A supply of copies of the Scriptures in the different languages is provided for by the British and American Bible-Societies.

III. Tripolitána is a Province of Turkey. The English North Africa Society has a Station at Tripoli. The British Bible-Society provides for the sale of the Scriptures. The Church of Rome is represented by the Franciscans. The population is Mahometan, and speak Arabic.

IV. Tunisia is a Colony of France. At Tunis and Sfax are

Stations of the English North Africa Society. The London Jews Society has a Mission to the Jews at Tunis. The British Bible Society has a Depôt for sale of the Scriptures. The Church of Rome is represented by the Congregation of the Capuchins, the Brothers of Christian Doctrine, and the French Mission of the Lady of Africa. The population is Mahometan, who speak Arabic.

V. Sahára is a Region imperfectly known, independent and sparsely inhabited, to the South of Tripolitána, Tunisia, and Algeria. The Church of Rome is represented by the French Mission of the Lady of Africa. Stations are being occupied by the French *armed* Brethren of the Sahára to protect Missionaries. The inhabitants are of a Hamitic stock : Arabic and Tuwárik are spoken.

VI. Algeria is a Colony of France. The English North Africa Society has several Stations, the Evangelical Mission of Paris has also a Station. The British Bible-Society has several Depôts. The Church of Rome is represented by Jesuits, Trappists, and the French Mission of the Lady of Africa. The population is Mahometan, but of two distinct races, the Kabail, who are Hamitic, and speak Kabail, and the Arabs who are Semitic, and speak Arabic. French is largely made use of.

VII. Morocco is an independent kingdom in the lowest state of political degradation. The English North Africa Society has several Stations : the London Jews Society has an agent at Mogadór : the Scotch United Presbyterian Society has a Station at Rabat. The British Bible-Society has a Depôt. The Church of Rome is represented by the Franciscans and Spanish Priests. The population consists of Arabs, Berbers, Jews, and Negro Slaves from the Sudán : the two former are Mahometan, the languages spoken are debased Arabic, Shilha, and a Negro language.

I.—NORTHERN REGION.

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
I	Suákin	Institute of Verona	Suákin Cairo Shellah	Hadendóa	Bishári	
II	Egypt	1 American United Presbyterian	Alexandria Cairo Assiout Luxor	Mahometan and Kopt	Arabic	
		2 English Church Missionary	Cairo	Mahometan	Arabic	
		3 Whately School and Hospital	do.	do.	do.	
		4 Kaiserwerth Deaconesses	Cairo Alexandria	do.	do.	
		5 Gordon College	Cairo	Mahometan and Christian	do.	
		6 London Society	Alexandria	Jews	do.	
		7 English Parochial Mission	Cairo	do.	do.	
		8 British Bible Society	Alexandria Cairo	Mahometans Christians and Jews	do.	
		9 American Bible Society	do.	do.	do.	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
II	Egypt . .	10 Franciscans	Cairo Alexandria	Mahometan Kopt	Arabic	
		11 Jesuits	Cairo Minieh	do.	do.	
		12 African Missions of Lyons	Zágazig	do.	do.	
		13 Lazarists	Cairo Alexandria	do.	do.	
		14 Brethren of Christian Doctrine	do.	do.	do.	
III	Tripolitána	1 English North Africa Society	Tripoli	Mahometan	do.	
		2 British Bible Society	do.	do.	do.	
		3 Franciscans	do.	do.	do.	
IV	Tunisia .	1 English North Africa Society	Tunis Sfax	do.	do.	
		2 London Society	Tunis	Jew	do.	
		3 British Bible Society	do.	Mahometan and Jew	do.	
		4 Capuchins	do.	Mahometan	do.	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
IV	Tunisia	5 Brothers of Christian Doctrine	Tunis	Mahometan	Arabic	
		6 French Lady of Africa	do.	do.	do.	
V	Sahára	1 French Lady of Africa	Biskra Ghadámes	do.	Arabic Kabail Tuwárik	
		2 French Armed Brethren of Sahára	Biskra	do.	do.	
VI	Algeria	1 English North Africa Society	Algiers Constantine Tlemshén Máscara	do.	Arabic Kabail	
		2 Paris Evangelical	Algiers	do.	do.	
		3 British Bible Society	Algiers Constantine	Mahometan and Jew	do.	
		4 English Wesleyan Mission	Bugi	Mahometan	do.	
		5 Jesuits	Oran	do.	do.	
		6 Trappists	Algiers	do.	do.	
		7 French Lady of Africa	do.	do.	do.	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
VI	Algeria	8	Lazarists	Algiers	Mahometan	Kabail
		9	Spanish Priests	Oran	Christian	Spanish
VII	Morocco	1	English North Africa Society	Tetuan Tangier Casabianca	Mahometan Pagan-Negro	Arabic Shilha Negro
		2	London Jews Society	Mogadór	Jew	do.
		3	Scotch United Presbyterian Society	Rabat	Mahometan	Arabic
		4	British Bible Society	Tangier	Mahometan and Jews	do.
		5	Franciscans	do.	Mahometan	do.
		6	Spanish Priests	Ceuta	Christian	Spanish

CHAPTER III.

WESTERN REGION.

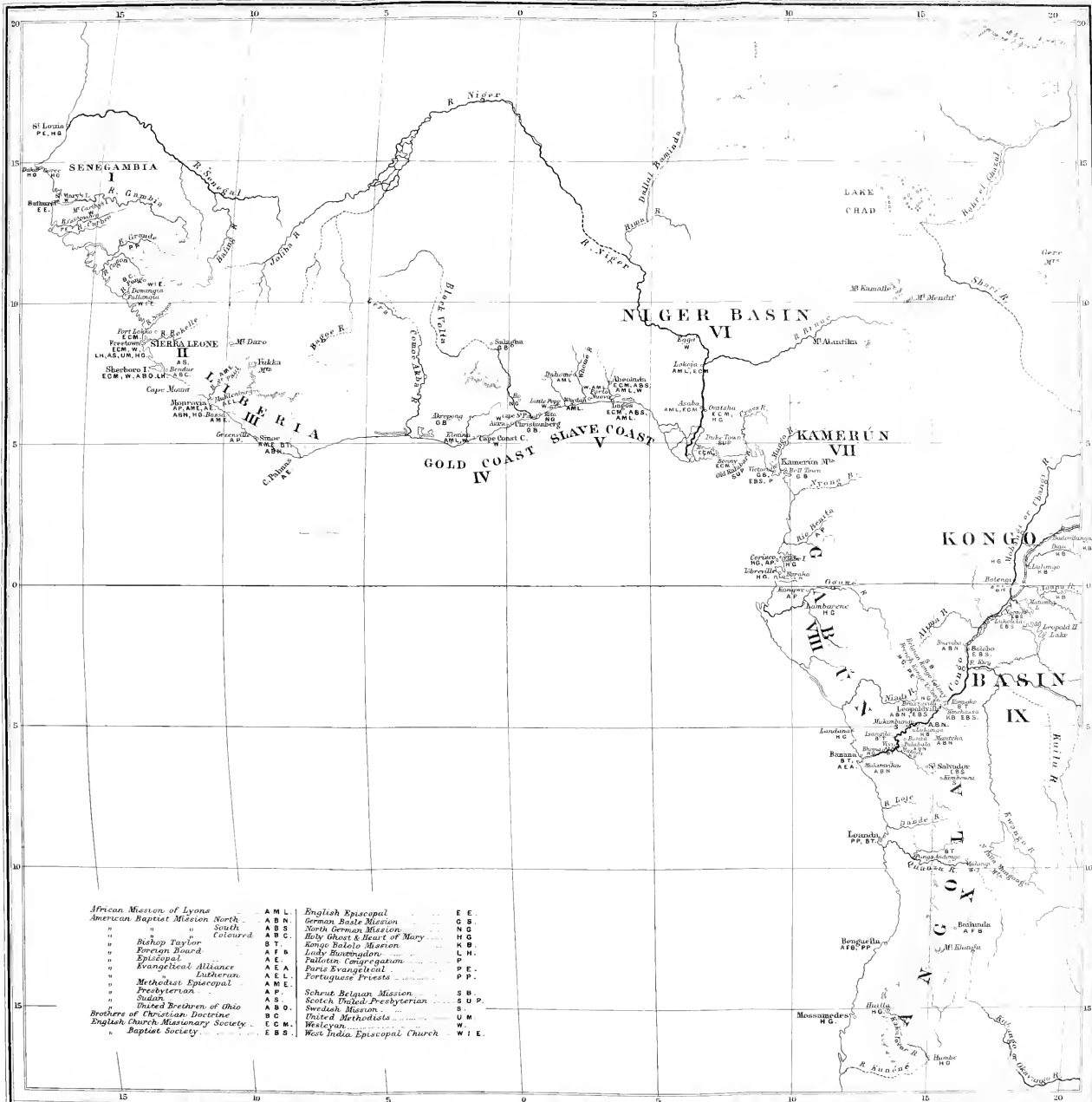
Sub-Regions : I. Senegambia. II. Sierra Leóne. III. Liberia. IV. Gold-Coast. V. Slave-Coast. VI. Niger-Basin. VII. Kamerún. VIII. Gabún. IX. Kongo-Basin. X. Angóla.

I. In continuing my course along the Western Coast from the Southern Frontier of Morocco to the Northern Bank of the River Kunéné, I enter the Sub-Region of Senegambia, which for the convenience of this Essay may be deemed to extend to the River Scarcies, which separates it from the Sub-Region of Sierra Leóne. In this area are included the French Colony of the Senegál, and its dependencies, the British Colony of the Gambia, and the Colony of Portugal. Extending inwards to the basin of the Upper Niger, and beyond into the Sudán, is a Mahometan Region totally devoid of Christian Missions : owing to the difficulty, which the French Colonial system of administration throws in the way of Education in any other than the French language, there are no British or American Missions. The French Evangelical Society of Paris has a Mission at St. Louis on the Senegál.

Further South there is an English Wesleyan Mission at Bathurst on the River Gambia, and an English Episcopal Negro Church. On the Riô Pongo are the two Stations of Domingia and Fallangia



MISSIONARY MAP OF AFRICA, WESTERN REGION.



- | | | | |
|-----------------------------------|-------|------------------------------|-------|
| African Mission of Lyons | A M L | English Episcopal | E E |
| American Baptist Mission North | A B N | German Basle Mission | G B |
| " " South | A B S | Holy Ghost & Heart of Mary | H G |
| " " Coloured | A B C | Kampala Mission | K B |
| " Foreign Board | B T | Lady Bouverie's | L B |
| Episcopal | A E B | Palatine Congregation | P P |
| Evangelical Alliance | A E A | Portuguese Priests | P P |
| " Lutheran | A E L | | |
| Methodist Episcopal | A M E | | |
| " Sweden | A F S | Schrot Belgian Mission | S B |
| " United Brethren of Ohio | A S | Scottish United Presbyterian | S U P |
| Brothers of Christian Doctrine | A B O | Swedish Mission | S |
| English Church Missionary Society | E C M | United Methodists | U M |
| " Baptist Society | E B S | West India Episcopal Church | W I E |

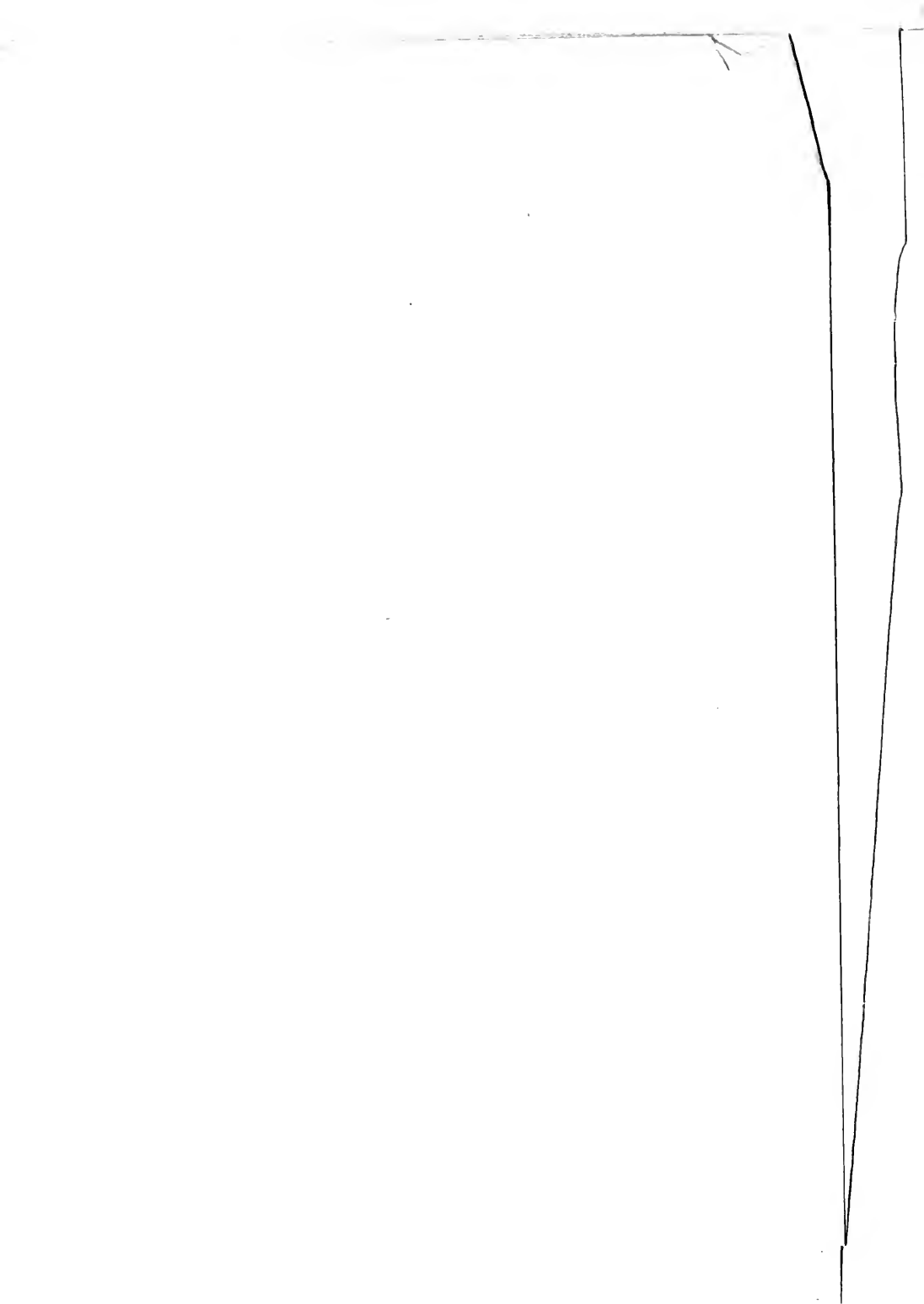
occupied by the West India Association of the Episcopal Church of England.

At different points in this Sub-Region the Church of Rome is represented by the French Mission of the Holy Ghost and Heart of Mary, and the Brothers of Christian Doctrine. There are Portuguese Priests in the Portuguese Colony.

II. In the British Colony of Sierra Leóne there is not only entirely Religious Tolerance, but absence of interference with Missionary Education, for which it is hoped, that the French Priests of Rome are grateful. The bulk of the population of Freetown are descendants from liberated Negro slaves, of very different races, but all now speaking the English language, and brought up in British culture : in the regions around are Pagan and Mahometan tribes, speaking the languages of Temné, Bullom, and Mendé. The English Episcopal Church is independent and self-supporting, but the Church-Missionary Society supports a Training College, Schools, and some outlying Mission-Station. The English Wesleyan Missionary Society, Lady Huntingdon's Connection, the United Methodist Free Church, are also represented. The Church of Rome is represented by the French Mission of the Holy Ghost and Heart of Mary.

In the outlying villages the American Missionaries of the United Brethren of Ohio are occupied amidst the Mendé-speaking villages of Sherbro'; and in the Regions in the interior behind Freetown another American Mission from Kansas is attempting to reach the inhabitants of the Sudán.

III. Beyond the frontier of the British Colony of Sierra Leóne and its dependencies is the Republic of Liberia, which extends



occupied by the West India Association of the Episcopal Church of England.

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III. Beyond the frontier of the British Colony of Sierra Leóne and its dependencies is the Republic of Liberia, which extends

along the Coast from Cape Mount to Cape Palmas. Whatever is done here is done by citizens of the United States, and the following Churches are represented, the American Episcopal Church, the Methodist Episcopal Church, the Presbyterian Church, the Baptist Northern Union, the Evangelical Lutheran, the Coloured Baptists and Bishop Taylor's Mission. The Church of Rome is represented by the French Mission of the Holy Ghost and Heart of Mary.

If the culture and religious views of the people of Europe and North America are to exercise any predominant influence over the people of Africa, lower in culture, and devoid of any fixed and intelligent Religious belief, it might have been expected, that in the British Colony of Sierra Leone, and the American Republic of Liberia, after the lapse of half a century there would have been evidence of that beneficial influence, but it is not so : no impression, religious, moral, or social, has been made by the educated Negroes of either community on the surrounding coloured men of the same or cognate African race : this renders the outlook for the elevation of the people of Africa very dark indeed.

IV. The next Sub-Region is that of the Gold-Coast from Cape Palmas to Cape St. Paul. In this area there is much independent coast territory, and a British Colony, that of Cape Coast Castle. The English Wesleyan Missionary Society has a mission among the Fanti, the German Missionaries from Basl in Switzerland among the Ashanti, and the North German Mission of Bremen among the population of Akra, and the Ewe-speaking inhabitants of the kingdom of Dahome. The Church of Rome is represented in these quarters by the African Missions of Lyons. It must be remarked, that in

these last three Sub-Regions no attempt has been made to penetrate far into the Regions behind, and the teaching of the Missionary is exposed to impediments arising from the evil lives, and commercial imports, of nominal Christians.

V. The next Sub-Region, the Slave-Coast, extends from the frontier of the last-mentioned Sub-Region to the limits of the Estuary of the River Niger, and a portion of it, Yariba-land, extends back to the Quarrah Branch of that River. It comprises French, German, and English Colonies, and independent territory. The English Church-Missionary Society has occupied the island of Lagos close into the Coast, a British Colony, and several important Stations in the interior of the mainland, notably Abeokúta. The English Wesleyan Missionary Society has occupied other Stations on the Coast, and at one time penetrated into the interior as far as the Quarrah Branch of the Niger. The American Baptist Southern Convention is represented at Lagos, and Abeokúta. The Church of Rome is represented by the African Missions of Lyons at numerous Stations.

VI. In the next Sub-Region, the Niger-Basin, I come upon new phenomena, where the Missionary is able to penetrate far into the interior, and get among a population untainted by the evil contact of European commerce on the Coast. The Church-Missionary Society has a row of important Stations in the Delta, the Lower and the Upper Niger, reaching as far as the kingdom of Nupé on the Quarrah Branch of the Niger. Up to the last year it has been conducted solcly by African Missionaries from Sierra Leóne. The English Wesleyan Missionary Society at one time penetrated through Yariba-land to Egga on the Quarrah Branch of the Niger. In the

neighbouring region of the Oil Rivers the Scotch United Presbyterian Church have a Mission on the Old Kalábár River. The Church of Rome is represented by the African Missions of Lyons in the Upper Niger, and by the French Mission of the Holy Ghost and Heart of Mary in the Region on the left bank of the great River. The whole Sub-Region has passed under the Protectorate of Great Britain : the perpetration of the abominable crimes of the Pagan period has ceased, such as Cannibalism, human sacrifices, and the slaying of twins : life and property are now safe, and a door is open wide into the very heart of Africa, only second to that of the Kongo-Basin South of the Equator.

VII. The next Sub-Region is that of Kamerún, a newly-appropriated German Colony : little is known of the interior, but expeditions have been sent out to work their way to the Binué Branch of the River Niger. The history of the Missions of this Sub-Region is very painful, and fortunately there is no precedent, and it is to be hoped, that there will be no occurrence similar to the expulsion of the English Baptist Society, which had for many years been labouring among the tribes, and the substitution of a German Mission for the sole reason, that it was a German Colony. In British India no question is asked as to the nationality or denomination of a Mission : all are welcome. It is necessary to record distinctly, that there was here a shameful breach of the recognized law of Missions. The Native Baptist Church still maintains an independent existence, and puts forth a certain amount of aggressive activity : the great fact is, that it exists, though deprived of its European support. It was understood, that no French Roman Catholic Missionaries were allowed to establish themselves in the

German Colony on the West Coast ; a German Mission of the Church of Rome, called Pallotin, or the Pious Society, now occupies the Region. It is a gross perversion of the *raison-d'être* of Christian Missions, that they should be in any way connected with, licensed by, or dependent on, the Civil Power : if they prove disloyal to the Ruling Power, let them be expelled from the Province ; but the history of British India for the last half century shows, that Christian Missionaries, whether of the Church of Rome, or Protestants, do not interfere in Politics, when the great gift of Toleration is conceded to them all.

There is no agency of the British and Foreign Bible Society in the Western Region of Africa, but many translations have been made, and much distribution-work is done by the agency of the Protestant Missions. A considerable Vernacular Literature has been created in the numerous languages spoken, specially at Sierra Leóne and Lagos. Assistance has been rendered by the London Society for Promoting Christian Knowledge, and the London Religious Tract Society, to the efforts of the Missionary Societies. Having arrived in our course at the Southern frontier of the great Negro Races, it is the place to record an opinion as to their future. They assimilate European and American culture with much greater readiness and thoroughness than the people of British India. I write this with knowledge of, and admiration for, both nationalities. The case of the African is the most anxious, and critical, as he has no past History, and no indigenous literature ; yet the contact with the free Africans of the Southern States of North America render him more sensitive of the domination of the Whites, and the educated African

has below him vast masses of uneducated countrymen in a far lower and more degraded state of human culture than can be found in any part of British India. An independent civilized Native State is possible and a fact in India ; in Africa among the African races it is impossible. Liberia has proved a failure, and could never be considered Independent.

VIII. I pass into the French Colony of the Gabún, South of the Equator, and find myself in the midst of the great Bantu race, who are spread all over Africa South of the Equator with the exception of the Hottentot-Bushmen enclaves. The small coast-island of Corisco, and the sea-coast of the Continent, and the banks of the Rivers Gabún and Ogowé are occupied by the American Presbyterian Mission, which is much hampered by the French Colonial system of exclusive use in Education of the French language. In this Region the Church of Rome is represented by the French Mission of the Holy Ghost and Heart of Mary. The head-waters of the Ogowé River are not far from the basin of the River Kongo, but I keep the two Regions distinct.

IX. The Kongo Basin is the next Sub-Region, partially discovered during the last fifteen years, and presenting a Highway across Africa to the extreme limits of the Western Region. The American Northern Baptist Missionary Union, the English Baptist Society, and the Kongo-Balólo Baptist Society, occupy Stations, and are supplied with steamers. There is also a Mission from Sweden, which is not Baptist. The American Missionary Evangelical Alliance has made a beginning in the Lower Kongo, and the French Evangelical Mission of Paris proposes to open a Mission in the French

Colony on the Kongo. The Church of Rome is represented by the French Mission of the Holy Ghost and Heart of Mary in the Basin of the Lower Kongo, and in the French Colony on the Kongo, and far up on the River Oubanghi. In the great Central Basin of the Kongo from Stanley Pool to Stanley Falls the Mission of Schcut lez Brussels in Belgium is planting Stations, one on the Equator. All these Missions, both Protestant and Romish, are in their infancy: considering the deadly climate, the loss of precious lives must be enormous: one of the principles of the great Kongo-State, guaranteed by the Great Powers, is that of Universal Toleration, so no Police or Educational Impediment can be permitted: the Kongo-State will be as free as British India.

Passing Southward I reach the Portuguese Colony of Angóla, which extends along the Coast to the River Kunéné, which is the Southern boundary of the Western Region. In this Sub-Region nothing had been done during the long occupancy of the Portuguese. It is mentioned in the histories of the period, that the Bishop used to baptize by sprinkling water on the heads of all the slaves, as they went on board the slave-ships for America, but with this, and occasional Inquisitions, the Missionary spirit of the Portuguese exhausted itself. Those Regions, in which European Missionary Congregations had established a nominal Christianity, relapsed into Paganism, when supplies of European Priests no longer arrived. Two American Societies are labouring in this Region, the American Board of Foreign Missions and Bishop Taylor's, the originator of the idea of self-supporting Missions: a certain number of Stations have been founded. The Church of Rome is represented by the

Portuguese Clergy at the chief Settlements, and the French Mission of the Holy Ghost and Heart of Mary. Unlimited opportunities of extension inwards into the heart of Africa offer themselves, and there are no obstacles except those of climate.

In the Western Region the Church of England has two Dioceses, Sierra Leóne, and the Basin of the Niger, and a third at Lagos is contemplated. The other Protestant Churches work on independent lines. The Church of Rome is represented in a more organized form, and I thus report it from the *Missiones Catholicae* 1890.

- | | | | |
|---|-----|--|-----|
| I. Vicariat of Senegambia, entrusted to the Congregation of Holy Ghost and Heart of Mary. | | | |
| II. Do. of Sierra Leóne | | do. | do. |
| III. Prefecture of Gold Coast | do. | African Mission of Lyons. | |
| IV. Do. of Dahomé | do. | do. | |
| V. Do. of Benin | do. | do. | |
| VI. Do. of Lower Niger | do. | to Congregation of Holy Ghost and Heart of Mary. | |
| VII. Do. of Upper Niger | do. | African Mission of Lyons. | |
| VIII. Do. of Kamerún | do. | Pallotin or Pious Society of Germany. | |
| IX. Vicariat of Gabún | do. | to Congregation of Holy Ghost and Heart of Mary. | |
| X. Do. of Belgian Kongo | do. | of Scheut lez Brussels. | |
| XI. Do. of French Kongo | do. | to Congregation of Holy Ghost and Heart of Mary. | |
| XII. Do. of Lower or Portuguese Kongo | do. | do. | |
| XIII. Diocese of Angola | do. | Portuguese Priests. | |
| XIV. Prefecture of Cimbebásia | do. | to Congregation of Holy Ghost and Heart of Mary. | |

II.—WESTERN REGION.

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
I	Senegambia	1 Paris Evangelical	St. Louis : R. Casamança	Pagan-Negro and Mahometan	Wolof Fulah	
		2 English Wesleyan	St. Mary's Island on R. Gambia: McCarthy's Island	do.	do.	
		3 English Episcopal Church	Bathurst	do.	do.	
		4 English West India Episcopal	Domingia Fallangia on Rio Pongo	do.	Susu	
		5 French Holy Ghost and Heart of Mary	St. Louis Dakar Goree	do.	Wolof Bambara Serér	
		6 Brothers of Christian Doctrine	Rio Pongo	do.	Susu Mandingo	
		7 Portuguese Priests	Rio Grande	do.		
II	Sierra Leone	1 English Church Missionary	Freetown Sherbro' Port Lokko	Pagan-Negro	Tcmné Bullom Mendé	
		2 English Wesleyan	Freetown Sherbro'	do.	do.	
		3 English Lady Huntingdon's Connection	do.	do.	do.	

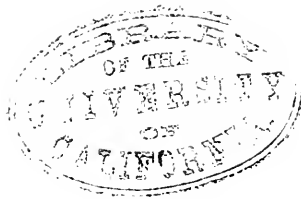
No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
II	Sierra Leóné .	4 English United Methodist Free Church	Freetown	Negro	Mendé	
		5 American United Brethren of Ohió	Sherbro'	do.	do.	
		6 American Sudán Mission	..	do.	..	
		7 French Holy Ghost and Heart of Mary	Freetown	do.	..	
III	Liberia	1 American Episcopal	Monróvia Cape Palmas	do.	Grebo Bassa Kru Vey	
		2 American Methodist Episcopal	Monróvia St. Paul's Bassa Sinoé	do.	do.	
		3 American Presbyterian	Monróvia Greenville	do.	do.	
		4 American Baptist (Northern)	Monróvia Sinoé	do.	do.	
		5 American Evangelical Lutheran	Muhlen- burg, St. Paul's River	do.	do	
		6 American Coloured Baptists	Bendúe	do.	Vei	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
III	Liberia	7 American Mission of Bishop Taylor	Sinoé	Negro	Grebo Kru	
		8 French Holy Ghost and Heart of Mary	Monróvia	do.	do.	
IV	Gold-Coast	1 English Wesleyan Mission	Cape Coast Akrá Elmína	do.	Fanti Akrá	
		2 German Basl Mission	Christian- berg Akropong Sálagha	do.	Ashanti Akrá	
		3 North German of Bremen	Kitá Ho	do.	Akrá Ewé	
		4 African Missions of Lyons	Elmína Dahóme	do.	Ewé	
V	Slave-Coast	1 English Church Missionary	Lagos Abeokúta	Pagan	Yáriba	
		2 English Wesleyan	do. Porto Nuovo Little Popo	do.	do. Ewé	
		3 American Baptist (South)	Lagos Abeokúta	do.	Yáriba	
		4 African Missions of Lyons	Lagos Porto Nuovo Abeokúta Whydah	do.	do.	

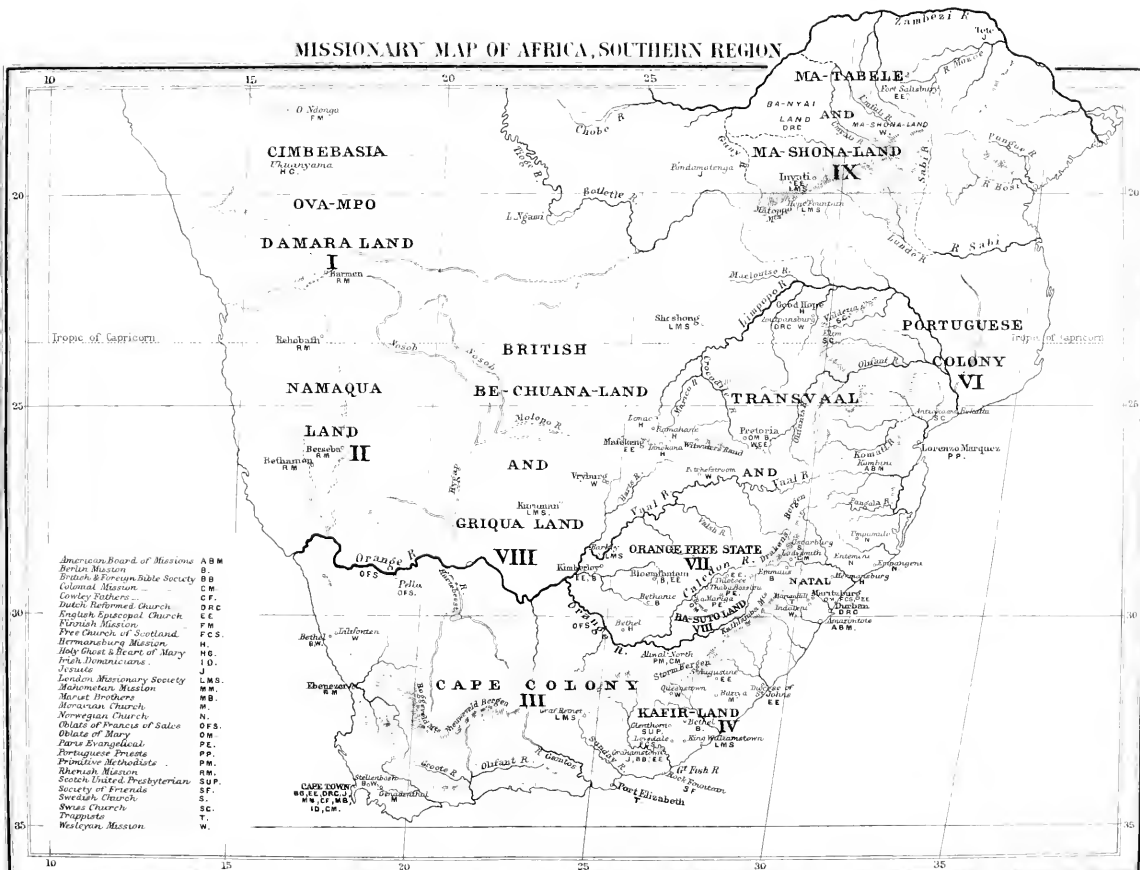
No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
VI	Niger Basin	1 English Church Missionary	Bonny Brass Onitsha Lokója	Pagan	Idzo Ibo Igára Igbira Hausa Nupé	
		2 English Wesleyan Mission	Egga	do.	Nupé	
		3 Scotch United Presbyterian	Old Kalabár River Duke Town	do.	Efik	
		4 French Holy Ghost and Heart of Mary	Onitsha	do.	Ibo	
		5 African Missions of Lyons	Lokója Asába	do.	Nupé Igára Hausa	
VII	Kamerún	1 German Basl	Bell-Town Victoria	do.	Dualla	
		2 English Baptist Church	do.	do.	do.	
		3 German Pallotín or Pious Society of Romish Missions	do.	do.	do	
VIII	Gabún	1 American Presbyterian	Corisco Baraka Rio Benita Kangwe	Pagan Bantu	Pongwe Benga Kele	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
VIII	Gabún . . .	2 French Holy Ghost and Heart of Mary	Libreville Corisco Lobe Island Lambaréne	Pagan Bantu	Pongwe Benga Kele	
IX	Kongo Basin	1 American Baptist (North)	Lower River Mukimvika Palabála Banza Mantéka Lukungu Leopoldville Bwemba Bolengi	do.	Kongo Teke	
		2 English Baptist	St. Salvador Leopoldville Ngombe Kinchassa Bolóbo Lukoléla	do.	Kongo	
		3 Swedish Lutheran	Mukimbungu Kimbouni	do.	do.	
		4 English Kongo-Balólo Baptist	Matádi Lukumga Kinchassa Lulanga Lulonga Ikau Budondanga Juápa	Pagan	Kongo Téké	
		5 American Evangelical Alliance	Vivi Banána	do.	do.	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
IX	Kongo Basin .	6 Paris Evangelical	French Kongo Colony	Pagan	Kongo Téké	
		7 American Mission of Bishop Taylor	Banána Vivi Isangíla Kimpóko	do.	do.	
		8 French Holy Ghost and Heart of Mary	Lower or Portuguese Kongo Landana Boma	do.	do.	
		9 Do.	French Kongo Brazzaville Oubanghi	do.	do.	
		10 Belgian Scheut Lez Brussels	Belgian or Independent Kongo	do.	do.	
X	Angola	1 American Foreign Board	Bailunda Benguella	do.	Umbundu	
		2 American Mission of Bishop Taylor	Malangi Loanda Pungo Andongo	do.	Bunda	
		3 Portuguese Priests	Loanda Benguella	do.	do.	
		4 French Holy Ghost and Heart of Mary	Mossamé-des Humbé Huilla	do.	do.	



MISSIONARY MAP OF AFRICA, SOUTHERN REGION



- American Board of Missions A.B.M.
- Berlin Mission B.
- British & Foreign Bible Society B.F.S.
- Colonial Mission C.M.
- Cowley Fathers C.F.
- Dutch Reformed Church D.R.C.
- English Episcopal Church E.E.C.
- French Mission F.M.
- Free Church of Scotland F.C.S.
- Hermannsburg Mission H.
- Holy Ghost & Heart of Mary H.G.
- Irish Dominicans I.D.
- Jesuits J.
- London Missionary Society L.M.S.
- Mohemtan Mission M.
- Marist Brothers M.B.
- Mexican Church M.
- Norwegian Church N.
- Oblate of Francis of Sales O.F.S.
- Oblate of Mary O.M.
- Paris Evangelical P.E.
- Portuguese Priests P.P.
- Promissive Methodists P.M.
- Rhenish Mission R.M.
- Scottish United Presbyterian S.U.P.
- Society of Friends S.F.
- Swedish Church S.
- Swiss Church S.C.
- Trappists T.
- Western Mission W.

CHAPTER IV.

S O U T H E R N R E G I O N .

Sub-Regions : I. Cimbebásia, Ova-Mpo and Damara-land. II. Namáqua-land. III. Cape of Good Hope Colony. IV. Káfir-land. V. Natal Colony and Zulu-land. VI. Portuguese Colony. VII. Orange-Free and Trans-Vaal States. VIII. British Be-Chuána, Ba-Súto, and Griqua-land. IX. Ma-Tabélé and Ma-Shona-land.

THE peculiarity of this Region is that, whereas in the two preceding Regions the Sea Coast was with few exceptions clung to, in this Region the interior is occupied by Mission-Stations. The climate is suited for European habitation, and large colonies have been settled, which must eventually oust the native Bantu, Hottentot, and Bushman, races. We have to deal in this Region with British, French, German, Portuguese, and Dutch, colonists, and immigrants from British India, China, and Malaysia. The Mahometan Religion is not in the ascendant, and never has been. There is an absence of immigration of free Negroes from the United States, and of Arabs and Persians from Asia. The Bantu Race is totally distinct from the Negro, and in this Region at least the Slave-Trade has never extensively prevailed. The existence of the two British Constitutional Colonies of



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Cape of Good Hope and Natal, the two independent Dutch Republics, a German and Spanish Colony on either Coast, the more or less complete survey of the whole Region, and the presence of Chartered Companies, and Associations of European Miners, create new complications for the Missionary to cope with, while they remove entirely the probability of personal danger, or persecution, or expulsion. At any rate, the importance of Missions on the material side, as instruments of Civilization and Culture, is greatly diminished, and renders it necessary, that Missionaries in this Region should restrict themselves rigidly to their spiritual duties, and, as is the case in British India, refrain entirely from meddling with the things of Cæsar; for in a realm of Law they are themselves liable to punishment for breach of Municipal Law. My own experience is, that in British India in former years not one of the hundreds of Missionaries, Protestant and Roman Catholic, ever gave the Officers of the State any trouble whatsoever: on the contrary, at times they have rendered singular service, and been the object of much benevolent patronage and sincere admiration, and love; but the impression is growing, that now some Missionaries in British India forget their high calling, and their duty to the non-Christian world, and have made themselves grievance-mongers, prying into the barracks of the British soldier, denouncing particular articles of Commerce, or particular fiscal regulations, which offend their limited knowledge and narrow views of human affairs: there can be but one result of such impertinent, and much to be regretted intrusions, and this is expulsion. As regards the foreign Missionaries within British Territory (and the whole of India is more or less under British influence), if the character of the foreign Missionaries

in British India be inquired into, the reply would be, that they have exhibited unswerving loyalty to the British Government under trying circumstances, that neither Protestants nor Roman Catholics have ever lent themselves to political intrigues, or wished to advance the interests of their own country at the expense of the great Power, that shelters them as guests, and makes grants to them on the same terms as to its own subjects. In the Southern Region of Africa this has not been entirely the case: the French Missionaries in Ba-Súto-land have meddled with tribal politics in a sense hostile to British interests. The head of that Mission was decorated with the Legion of Honour for the following reason, which sounds strange in the centre of a British sphere of influence:

“Il a contribué par ses Missions au développement de l'influence française dans l'Afrique Australe. Titres exceptionnelles.”

These facts point to danger possible and probable in this Region: it is of importance, that a Missionary should not be a busybody in other men's matters, or a reviler against dignitaries, or a maligner of public officials, or a newspaper-reporter, forgetting his true character as Minister of the Gospel of Peace, and the example of the Apostle Paul.

The English Society for the Propagation of the Gospel, whose attention is turned to English Colonists, as well as the Pagan World, is not entered in the enumeration of agencies separately, as it is, so far as this Region is concerned, identical with the English Episcopal Church, which is represented by seven Dioceses, and is doing a very great work.

The Church of Rome, according to the latest Edition of the

Missiones Catholicæ (Rome, 1890), is represented in ever-increasing numbers by

- I. Prefecture of Cimbebásia entrusted to the Congregation of the Holy Spirit and Heart of Mary.
- II. Vicariat of Natal entrusted to the Oblats of Mary.
- III. Vicariat of the Cape of Good Hope. Eastern.
- IV. Do. do. Western.
- V. Prefecture of do. Central.
- VI. Prefecture of Orange River entrusted to Oblats of Francis of Sales.
- VII. Do. of Orange Free State, Ba-Súto-land and Griqua-land entrusted to Oblats of Mary.
- VIII. Do. of Trans-Vaal State entrusted to Oblats of Mary.
- IX. Do. of the Zambési do. Jesuits.

I. Cimbebásia, Ova-Mpo, Damára-land. The Church of Rome has adopted the first name, the Finnish Missionaries the second, and the German Rhenish Missionaries the third. The first Mission extends on both sides of the River Kunéné, and the portion on the North Bank has been included in the Western Region. We have Latin and French descriptions of this Mission. The second Mission is only described in the Finnic or Suomi language, and the educational literature is prepared in that language, a remarkable instance of the narrow-mindedness of Missionaries. The Rhenish Mission is well known from the annual German Reports : the population is Pagan, of the Bantu Race : the languages used are the Ndonga, and Hereró.

II. Namáqua-land. Proceeding Southward I come on the Sub-Region occupied by the Hottentots, known as Nama, and speaking that language and Cape-Dutch. The German Rhenish Mission

occupies a great many Stations, and the English Wesleyan Mission is also represented. The Church of Rome is represented by Oblats of Francis of Sales.

III. This important Sub-Region is fully occupied by Missions. The population consists of British, Dutch, Hottentots, and Bushmen, with a certain number of Asiatic Malay immigrants. It is a self-governing British Colony. The English Episcopal Church is represented by two Bishoprics at Capetown and Grahamstown, and a considerable number of Churches. The British and Foreign Bible Society is represented by numerous auxiliaries. The German Rhenish Mission has several Stations. The German Mission of Berlin is doing a notable work in several of the Sub-Regions, and in this Sub-Region occupies the Station of Stellenbosh. It is impossible to give in detail the numerous Stations of each Society. At Genáden-thal is the famous Station of the German Moravian Brotherhood, which is the oldest in South Africa: their work lies among the Hottentots. The Dutch Reformed Church provides for the spiritual welfare of the Dutch Colonists, and does a certain amount of Missionary work. The English Wesleyan Mission is represented, and works among the Colonists. There is a special Mahometan Mission to work among the Malay immigrants. The English Primitive Methodists occupy one Station with a small Mission. I find notice of a Colonial Missionary Society, but I find nothing certain as to the work. The London Missionary Society has a Station at Graf Reinet and elsewhere. The Cowley Fathers from England are represented at Capetown. The Church of Rome in this Sub-Region is represented by Jesuits, Trappists, Oblats of Francis of Sales, Irish Dominicans, and Marists.

IV. Proceeding Eastward I enter Káfir-land. The Free Church of Scotland is prominent on account of its industrial Institution at Lovedale, and the United Presbyterian Church of Scotland is doing a good work. The English Wesleyan and the German Berlin Mission are well represented. The English Episcopal Church has the Diocese of St. John. The London Missionary, the German Moravian, and the English Society of Friends have also agencies in this Sub-Region. The Church of Rome is represented by the Jesuits.

V. Passing Northward I enter the British Colony of Natal, and independent Zulu-land. The American Board of Foreign Missions from Boston, U.S., the Free Church of Scotland, the English Episcopal Church, the English Wesleyan Mission, the German Berlin Mission, the Norwegian Church, the Dutch Reformed Church, the German Hermansburgh Mission, and the Swedish Church, have all contributed men and means to the double duty of converting the Heathen to Christianity, and preventing nominal Christians from lapsing into actual Heathenism. The Church of Rome is represented by the Trappists, and the Oblats of Mary.

VI. North of Zulu-land is the Portuguese Colony South of the Zambézi. Here the American Board of Foreign Missions of Boston, U.S., have a Mission, and the Swiss Mission of the Canton de Vaud has planted Stations. The Church of Rome is represented by Portuguese Priests.

VII. Leaving the Coast I ascend the Plateau of Central South Africa, and enter the Sub-Region occupied by the Orange-Free and the Trans-Vaal States. The Episcopal Church has two Dioceses. The English Wesleyan, the German Berlin Mission, the German Hermans-

burgh Mission, and the Swiss Mission of the Canton de Vaud, are actively at work amidst the Colonists and Native population. The Church of Rome is represented by the Oblats of Mary.

VIII. Further in the interior is the sub-Region, which I describe as British Be-Chuána-land, Ba-Súto-land, and Griqua-land. The London Missionary Society has for a long period occupied a position of importance in this sub-Region: the English Wesleyan, and the German Berlin Mission, occupy a large number of Stations. The Paris Evangelical Society has a notable Mission among the Ba-Súto, and the English Episcopal Church has also worked downwards from the previous Sub-Region into Ba-Súto land. The Church of Rome is represented by the Oblats of Mary, who have Stations in Ba-Súto-land.

IX. I pass up into that great Table Region bounded on the North by the Zambési, which has now passed into the sphere of British Influence. It has as yet no collective name, but may be generally described as Ma-Tabélé, and Ma-Shona-land, including other minor and less well-known tribal subdivisions. The English Episcopal Church is represented at an advanced post, and two Dioceses will soon be constituted. The London Missionary Society, the Dutch Reformed Church, and the English Wesleyan Mission, are pushing forward Stations to work among the Colonists and Native population. The Church of Rome is represented by the Jesuits, French, English, and Belgian.

Within a reasonable period, either by the process of conversion, or of extinction of the weak, scattered Pagan tribes, the whole of this Region may be expected to pass under Christian influences, nominal, if not real. No Mahometan influences ever came within

touch, no Pagan form of belief ever rose to the dignity of a Book-Religion. It has no past history of a vanished Culture, or extinguished Commerce, or a civilized Monarchy: nothing ever came to it across the Ocean by way of immigration until the Portuguese discovered the Road to India, and eventually the Dutch founded a Settlement, and the Portuguese founded a Colony. Never was such a Field for the Christian Missionary, and he has little to fear either from the climate, or the people. No claim of heroism can be asserted by any Missionary in this Region, except by George Schmidt, the Moravian, and his antagonists were not Pagan Bantu or Hottentots, but Dutch Christians.

III.—SOUTHERN REGION.

No.	Field.	Agency.	Station.	Population.	Language.	Remarks.
I	Cimbebásia Ova-Mpo Damáraland	1 French Holy Ghost and Heart of Mary	Ukuanya- ma	Pagan Bantu	Ndonga Héerò	
		2 Finnish Mission	O-Ndonga	do.	do.	
		3 German Rhenish Mission	Elim Rehobath Barmen	do.	do.	
II	Namáqua- land	1 German Rhenish Mission	Bethanien Bessaba	do.	Nama Dutch	
		2 English Wesleyan Mission	Bethel Lilifonten	do.	do.	

No.	Field.	Agency.	Station.	Population.	Language.	Remarks.
II	Namáqualand	3 Oblats of Francis of Sales.	Pella	Pagan Bantu	Dutch	
III	Cape of Good Hope Colony	1 English Episcopal Church	Capetown Grahams-town	Colonists	English	
		2 British and Foreign Bible Society	do.	do.	do.	
		3 German Rhenish Mission	Ebenezer	Pagan	Nama Dutch	
		4 German Berlin Mission	Stellenbosh	do.	do.	
		5 German Moravian	Genáden-thal	do.	do.	
		6 Dutch Reformed Church	Capetown	Colonists	Dutch	
		7 English Wesleyan Mission	Stellenbosh	do.	English	
		8 Mahometan Mission	Capetown	Malay Mahometan	Malay	
		9 English Primitive Methodist	Aliwal North	Pagan Bantu	..	
		10 Colonial Mission	Capetown	do.	..	
		11 London Mission	Graf Reinet	do.	Chuána	

No.	Field.	Agency.	Station.	Population.	Language.	Remarks.
III	Cape of Good Hope Colony	12 English Cowley Fathers	Capetown	Colonists and Hottentots	..	
		13 Jesuits	Capetown	do.	..	
		14 Trappists	Port Elizabeth	do.	..	
		15 Oblats of Francis of Sales	Pella	do.	..	
		16 Irish Dominicans	Capetown	do.	..	
		17 French Marist Brothers	Capetown	Colonists	..	
IV	Káfir-Land	1 Free Church of Scotland	Lovedale	Pagan Bantu	Xosa	
		2 United Presbyterian of Scotland	Glenthorn	do.	do.	
		3 English Wesleyan Mission	Queens-town	do.	do.	
		4 German Berlin Mission	Bethel	do.	do.	
		5 English Episcopal Church	Diocese of St. John's	Colonists and Pagan Bantu	do.	
		6 London Mission Society	King William's Town	Pagan Bantu	do.	

No.	Field.	Agency.	Station.	Population.	Language.	Remarks.
IV	Káfir-Land	8 German Moravian Mission	Baziya	Pagan Bantu	Xosa	
		9 English Society of Friends	Rock Fountain	do.	do.	
		10 Jesuits	Grahams-town	Colonists	..	
V	Natal Colony and Zululand	1 American Board of Foreign Missions	Amazim-tote	Pagan Bantu	Zulu	
		2 Free Church of Scotland	Maritzburg Gordon	do.	do.	
		3 English Episcopal Church	Maritzburg St. Augustine, Zululand	do.	do.	
		4 English Wesleyan Mission	Indaléni	do.	do.	
		3 German Berlin Mission	Emmaus	do.	do.	
		4 Colonial Mission	Ladysmith	do.	do.	
		5 Norwegian Church	Umpumúlo Entéméni Empangeni	do.	do.	
6 Dutch Reformed Church	D'Urban	Colonists	..			

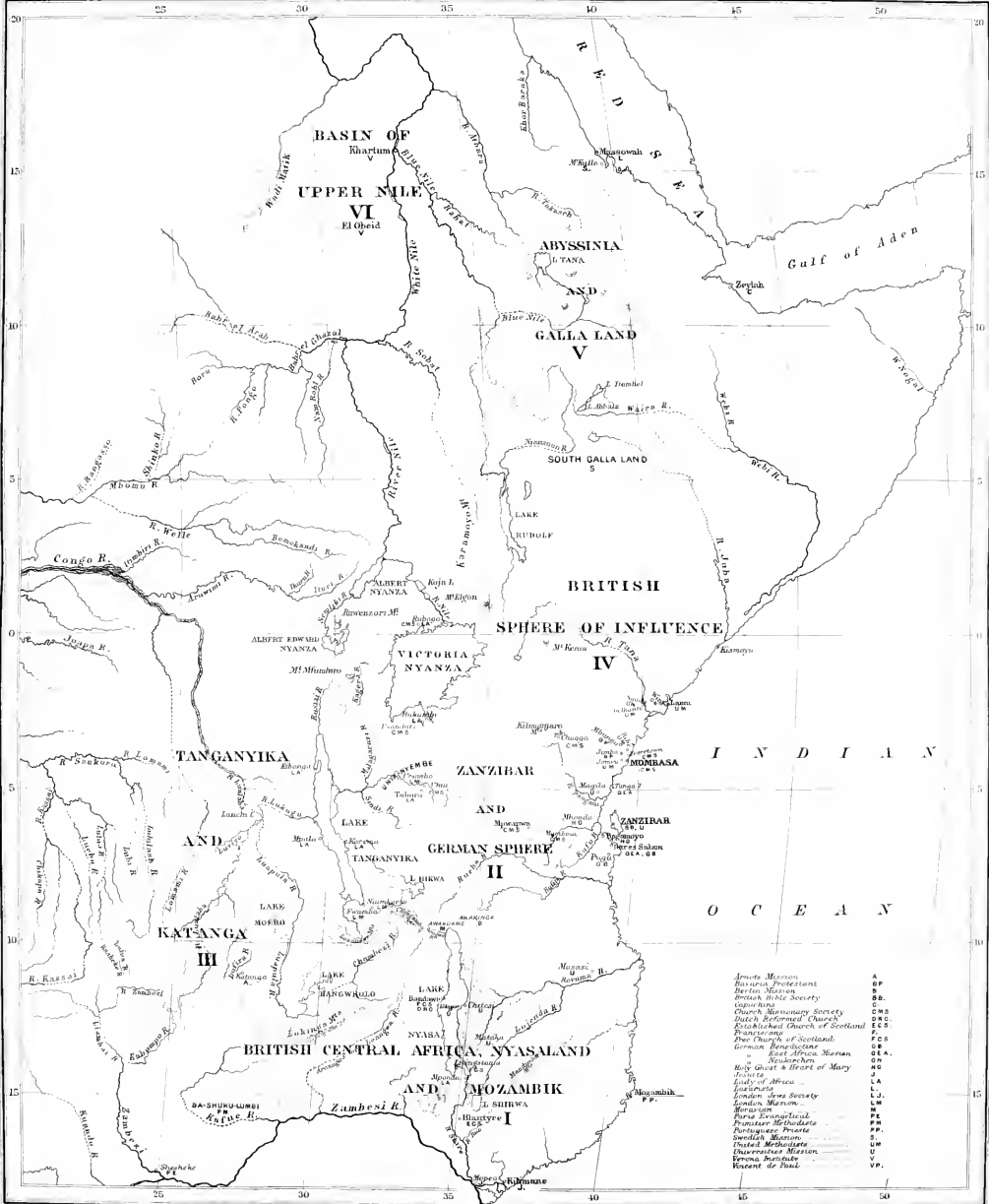
No.	Field.	Agency.	Station.	Population.	Language.	Remarks.
V	Natal Colony and Zululand	7 German Hermans- burgh Mission	Hermans- burgh	Pagan Bantu	..	
		8 Swedish Church	Oscarburg	do.	..	
		9 Trappists	Marian Hill	do.	..	
		10 Oblats of Mary	Maritzburg	do.	..	
		11 Missioners of Issoudon	Natal	do.	..	
VI	Portuguese Colony S.E. Africa	1 American Board of Foreign Missions	Kambini	do.	Zulu Sheitswa	
		2 Swiss Mis- sions Canton de Vaud	Antioka Rekatta	do.	Gwamba	
		3 Portuguese Priests	Lorenzo Marquez	Colonists	Portu- guese English	
VII	Orange Free, Trans-Vaal States	1 English Episcopal Church	Bloemfon- tein Pretoria	do.	..	
		2 English Wesleyan Mission	Pretoria Zoutspan- berg Potchef- strom	Pagan Bantu	Chuána	
		3 German Berlin Miss.	Bethania Bloemfon- tein Pretoria	do.	do.	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
4		Dutch Reformed Church	Zoutspansberg	Pagan Bantu	Chuána	
5		Swiss Missions Canton de Vaud	Valdezia Elim	do.	Gwamba	
6		German Hermansburgh Mission	Good Hope Bethel	do.	Chuána	
7		Oblats of Mary	Pretoria	Colonists	..	
VIII	British Be-Chuána-land Ba-Súto-land Griqua-land	1 London Missionary Society	Barkly Kuruman Shoshong King William's Town	Pagan Bantu	Chuána	
		2 German Hermansburgh Mission	Ramahane Linokana Limao	do.	do.	
		3 English Wesleyan Mission	Vryburg	do.	do.	
		4 Paris Evangelist	Morija Thaba Bossiou	do.	Súto	
		5 English Episcopal Church	Thlotsee Mafeteng Kimberley	do.	do.	
		6 German Berlin Mission	Kimberley	do.	Chuána	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
		7 Oblats of Mary	Tsikuáne Roma	Pagan Bantu	Súto	
IX	Ma-Tabélé and Ma-Shona- land	1 English Episcopal Church	Fort Salisbury Inyáti	Colonists	English	
		2 London Mission	Hope Fountain	Pagan Bantu	Chuána	
		3 Dutch Reformed Church	Ba-Nyai-land	do.	do.	
		4 English Wesleyan Mission	Ma-Shona-land	do.	do.	
		5 Jesuits	Tété Pandama- tenga	do.	do.	



MISSIONARY MAP OF AFRICA, EASTERN REGION.

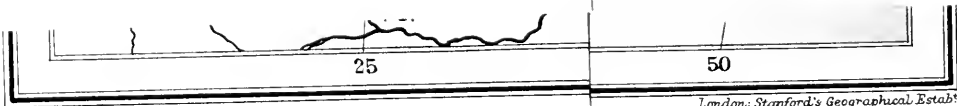


- A. Amici Mission
- B. Basilio Protestant
- C. Berlin Mission
- D. British Bible Society
- E. Church of England
- F. Dutch Reformed Church
- G. Established Church of Scotland
- H. French Protestant
- I. German Protestant
- J. German Protestant - East Africa Mission
- K. German Protestant - West Africa Mission
- L. Holy Ghost & Heart of Mary
- M. Italian
- N. Lady of Africa
- O. London Free Society
- P. London Missionary Society
- Q. Paris Evangelical
- R. Protestant Reformed
- S. Portuguese Protestant
- T. Swedish Protestant
- U. United Methodist
- V. Universal Mission
- W. German Protestant
- X. Society of Jesus

CHAPTER V.
EASTERN REGION.

Sub-Regions: I. Northern Bank of R. Zambési, Nyása-land, and Portuguese Colony. II. Island of Zanzibár, and Continental Sphere of German Influence. III. Lake Tanganyika, Katanga, and Head waters of R. Kongo. IV. Continental Sphere of British Influence amidst a Bantu Population. V. Galla-land, and Abyssinia. VI. Basin of Upper Nile.

I CROSS the R. Zambési, and proceed Northwards: this Region differs from the other three: the Northern is occupied by Independent Kingdoms or Colonies: the Southern has been partially surveyed, and being out of the tropics is occupied in many parts by European Colonists: the Western is very little known beyond the Coasts, except so far as the Basins of the Senegal, Niger, and Kongo Rivers have in the last ten years supplied a route, but merely a route. In this the fourth Region there are three great inland lakes, and it has been traversed in every direction by great Travellers, but, as it lies betwixt the Tropic of Capricorn and the Tropic of Cancer, it is not likely to supply suitable spots for European colonization: the great object must be to protect from the Slave-Dealer now, and the European Planter hereafter, the Native inhabitants, who are South of the Equator



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of one race, the Bantu, totally distinct from the Negro, and encourage them to settle down to honest labour, and increase and multiply in thousands of hamlets and hundreds of market and manufacturing towns. It is true, that there are lofty snow-capped mountains in the neighbourhood of the Equator, and North of the Equator there is a mountainous Region, but we have yet to learn, whether it is fit for a settled European colony. South of the Equator the whole Region is included in the spheres of influence of Portugal, Great Britain, and Germany, with the exception of a portion of the Kongo Independent State East of E. Longitude 20. North of the Equator there are independent tribes in a very low state of culture, and still further North the nominally Christian Kingdom of Abyssinia. The population of the fifth Sub-Region is Hamitic and Semitic, but in the Upper Basin of the Nile the population is pure Negro. The Semites are obviously alien immigrants from Asia, and their half-blood descendants : with them has come the Religion of Mahomet, and a certain limited amount of Asiatic Culture and Commerce, which last is largely in the hands of Indian subjects of Her Majesty the Empress of India. Portugal, though so long in possession of the Coast, has made no impression whatever on the interior : in fact this Region may be said to have been discovered in the last thirty years by British and German Explorers. With the exception of Abyssinia, there is no trace of any Missionary activity on the part of the Church of Rome before the commencement of this Century : no Mission in this Region dates back beyond half a century, but the activity now displayed is very considerable, and great results may be expected. The sacrifice of Missionary life has already been enormous. The Nationalities

represented in the Mission Field are British, French and German in ever-increasing numbers. Educational operations have been considerable: translations of the Scriptures have been made in many of the languages, which South of the Equator are all cognate. The Missionary in this Region appears at his best: the Slave-Trade is being crushed out: the liquor-traffic has not yet commenced, and an attempt is made to exclude it: there are no elements of political disquiet, such as were found in the second Region from the King of Ashanti, and in the third Region from the Zulu-King. The Missionary has as fair a field as he could wish, for there is universal and entire Toleration.

Such Ecclesiastical Dioceses as exist in this Region of the English Episcopal Church are not territorial, but restricted to the particular Mission, to which the Bishop belongs.

The Church of Rome is represented as follows :

- I. Prefecture of the Zambési entrusted to the Jesuits.
- II. Pro-Vicariat of Lake Nyása entrusted to the French Missionaries of Lady of Africa.
- III. Prefecture of Southern Zanzibár entrusted to German Benedictines.
- IV. Vicariat of Zanzibár entrusted to the French Congregation of the Holy Spirit and Heart of Mary.
- V. Vicariat of U-Nya-Nwembe entrusted to the French Missionaries of Lady of Africa.
- VI. Vicariat of Tanganyika do. do.
- VII. Vicariat of the Upper Kongo do. do.
- VIII. Vicariat of the Victoria Nyanza do.

IX. Vicariat of Galla-land, Capuchins and Franciscans.

X. Vicariat of Abyssinia do. and Lazarists.

XI. Vicariat of the Sudán, or Upper waters of the Nile, entrusted to the Institute of Verona.

It will be seen therefore that everything but climate is in favour of Missionary operations, and that they will be an unmixed blessing, as there are no State-Religions to be contended with, and the officials of the European States concerned, and the Managers of the great Chartered Companies, are and always have been men of enlightened benevolence, who without unduly connecting themselves with any particular form of Propaganda, recognize the value, importance, and power of the great Religious Movement, which sends out philanthropic men to found Hospitals, Schools, and Chapels for the benefit of the bodies and souls of a docile and hitherto much suffering population. Self-restraint, and entire abstinence from arrogation of Civil Powers, and obedience to the Municipal Law, are of course necessary here, both on the part of the Missionary and his converts, and there must be no absurd pretensions, that because a Native of Africa is converted by a French or British Missionary, his status as a subject is in the least affected: the status of the African Christian is precisely the same as that which he held before conversion. In British India any pretence of this kind on the part of a Missionary would be laughed out of Court by a British official, and no good comes of any deviation from this rule in Africa. The kingdom of the Missionary is not of this world, and he has no servants to fight. A ridiculous story appears in the "Times" of this year of an English girl becoming a Mahometan, and the Turkish

authorities claiming her as a subject in consequence. Her Majesty the Empress of India has more Mahometan subjects than the Shah, the Sultan, or all the Mahometan Rulers rolled together. Religion has no relation whatever to the status of a subject.

I. Northern Bank of River Zambési, Nyása-land, and the Portuguese Colony.

The first Mission on the list is one that is remarkable for the dauntless Faith of the founders, and in my opinion its want of worldly wisdom. The Paris Evangelical Missionary Society has a very important Mission in the Ba-Súto land Sub-Region of South Africa. From this Mission went forth two brave men across the Desert and across the River Zambési at a point above the Victoria Falls, to found a Mission among the Ba-Rotse at Sheshéke: that they have maintained their ground is in their favour, but they are entirely without supports, or a sea-base, which seems a necessity in Missionary operations as well as Military. Gradually the wave of European annexation is rolling up to them, and their position will improve; the population is entirely Pagan, and speaks a language akin to "Súto." The King of the Country is up to this time independent, but he will not long remain so, as some sphere of European influence will swallow him up, whether he likes it or not.

The English Primitive Methodist Missionary Society, which has very limited resources of men and money, has sent out a Pioneer Mission into the Region above described. No actual site has been chosen for head-quarters, but reports have reached Europe, that it has settled among the Ba-Shukulumbi subjects of the King of the Ba-Rotse.

Passing down the R. Zambési to the junction of the R. Shiré, I

pass up that affluent into a Region fragrant with the memory of two great heroes, Livingstone and Bishop Mackenzie, who both found their graves in this Region. The head-quarters of the Mission of the Established Church of Scotland is at Blantyre on the small Lake Shirwa. Annual Reports keep us informed of work done among the Pagan tribes of the Yao, and Ma-Nganga. Translations of the Scriptures and Educational Books are being published, and this is a Mission of great promise.

The Free Church of Scotland occupies the Western shores of the Lake Nyása from Livingstone on the South to the Stevenson Road, and frontier of the German sphere on the North-west corner. Bandáwé is the chief station, with a row of subordinate stations. A commercial Company, which refuses to import intoxicating liquors, traverses the waters of the Lake in a steamer. To the West extends a boundless field of Evangelization ; a variety of languages has been revealed by the labours of the Missionary, and Translations of the Scriptures and Educational literature are springing into existence. The Dutch Reformed Church works in concert with this Mission.

On the opposite side of the Lake is the Southern branch of the English Universities Mission to East Africa : their head-quarters are in the Island of Likóma, but they have stations on the Mainland within the Portuguese sphere of influence, and a steamer belongs to the Mission. The inhabitants are Pagan of the Bantu Race, and the chief language is the Yao.

The German sphere of influence extends to the Northern Coast of Lake Nyása, and the famous Brudergemeinde, or Moravian Mission, has lost no time in sending out a party to settle amidst the Awa-

kukwe, a tribe in the Kondé country : no report has yet reached me of their arrival, and the selection of a site.

The German Missionary Society, whose head-quarters are at Berlin, has also lost no time in sending out a party to found a Mission in the adjoining tribe of the Awakinga : no report has yet reached me of their arrival, and the selection of a site.

The Church of Rome is represented in this Sub-Region by the Jesuits, already noticed in the Southern Region, who spread up the basin of the Lower Zambézi, and into the Portuguese Colony, within which also there are Portuguese Priests. At Mponda on the River Shiré at the South Coast of Lake Nyása is a station of the French Missionaries of the Lady of Africa.

II. Island of Zanzibár, and Continental Sphere of German Influence.

The British and Foreign Bible Society, though unrepresented by an Agent, has done much work in printing translations in this Sub-Region. Owing to the immigrations for many centuries of Arabs and Persians from the Continent of Asia, and the existence of a large number of half-bloods, the Mahometan Religion is powerfully represented in this Sub-Region, and it has been cursed to a frightful extent by the Slave-Trade, but, as it has lately as regards the Continent come under the sphere of influence of Germany, and as regards the two Islands of Zanzibár and Pemba of Great Britain, this, as well as the status of Slavery, will gradually yet surely come to an end. The English Universities Mission has now laboured for thirty years with its head-quarters at Zanzibár. Its Southern Branch has already been described in the preceding Sub-Region. Since the German claims were put forward in East Africa a German Mission has been founded

at Berlin specially for East Africa, and has commenced its operations, not as yet venturing far from the Coast. The English Church Missionary Society has for many years had stations far in the Interior, the most Northerly being within the German sphere, on the Southern shore of the Equatorial Lake, Victoria Nyanza. The London Missionary Society is also represented in this Sub-Region further to the West. The Church of Rome is represented by the Mission of the Holy Ghost and Heart of Mary, which has long occupied Bagamóyo on the main land opposite to the Island of Zanzibár. This is a French Mission, but the German Government appears to look with suspicion even on French Missionaries, and, as in the Kamerún Sub-Region on the West Coast, so also here it has provided a German Roman Catholic Mission, and a new Prefecture of South Zanzibár was confided to the Benedictines of Bavaria with their head-quarters at Pugu. It is greatly to be regretted, that such a low view should be taken of the office and duty of a Missionary. It has never been found necessary to ask questions about a Missionary's Nationality in British India. Further inland the French Mission of the Lady of Africa has established itself at Táborá in U-Nya-Nwembe. Whether the German authorities will allow them to remain, especially if accompanied by Armed Brethren of the Sahára, as described in Region I., remains to be seen.

I now proceed to the West to the extreme limit of the German Sphere of Influence, into the Basin of Lake Tanganyika, and in this Sub-Region I have included the still more Western and dimly known countries of Katanga or Garenganze, and the Head waters of the Kongo River within the dominion of the Kongo State, but lying Eastward of Longitude East 20. In this Sub-Region for many years the

London Missionary Society has had stations and a steamer. This Lake has an easier access to the Sea Southwards : a short land-journey from the southernmost points along the Stevenson Road to Karonga on Lake Nyása, whence there is a water-way by the Rivers Shiré and Zambési to the Indian Ocean. The Church of Rome has been for many years represented by the Mission of the Lady of Africa, and two Bishops have died on the spot. I have fortunately late and authentic accounts of the Mission in the pages of the Illustrated Catholic Missions, a first-rate Monthly Periodical published in London under the auspices of the Bishop of Salford : "The Missionary Stations are built like forts, and are very strong, and loopholed all round. At Karéma, Col. Joubert, a soldier in the Papal Army, has come out *to do the fighting department*. He lives by himself with his native troops, and his work is to defend the Mission-stations, if they are in danger. The plan of operations of the French Missionaries is to buy from *Arabs, chiefs, parents, or relatives*, several hundred small boys and girls from three to five years old. Every child is taught to work, and is brought up strictly as a Roman Catholic" (July, 1891, p. 41). Karéma appears to be within the sphere of German Influence, and it is not clear how long the German authorities will tolerate these armed men and loopholed forts held by Frenchmen. In British India a Missionary, of whatever nationality, against whom it was proved that he systematically bought male and female children, not for the purpose of saving their lives in time of famine, but for the avowed purpose of forming a Christian congregation, would soon find himself in the common prison without benefit of clergy. We have only to imagine how the news would be received in Europe, that Christian children in

Abyssinia, or Syria, or Armenia were deliberately purchased by Mahometans for analogous purposes, and circumcised. On this very lake of Tanganyika two French Missionaries some years back were killed by the men of a tribe, who had been robbed of their children by a Slave-dealer, who sold them to the Mission. On such subjects I am compelled to speak very distinctly. It need hardly be said, that any of the boys and girls bought by the French Missionaries at U-Ganda, if they demanded their freedom, would at once receive it at the hands of the British Representative. The position of Arnot's Mission at Katanga or Garenganze is obscure: news has just been received of the arrival of two fresh English Missionaries last November at the Mission, where they found two other Missionaries, who had held the fort. The arrival of an Emissary of the newly constituted British Company at Katanga has let light into this dark corner of Africa.

To the West of Tanganyika Lake is the Vicariat of the Upper Kongo, called in the *Missiones Catholicæ* "Kongus Superior." The Missionaries belong to the French Mission of the Lady of Africa. All must be in the embryo stage until a service of steamers is arranged from Nyangwe to Stanley Pool, and a Railway opened thence to the Atlantic Ocean.

IV. The fourth Sub-Region embraces the Continental Sphere of British Influence on the Equator, so far as it is inhabited by Bantu tribes. A line is drawn of separation from the Galla tribes, of Hamitic Race, which are included in the next Sub-Region with their congeners the Somáli, and the inhabitants of Abyssinia. The English Church Missionary Society has been established at Mombása for nearly fifty years, and has now a row of stations extending as far as the frontier

of the Sphere of German Influence, and one station within that Sphere, Chagga. The other stations within the German Sphere have already been noticed in Sub-Region II. : but this Sub-Region IV. extends round the Northern shore of Victoria Nyanza, North of the Equator, and this Society has a Mission of the highest importance at Rubága, the capital of U-Ganda. Notices of an airy character appear from time to time of a proposal to place and maintain a Steamer on Victoria Nyanza, at an altitude above the level of the sea of 3800 feet, and a land-transit to the Indian Ocean of many hundred miles, with no other means of transport but porters. It is obvious, that this is a problem of the greatest magnitude, and, as the life of a steamer in Africa barely exceeds five years, and the life of the European Engineer may be averaged at three years on the Equator, the process of supplying Steamers and Engineers will have to be repeated *toties quoties*. The Evangelist of the World does not depend upon human inventions : Augustine crossed to Kent in a boat of the country ; Patrick and Columba went backwards and forwards to Ireland in a coracle. St. Paul had no Steamer at his command. All the appliances of Art and Science will come in due time, if we have the grace to wait. The English United Methodist Free Church has some Stations in the vicinity of Mombása, and is of some standing. Two new German Missions are quite of recent date : one from Neukirchen in Rhine-Prussia works among the Bantu tribe of Wa-Pokómo, and the other from the Protestant Churches in Bavaria works among the Bantu tribe of Wa-Kamba. I find notice of a Swedish Mission on the bank of the River Tana, but have no certain knowledge. The French Mission of the Holy Ghost and Heart of Mary, whose headquarters are at

Bagamóyo, have lately been itinerating in the Eastern portion of the Sub-Region, and has, or will soon establish Stations, and is heartily welcome within the British sphere of influence, where, as all over the world under the British flag universal toleration exists. In the Western portion of this Sub-Region in the kingdom of U-Ganda the French Mission of the Lady of Africa has for many years had a strong Mission, which had, like the Protestant Mission in the same kingdom, to undergo a short time back a period of great trial, but now a great and quiet field of labour is open to both, if the Missionaries are men of common sense, and determine not to quarrel with each other. The spectacle of French and English Missionaries living on bad terms with each other in the heart of Africa cannot but throw a doubt in the minds of the Natives upon the reality of their Christian principles. I am glad to record, that in time of misfortune the two bodies of Christian men made common cause against the Pagan and Mahometan.

Passing Northward I reach the Sub-Region of Galla-land and Abyssinia, the northernmost limits of which touch upon the Sub-Region of Suákin in the Northern Region, and thus the circuit of Africa is completed. Galla-land, as already stated, is divided from the Bantu portions of the British sphere of influence by an impalpable territorial line, but some of the Southern tribes are within that sphere. The English United Methodist Free Church has a Mission among the Southern or Barraretta Galla: the Galla are chiefly Pagan, though some have become Mahometan. The Church of Rome has for many years been represented among the Northern Galla by the Capuchins and Franciscans, and many lives have been lost. In the North of Abyssinia on the old Egyptian boundary there is a Swedish Mission

at M'Kullo. In Abyssinia we come among Christians of a most degraded character, and Jews, who are not Hebrews, or even Semites, but are Proselytes of Hamitic stock, and speak a Hamitic language. The London Jews Society worked among these Jews until the European Members of the Mission were expelled, but operations are still continued by Natives. The British and Foreign Bible Society has done a great work in Bible-Translations in this Sub-Region, but has no depôts. The Church of Rome has been represented for a long series of years by the Congregations of the Lazarists and Capuchins ; Protestant Missions, which existed half a century back, were driven out, and more promising fields sought for.

One Sub-Region remains, that of the basin of the Upper Nile : here for some years there was a Mission of the Institute of Verona, with a long row of Stations up to Gondokóro, and Westward to El Obeid. During the troubles in Egypt preceding British occupation the Mission was destroyed by the Mahometans, and some of the Missionaries, male and female, are still detained as prisoners : it is much to be desired, that some great effort should be made to rescue the survivors. The time is rapidly approaching, when from the Red Sea through the port of Suákin, or through Kassála from Abyssinia, or down stream from the British sphere of Eastern Equatorial Africa, these regions will become again accessible, and, if these poor Missionaries had been rescued, we could afford to wait. The time cannot be distant, when, from the port of Kismáyo on the Indian Ocean within the sphere of British influence on the Indian Ocean, a straight line will be drawn to Lado and Gondokóro on the Upper Nile, and a Missionary occupation be established with a firm basis on the Sea and the British sphere, in

the former Province of Emin Pasha, independent of Turkey, Egypt, and the Arabs of the Súdán, amidst peaceful Negro tribes: if the busybodies of Europe had been content to leave Emin Pasha where he was, the opportunity would have occurred earlier.

This completes the story of this Region, and the circuit of Africa.

IV.—EASTERN REGION.

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
I	Northern	1 Paris	Sheshéke	Pagan-Bantu	Súto	
	Banks of	Evangelical				
	R. Zam- bési,	2 English	Ba-Shuku-	do.		Site not
	Nyása- land and	Primitive	lumbi			fixed
	Portu- guese	Methodist				yet
	Colony	3 Established	Blantyre	do.	Yao	
		Church of			Nyanja	
		Scotland				
		4 FreeChurch	Living-	do.	Nyanja	
		of Scotland	stonia		Tonga	
			Bandáwé		Wanda	
					Konde	
		5 Dutch	do.	do.	do.	
		Reformed				
		Church				
		6 English	Likóma I.	do.	Yao	
		Universities	Chitési			
		Mission	Matáka			
		7 German	Awakukwe	do.	..	Site not
		Moravian				fixed
		Mission				yet

No.	Field.	Agency.	Station.	Population.	Language.	Remarks.
		8 German Berlin Mission	Awakinga	Pagan-Bantu	..	do.
		9 Jesuits	Kilimáni Moepa	do.	..	
		10 Portuguese Priests	Mozambík	do.	..	
		11 French Lady of Africa	Mponda	do.	Nyanja	
II	Zanzibár and German Sphere	1 British and Foreign Bible Society	Zanzibár	Pagan-Bantu and Mahometan	Swahíli Yao Gogo	
		2 English Universities Mission	Zanzibár Magíla Masási	do.	Swahíli Yao Bondei	
		3 German E. Africa Mission	Dar Es Salam Tanga Mbalo	do.	Swahíli	
		4 English Church Mission	Mpapwa Mamboia Uyúí Usambíro	do.	Swahíli Gogo	
		5 London Mission	Urambo	do.	do.	
		6 French Holy Ghost and Heart of Mary	Bagamóyo Mrogóro Mhonda	do.	Swahíli	
		7 German Benedic- tines	Pugu	do.	do.	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
		8 French Lady of Africa	Tábora Bukumbi	Pagan-Bantu	..	
III	Lake Tan- ganyika, Katanga, and Head Waters of River Kongo	1 London Mission	Niumkorlo Fwambo	do.	..	
		2 French Lady of Africa	Karéma	do.	..	
		3 Arnot's Mission	Katanga	do.	..	
		4 French Lady of Africa	Mpala Kibanga	do.	..	
IV	British Sphere of Influence	1 English Church Mission	Mombása Freretown Chagga Rubága	do.	Swahíli Nyika Tavéta Teita Ganda	
		2 English United Methodist Free Church	Ribé Jomvu	do.	Swahíli	
		3 German Neukirchen Mission	Ngao Witu	do.	Pokómo	
		4 German Bavarian Mission	Mbungu Jimba	do.	Kamba	
		5 Swedish Mission	Kulésu	do.	..	

No.	Sub-Region.	Agency.	Stations.	Population.	Languages.	Remarks.
		6 French Holy Ghost and Heart of Mary	..	Pagan-Bantu	Swahili	
		7 French Lady of Africa	Rubága	do.	Ganda	
V	Galla-land and Abyssinia	1 English United Methodist Free Church	Lamu Golbanti	Pagan and Mahometan	Galla	
		2 Capuchins	Zeylah	Mahometan	do.	
		3 Franciscans	..	do.	do.	
		4 Swedish Mission	M'Kullo	Mahometan	Amháric	
		5 London Society	Djenda Alafa Gorgora	Jews	Amharic Falásha	
		6 British and Foreign Bible Society			Galla Giz Bogos Tigre Tigrinna	
		7 Lazarists	Massowah	Mahometan and Christian	do.	
		8 Capuchins	..	do.	do.	
VI	Basin of Upper Nile	1 Institute of Verona	Khartúm El Obeid	Pagan and Mahometan	Arabic Bari Nuer	

CHAPTER VI.

CONCLUDING REMARKS.

I HAVE completed my circular tour and returned to my starting-point. Every one acquainted with the details of each individual Mission, will cry out, "Oh! how imperfect!" So it is. Even if it were now (1891) perfect, it would not long remain so, for the kaleidoscope is ever changing, and there is no lack of lists of Protestant Missions, and of those of the Church of Rome; but were they ever grouped together, or will they ever be grouped together, by one, who recognizes the excellencies, and points out the shortcomings, of both? It is a *very* large subject, and requires a *very* large heart to grapple with it. Let my critics sit down, and compile a better statement. I shall be satisfied.

The column "Agency" comprises all agencies at work, and, for the sake of brevity, the words Society, Congregation, Mission, are omitted, whenever it is possible to do so without leaving the statement obscure.

In a general statement such as this it is impossible to enter all the "Stations." In many cases I have at my disposal the material accurate up to date, sent by kind Protestant, or Roman Catholic, correspondents. To enter these would have multiplied the possibility of error, have made the Map very confusing, and would have gained no object. If any one requires such details, the reports of that particular agency will supply it; and it may be stated generally, that there are annual

Reports of all. My object is only to show the locality in the Sub-Region, in which some particular agency is at work.

Nor have I cared to notice the strength of the Missionary parties, ordained or lay: nor would the notice remain true for six months. Death and Disease make sad havoc in the ranks. Ten recruits arrive, and of them half die or go home. Nor have I ventured on the thorny question of counting adherents, church-members, baptized persons, communicants, or inquirers. In the first generation such totals mean nothing, for there is little consistency, or stability of conduct, in converts; but the children, that are born of, and brought up by, Christian Parents represent a fact: the children collected in the schools for regular teaching represent a still more important fact. Baptism from the point of view of this Essay means nothing, as the Agents of the Church of Rome baptize "in articulo mortis," and with very inadequate previous instruction, and some Protestant Churches do not baptize at all, or defer the rite until adult years, before which date the convert may have died. As far as I can judge, there is great laxness of statement on the part of all. An earthly army would be very badly off, if the registers were not kept with greater accuracy, and upon some universally accepted principle.

Woman's work is entirely omitted, not that it does not exist, or that it is by me undervalued. In both classes of Missionary Societies it exists in abundance, and of the highest quality, but it is necessarily ancillary to that of the ordained Missionary. The Kaiserwerth Deaconesses of Egypt are entered, as they represent an entirely independent organization. There is a great field for female work in Africa, and a great reputation for the sex to maintain. In

the early centuries we read of Katharina, Perpetua, Felicitas, and Monica, and women will never be wanting, ready to live or die, when the Lord's work has to be done. I rejoice to read of Syrian women, and Negresses, being found ready to join the Sisterhoods. To send a young European or American married woman into the Equatorial Regions with the possibility of maternity without the surroundings of decent civilized life is a downright wickedness. Do we read of any such folly in the great Missions of the early centuries, in those of Columba, Columbanus, or Boniface? Celibates, and celibates alone, supply the material for the Missionary Army in climates, and environments, hostile to ordinary domestic life. No woman under any circumstances should penetrate more than one hundred miles from the Coast in the Equatorial Regions: elsewhere they are a blessing and a necessity, but only in the form of Sisterhoods, until the surroundings of civilized life have sprung up. We have lamentable instances of Death and Disease; of graves of poor young women, whose lives were thrown away without any result; of the craven retirement from his chosen and consecrated work of a so-called Soldier of Christ, because his wife could not stand the climate; the Reports of Missionary Societies, instead of telling us of the new birth of children of God amidst the long-neglected Africans, are full of lamentations about the death of white babies, who ought never to have come into existence. I know, that these remarks will draw down upon me the censure of those, who are committed to the opposite policy, who have gone in for youthful matrimony, and who do not see the absurdity and un-Scriptural half-heartedness of their position. Think of a Missionary leaving his sacred duties, his chapel, his school, his class of converts, his cluster

of inquirers, to proceed to a better climate for the confinement of his wife! If a Soldier or Public Officer in British India were to do this, the world would cry out, and justly so. I heard this year (1891) on a Missionary platform a Colonial Bishop, who ought to have known better, say, that the exhibition of a white Baby to the simple African or Indian people *was favourable to conversion*. This seems to my mind sheer folly. As a matter of surprise, and excitement of interest, the exhibition of a spaniel, or still more of a ferret, would have the same effect. It seems monstrous to anticipate any spiritual advantage from a Missionary's Nursery.

Is this a proper paragraph for a Missionary Report of labours among the heathen? I copy it from a periodical dated July, 1891, now lying on my table.

NAISSANCE DE VIOLETTE.

April 9, 1891. "J'ai la joie de vous annoncer la naissance de notre *neuvième* enfant, une petite Violette, née la 4 Avril à onze heures de ' matin. Notre chère fillette, image de son frère aîné, est vigoureuse, " et sa mère a de quoi entretenir ses bonnes dispositions." Then he goes on to describe details of the confinement. It was foolish to write such things, but still more foolish to print them in a serious religious journal, and circulate it to subscribers: there should be a chaste reserve on such subjects: they are the accidents of material life, not the objects of spiritual life.

I pointed out this passage to an ex-Missionary of the Neo-Latin race, who defended it, and remarked, that subscribers to the Mission naturally took a great interest in the domestic events of their Missionaries. This shows how low the type and ideal of a Missionary has fallen.

Gallus and Columbánus worked their way in 611 A.D. to the Lake of Constance, and founded the Monastery of St. Gall, at a time, when Helvetia was little better than Africa in the scale of Christian belief. They gave up all for Christ. What should we think of the Venerable Bede in his priceless volume, had he recorded such stuff as the passage above quoted ?

Some writers with light-heartedness allude to trained Sisters being sent up to the remote stations on the Kongo, to Lake Tanganyika, and Victoria Nyanza : will any live to return, and will any live at all ? and in case of rebellions and uprisings, what would become of them ? We have a sad illustration in the fate of the poor Sisters of the Institute of Verona left at Khartúm. No European Government can help them. It is true, that such Sisters may be native females trained for the purpose : of these some may be widows, or married women may be made use of ; but, when it comes to have to deal with bodies of celibate native women, the head of the Mission will have a problem to deal with of unparalleled difficulty, for the women of Africa and Asia are not as the women of Europe, at least of that class of women in Europe, who would enter Sisterhoods. Scandals have arisen in India under a realm of Law : in Africa, and in regions beyond the limits of any fixed Civil Government, the difficulties will be greater.

So of all records of the invaluable services of the Medical men, and Medical Societies, of the Educationists, and the Fraternities, who devote themselves to this blessed work, of the Industrial Teachers, the Artificers, the Engineers of Steamers, and the Lay Brothers generally, I make no mention, not because I undervalue their services, but because the detail of methods does not fall within my scope.

The names of the Foreign Societies are necessarily translated into English : perhaps some of these names are too fanciful. The first object of a name is, that it should explain itself. So also the nationality of each Society is given, except in the case of such world-wide known Congregations, as Jesuits, Franciscans, Capuchins, etc., which belong to Christianity, rather than any Nationality.

A Bishop lately remarked, that a great part of the time of the *wise* was wasted in trying to control or remedy the effects of the unwisdom of the *good*: and it is so. In no other effort of mankind does the will-worship, the *ἔθελοθρησκεία*, more strongly and painfully develop itself than in the starting of a Mission, nor in any class of publications is more fatuous nonsense written entirely in good faith than in Missionary Narratives or Reports. The National Egoism of the Briton, and Frenchman, is conspicuously painful on a subject, where boasting should be excluded. Nothing so wild and mad as the schemes of the solitary itinerant, who does not know a word of the language, but undertakes a ride on a camel through South Africa, and to preach through an interpreter ! The isolated Missionary, and the "one family" Mission, like shadows pass over the paper of the recording chronicler, and they are gone. One night of cholera, or two days of fever, puts an end to them. While I have been drawing up these returns, I have received replies to queries, and had to expunge entries too trustingly made upon data collected a few years ago. There are some organizations, which, humanly speaking, will last as long as human hearts are open to the influences of Pity and Devotion, of sympathy with the sad state of others, of gratitude for their own happier state, and recognition of the Hand, which gives. The fate of every Missionary organization must be sooner

or later to die, unless it is based on a permanent Congregation, Brotherhood, or Association, renewing itself in a spontaneous way, the same great reservoir, though the water changes from year to year, whose object is to send out recruits, and maintain those, that represent them in the Lord's warfare. We learnt this lesson from Benedict in the fifth century. There must be fixed and understood methods, tried, though elastic, rules, a selection of suitable agents, and a training of them in their new duties : there must be a trust in Spiritual Guidance, and yet a means of tapping the fountain of Material Resources. Only those, who for many years have had their eyes on Africa, are aware of the great wreckage, through which they have to find their way.

- (1) Schemes proposed grandiloquently, but never carried out.
- (2) Schemes commenced, but owing to the death of some leading person abandoned.
- (3) Schemes too weak to be of any permanent use : mere subjects of personal glorification on platforms to imperfectly instructed audiences : Egoism and Will-worship of the worst character.
- (4) Schemes crushed out by violence, or gagged by expulsion, or starved to death by having no root in a Christian country.

And what shall be said of the methods used to get in funds, of the unreal and fictitious transcendentalism of the *Missionary Magazine*, in which all is praise, and no allusion is made to mistakes or worse : of the traps set to catch children, and the violent attacks made upon others so as to meet the prejudices and the worst weaknesses of the reader? What more acceptable in a French journal than to paint the ineptitude, the stupidity, the utter want of success of *la Société biblique*,

l'hérétique Anglais, le ministre Methodiste, le Pseudo-Evêque ? What more acceptable in an English Journal than a hit against the Priests of Rome, all called Jesuits, the untruthfulness of their conversions, the insidious character of their methods ? I must admit, that some periodicals on both sides are free from such blemishes, and in no one paper of the vast Literature in the languages of Europe, which have passed under my eye, have I ever met the least insinuation or innuendo against moral character : in fact, it is clearly a method to get in funds, and some Protestant periodicals attack the Opium-Trade with the same object. One result is, that the general public sternly declines to read anything about Missions, or to subscribe the smallest sum, because the form, in which it is placed before their eye, is so unnatural, and the real merit of the enterprize is disguised by conventional and highly-seasoned phraseology. There are some Missionary periodicals, which I regularly read out of a sense of duty to the great subject, to which I have devoted my life's thoughts, but the phraseology, and the mode of treatment, quite go against my intellectual stomach, or in other words I take them *medicinally*, and I quite realize, why in many families of good people a Missionary periodical is not allowed on the table, not that the subject-matter is objected to, but the sensational, pharisaical, self-laudatory, and narrow-minded style, which is calculated to render the ordinary reader hostile.

It must be admitted, that the civilization of Africa after a Christian type will never be worked out by the Men of Commerce, who flock thither with liquor and lethal weapons, or by the high-handed men, who go out as Governors, or Military Commanders : even if these last had the will, they have neither the knowledge nor the leisure : they stay

a very short time, and have to inflict punishment upon so-called rebels, who are really patriots of the Bruce and William Tell type: to burn, and destroy, and to kill. This leads me to remark that the Missionary should carefully avoid any connexion with commerce. In Algiers I visited the Trappist Convent, and found these excellent men distilling liquor, and I was pressed to taste it. In a Mahometan country this seemed a singularly inappropriate manufactory. If there is a form of Missionary effort worse than that backed up by Gunboats, it is the first appearance of the true Faith amidst a people, one of whose few merits is total abstinence, in the form of Spirituous Liquor. The African has survived Slavery, Slave-trade, Tribal-wars, Cannibalism, Human Sacrifice, and Murder for Witchcraft: is he to fall a victim to the distilleries of London, France, Germany, and the United States? I read, how Missionaries made presents of Rum to the King of St. Salvador on the Kongo; on the Niger at one time the ordinary wage of the day-labourer was paid in gin. Every visit to a Native was preceded and concluded by a "dash" of liquor. Strong drink seemed to be the beginning and end and continuance of life, and respectable families in Europe and North America live in an atmosphere of piety and refinement on the unhallowed profits of this accursed Trade, and are not ashamed.

Another rock to be avoided is the following. In the Middle Ages there is no question, that the Missionary operations commenced by the patronage of some Fanatic Sovereign, himself an unrepentant and profligate sinner, or a pious Queen, or even of a licentious Royal Mistress. The Arm of the Flesh was too much sought after, and I must admit, that in the Church of Rome there is still evidence of a

hankering for such support. I read how arrangements were made with the King of Portugal to enable French Missionaries to settle on the River Shiré on Lake Nyása. Now it so happens, that this Region is in the British sphere of influence, and the French Missionaries are heartily welcome : what reason was there then for negociations with Portugal ? (Missions Catholiques d'Afrique : Bethune, p. 182.) Missions must be supplied with means by the individuals and Churches of Nations, not by the Secular Government, and on arriving in Africa they must work upwards through the natives of the country, and not downwards from the ignorant, often infidel, local Governor. The Lord's Treasury, situated in the hearts of His people, is never empty. Universal Toleration is the greatest of Earthly Powers. All that the honest Missionary requires is a free field, and no favour, or prejudice, such as he has always found in the last half century in British India. If funds are wanted, let the call be made to Christian Hearts, not to the antechamber of the Minister of Foreign Affairs, or a profligate Monarch.

What shall be said of presents of lethal weapons made by Missionaries to Chiefs or influential people, of natives of Africa flogged, fired into, and even put to death by Missionaries ? What shall be said of secret-service-money supplied by Governments to Missionaries in order to advance National interests ? What shall be said of intrigues at home, or in Africa, to secure protection of Consuls, and influence of Ambassadors, or of craft and chicanery made use of by one set of Missionaries to outwit, or anticipate, or exclude, another ? Missionaries must recollect, that the scorching glare of public opinion is now fixed on them, and that they act under the burning electric light of a Public

Press in all the languages of Europe. Things done in a corner of Africa will be proclaimed in the streets of Paris, London, New York, Berlin, and even Rome.

Some Missionary books with regard to Africa are quite sickening. I instance two : a young Englishwoman, used to the comforts of European life, appeals in favour of the women of Africa : so far I am with her. But the two females are in the antipodes of human culture, racial habits, and natural wants, and the exaggeration of the appeal is ridiculous : the instances of cruelty are magnified, the position of the African women is painfully travestied, as if comfort and decency, and holiness, and Christian Faith, could only co-exist with the secondary wants, and civilized ways, the smart dresses, the cooked food, and the culture of London and Paris. Those, who have had years of experience in British India, can realize with how little, food, raiment, and kindly treatment, an Asiatic and African woman is satisfied, and how unwise it would be to connect the Christian religion, which in its origin is Asiatic, and a Gospel, which was intended for the poor, with the environments, and snares, of European culture. Let them be Christians, but still remain Africans, on their own platform of human civilization.

The other book has already been quoted. I have to thank the compiler for much information, but it is a marvel, how he could have written some passages. It is possible to understand, that the Egoism of a Frenchman, an Englishman, or a German, might induce him unwisely to write a book about Christian Missions in Africa, of which the main object seems to be to puff up his own Nation, and to show how very important his people have been, and how nothing even in Africa can be done without them. The good taste of such a book might be

doubted. But that the member of a Nation like Belgium, a mere Geographical, or rather Political, expression, transferred by the chance of war from Germany, Spain, France, and Holland, should permeate a book on African Missions with praise of his own nation, is an astonishing literary phenomenon. There is also a bad spirit through the work, constant sneers against Great Britain, France, and Holland, an entire ignoring not only of the vastness, and devotedness of Protestant effort in the same field, but of their very existence, which implies a total ignorance of the general subject, a suppression of a truth amounting to a suggestion of the false. To me it seems impossible to write an account of Protestant Missions in Africa without noticing the presence, the importance, and the zeal of the Missionaries of the Church of Rome, as the Missions are geographically so closely interlaced. The author alludes to the intolerance of the British authorities, as if he had never heard of British India : and besides

Quis tulerit Gracchos de seditione quereutes ?

Surely the Inquisition of Spain, the Massacre of St. Bartholomew, the Annals of the Missions of the Church of Rome in past years, tell the one story, “semper, ubique, ab omnibus,” of determined opposition to the work of any other Church but her own. Let us be silent as to the bad past, and, wiser in our generation, each, in his own way, try to spread the Gospel of the common Saviour.

Another feature of the book is the jaunty air of prophecy, which pervades the whole : where there has been no success, immediate success is expected : where there is only a beginning of an effort, a magnificent work is fondly predicted. Those, who have studied the work of Missions from the time of Benedict to the present epoch, know how

uncertain are the issues of life and death, success and failure. I read with astonishment the barefaced statement, that the French Missionary was the Pioneer of the influence of France in Tunis and on the Kongo. It may have been so, but it is to be hoped that it was incidental, and not the object of the Missions : and it is stated, that occasionally the Religion of Christ is called by the Natives "the French Religion." This must be the result of very imperfect teaching ; and what will the Propaganda of Rome say to this? The work of the Church of Rome in Great Britain is rightly called the " Italian Mission."

May I be very bold? As regards Africa, where, since the times of Aristotle till now, there is always something new,

Ἄεὶ φέρει Λιβύη τι καινόν,

cannot there be a truce, a concordat, a partition, a *modus vivendi*, a benevolent recognition of the great merits of the individual in each of the two armies, of the Christian Graces, which are the charm of the combatants on either side? Sometimes the secret seems to come out, that there is a mutual respect for each other. Hear what a Roman Missionary at Bagamóyo wrote :

" Il suffit de parler à quelques protestants sincères pour se convaincre, que entre eux et nous il n'y a que des méprises, des équivoques, des erreurs, des *préjuges d'Education.*"

The English Missionary, who reports the death of Mackay at Usambiro, writes :

" I wish that I could have been here to nurse him a bit : his brother Missionary was helplessly ill himself, and sent off to Bukumbi to the French Priests to help him, but *ere the good Samaritan came*, our dear friend had died."

From the Niger I quote a letter from a Missionary of Rome to the late Sir John Marshall.

“Father Zappa came to see me off, and so did Mr. Macaulay, the Protestant Minister, with whom we had been on the best terms from the first. I introduced them to each other, assuring Father Zappa that *“he would find a friend in Mr. Macaulay.”*”

And again :

“A Protestant Missionary at Asába on the Niger in 1888, in returning thanks for a toast, included the Missionary of Rome, and expressed his regard for him, adding that on the Niger there was room for both, *“and that all might unite to raise the natives out of their savage state.”*”

I read how in U-ganda the differences between the converts of the two Churches appear to be *political* rather than *religious*, and now that the political question is settled, the bad feeling will subside : it is a misfortune, if the representatives of the two parties, instead of preaching to their ignorant hearers the great central truths, as fixed by the great Councils of the Early Centuries, in which they both absolutely agree, should be tempted to dwell upon the points, on which they differ : they thus seem to be preaching a rival Gospel, when it is not so, and, if this continues, the Pagan hearer will become a sceptic : the same Christian graces, and purity of life, are manifest in both : for the Protestant to go out of his way, and tell his simple flock that the Missionaries of Rome are idolaters, because they have images in their Church, is as wrong as for the Missionary of Rome to teach that the Protestants, because they refuse to pray to other than the three persons of the Trinity, are Atheists : the moral law of both parties is absolutely identical, and the way of Salvation that is preached is the same.

I think that the majority of Protestants would be ready absolutely to abstain from uttering or printing anything hard against their fellow-labourers of Rome : the discussion of human methods is allowable : the imputation of motives is unjustifiable : idle abuse is unworthy of a Christian. As long as men are men, they will be tempted to justify themselves, and claim undue praise, and to question the reality or undervalue the work of another : I read the reports of all : the usual thing is to state

- (1) That all the conversions of the other side are *nominal*.
- (2) That the other party makes use of unlimited resources to induce people to be baptized.
- (3) That the other party uses the influence of Chiefs and Consuls.
- (4) That the people *love them, and hate the other party*. Stock-quotations of speeches by natives appear with only change of words in rival publications : it is a mournful instance of the weakness of good men.

Very few indeed read the reports of the other side : they often do not know each other's language :

“*Damnant, quod non intelligunt.*”

Can we not hope that good and honest men, holding fast to the great Central Truths of Faith, Hope and Love, with the awful problem of the near approach of Christ's second coming, and in view of the abject necessity of the African races, and the opportunity now afforded *for a season*, can be induced to look over the fences, which, reaching only breast-high, separate Churches from Churches, and Nations from Nations, and fix their eyes solely on the form of the Crucified Saviour, which forms the frontispiece of, and underlies the whole motive of, this Book? In the

Day of Judgment it will not be asked of the pious African freedman, whether he was a Roman, or a Protestant, but whether he loved the Lord, and tried to lay hold on the means of Salvation, which the last decade of the Nineteenth Century had so wonderfully brought to him by the hands of men, on all of whom God's blessing will rest. Let the French and British Missionary abstain from unseemly conflict in the presence of Mahometan and Pagan in Central Africa, remembering what happened to the Early Church in North Africa : the unseemly quarrels with the Donatists and the Arians were quenched by the utter destruction of all by the Mahometan, and the conversion of Europe was delayed for Centuries by ceaseless Theological controversies. In a Region of entire Toleration, at an Epoch, when such persecution, as seemed good to Charlemagne in the Ninth Century, and the Inquisition in the Sixteenth Century, is impossible, because men's thoughts have become wider with the progress of the Sun, when all good men recognize the differing, yet equally good, gifts of their neighbours, and are ready to offer to each other every possible material assistance, it may be possible to make a new departure, a holy truce. Let Ephraim no more vex Judah, or Judah vex Ephraim : in the Crimean War the difference of creed, and nationality, and the mighty History of the two great rival Nations, were forgotten, or rolled up and put away by the soldiers of France and Great Britain in the presence of a common foe. Oh ! let it be so now in the presence of a more deadly antagonist with the Soldiers of Christ !

And let me urge another consideration : the opportunity of evangelizing Africa may not last : the arm of Europe may be shortened : the power of Great Britain and France may disappear as the power of the

Empire of Rome vanished: their commerce may “fade away like the dyes of Tyre, or moulder like the palaces of Venice.” The Missionary goes out to do a specific work at an epoch fixed by God, who has opened a great door, which has been closed since the creation of the world: let him reflect that in opposing the Christians, with whom he does not agree, he is retarding the coming of Christ’s Kingdom. To the Pagan Polytheist, to the Mahometan, who denies the Divinity of Christ, to the Infidel unscrupulous intruder, who would try and destroy the lives of the men, and the morals of the women, he should not yield for an instant: his eye should not pity, nor his tongue spare, for they are the emissaries of Satan, but they cannot say this of each other. They must cast their thoughts forward to the Day of Judgment, and think what reply will they have to give to the great question: “How hast thou employed thy talents?”

Will the Missionary of Rome say: “Lord! I saw heretics preaching “in Africa what I had been taught in my European Seminary to consider ‘Error.’ I admit that they were good, holy, and benevolent “men, and preached Thee Crucified; but I opposed them, got up a “party against them, encouraged my converts to oppose theirs: if, as “in centuries past, I had had the power, I would have tortured them, “and burnt them, and uprooted their congregations: for Thy sake, “Lord, and for the People of Africa!”

Will the Protestant Missionary say: “Lord! I found the Missionaries “of Rome coming as wolves into my flock, as rivals into my pasture, “as hostile neighbours into my city. I admit that personally they were “amiable and good. When I was sick, I sent for them; when I was “in danger from a common foe, I joined with them, and shared their

“ fare, and means of escape ; yet I hardened the minds of my flock
 “ against them ; I spoke evil of them ; I tried to get them ejected from my
 “ part of Africa ; I prevailed on the Chief of a neighbouring tribe to
 “ exclude them ; I refused to see the great goodness, the devotion, and
 “ the charity under the exterior, which they assumed, and which I had been
 “ taught in my Theological School in Europe and N. America to detest
 “ and condemn, and thus for ten years the poor Africans died without
 “ the chance of being Christians, for I preferred that they should die
 “ Pagans rather than Papists : for Thy sake, Lord, and for the People
 “ of Africa ! ”

We dare not imagine the reply. We have only His words to fall back on :

“ Other sheep I have, which are not of this *fold* : these also I must
 “ bring, and they shall hear my voice, and they shall become one *flock*
 “ and one *shepherd*.”—John x. 16.

And again :

“ I pray that they all may be one, even as Thou, Father, art in Me,
 “ and I in Thee, that they all also may be in Us.”—John xvii. 21.

I remark how agreeable it is to writers on the side of the Church of Rome to quote the words of Protestants, or in fact of men apparently without Religious element in them at all, men living without God in the world, in favour of their work, as contrasted with those of the Protestants. Now before any one takes the opinion of another person as to the merits of a horse, or a commercial company, or a literary work, he satisfies himself, whether the person giving the opinion has any knowledge of the subject : when I glance down the names of the non-Catholics (for I cannot admit some of them to be Protestants) I find rarely any name,

which is of any value : if it had suited him or her, or if it should suit them hereafter to turn round and abuse the Missionaries of Rome, and say false and unkind things about their converts, I should treat their remarks with the same profound contempt : is there then no test of excellence of method, of devotedness of the worker, of God's blessing on the work, or what men foolishly call God's blessing, *i.e.* success, for God's blessing sometimes comes in the form of affliction ? I quote the words of a deceased Bishop, and I will not state to what Church he belonged.

“ We must allow the principle that, wherever we see the fruits of the Spirit, we must refer them to the works of the Spirit, and acknowledge not only theoretically, but practically, that from Him, and Him alone, proceed all holy desires, all good counsel, and all just works. We shall be able then to rejoice at any good work done, though not done by ourselves, and done outside our own Church, perhaps in ways, which we do not think desirable, and of which we cannot approve, because of the good work, that has been done by the Grace of our Father in Heaven, by the help and blessing of our Lord. We may not be able to agree as regards to Church Government, or Doctrine, or the best mode of bringing the truth of Christ home to individual souls, and keeping alive the Divine life quickened in them by the Grace of the Holy Spirit : but there is one subject, in which we can all agree, *that it is the duty, which we owe to God and to Man, to do all the good we can within the circle of our influence.*” I should not think much of the man, who, owing to different views of Church Government, could not recognize the excellence of the work of good Père Horner at Bagamóyo, of the industrious Trappists of Marian Hill, of the English Universities

Mission in East Africa, of the Spanish Benedictines at New Nourse in Western Australia. It was remarked by a great English writer of last century, that he did not envy the feelings of the man, whose heart was not touched when he visited Iona, and thought of Columba, and no doubt many a kind-hearted Missionary of Rome has looked, perhaps with a sigh, but still a sigh of human sympathy, at the outward prosperity, and the internal peacefulness of a Protestant Missionary Station in British India, or South Africa. When our friends of the Church of Rome omit all notice of the schools, and hospitals, and Churches of Protestant Missions, it looks, as if they were afraid of letting their supporters know, that there are other agencies in the fields of a gigantic nature with the same meritorious object. When our Protestant friends allow in their publications and gatherings no allusions to be made to the great efforts of the Church of Rome, except in terms of depreciation and condemnation, how like they are to the ostrich hiding his head in the sand !

I was conversing with an African Missionary of a Protestant Society on the possibility of such a concordat working. His reply was, that individuals of the Mission of the Church of Rome were most amiable and pleasant ; but it seemed, as far as his experience helped him, impossible for them to abstain from intruding into their neighbour's vineyard, and trying to decoy away their neighbour's flock. It is sad to hear this, and difficult to believe it ; but at any rate the course of the Protestant Missionary is clear : he will admit at once that such is not the policy of the Protestant Churches : our Lord's reply to His disciples will not warrant it (Mark ix. 38). The great cities, and capital towns, as stated above, are the common property of all the Churches. In rural districts care should be taken not to sit down within a reason-

able distance of a Mission of the Church of Rome, and abstain from all attempt at proselytism. The resources of the Protestant Societies are admitted to be vastly in excess of those of the Church of Rome, and the non-Christian area in Africa is practically boundless : there can therefore be no justification for collision, either on grounds of economy, or want of space.

A wise Governor of an African Province, a Consul General, who knows his work, will recognize the extreme value of the Missionary Stations within his Region. He will not for one instant allow himself to be influenced by them or guided. The idea of a Governor or Consul General being selected to such posts on account of his Religion, or at the request of a Cardinal, or a Protestant Missionary Society, is so monstrous, that no Government would listen to such an application ; but, whoever may be the official, he will recognize that the presence of an honest, independent man, dwelling in peace among the people, is a great factor in his administration, whether that man be a German, a Frenchman, an American, or an Englishman, or a subject of one of the smaller Continental Nationalities. The man of Commerce, or the Land-Grabber, is naturally an object of suspicion ; but we may take it as an axiom, that a true Missionary, whether of Rome, or some Protestant denomination, can be trusted, so long as he keeps himself to his own holy vocation. Armed bodies of so-called Crusaders must be deported at once from the Region, and let no Missionary attempt to set up a Court of Justice, except within his own flock and enforced by spiritual penalties : any attempt to form an imperium in imperio, establish a walled station, or usurp a jurisdiction, should be sternly put down. The Missionary's weapons are not carnal. There can be no benefit allowed

to Clergy. If they offend the Laws of the Colony, which gives them shelter, they will be punished. In British India such is the case, and the reason why no Missionary has ever been punished is simply because the Missionaries of all Nationalities and Creeds have been good honest men, *who never broke the Law.*

The use of certain terms should be guarded. Why describe Bishop Hannington as a Christian martyr? He was trying to work his way from the Coast by a route to U-Ganda, which was not permitted by the arbitrary Sovereign, who in a fit of abject fear of invasion ordered him to be killed : the same fate would have fallen to Joseph Thompson, the explorer, if he had not wisely stopped short of U-Sogo. The word "Martyr" means a witness to Christian Faith : we have plenty of instances from the time of Cyprian to that of Cranmer. The word is laxly used when applied to martyrs to the pestilential climate, or the severity of a long journey. And Missionaries must not in some cases try to appropriate the credit of a Martyr on a Missionary platform, while they and their friends are teasing the Foreign Office to give them material protection. It is not a part of Christian duty for men to expose themselves to certain risks, in spite of warnings from the official authorities, and then to set up a howl for Protection by a distant European Government, and pose as Martyrs. And in time of peril the African Missionary must, if the Lord wills it so, die at his post, and rejoice to do so. He must not in time of affliction, or oppression, desert his poor sheep in the wilderness, and save his own miserable body, or flee for the sake of his wife and children. He has taught the African how a Christian can live : he must show him how he can die ; and except in extreme necessity he must not use lethal weapons even

in self-defence, remembering the example of his Master. It is recorded of one Missionary, that on the occasion of the invasion of the Mission-Station by a tribe for plunder, he and his converts lay themselves down flat on the ground, and their lives were spared. Nor, if a Missionary fall a blessed Martyr, must his friends and relations make frothy demonstrations on French or British platforms calling for Revenge. For such service they were called, and in this prosaic age we ought to be glad, that we have still Heroes in our midst.

Concession must be made to Native prejudices, but we cannot expect European Missionaries to live native lives, adopt native dress, and native food: the certain end of such a policy is Disease or Death. They should live industrious, civilized, and exemplary lives, and be content, at least in the first year of their sojourn, to inculcate true Christian principles, and practises, rather than dogma, and ritual. The erection of ornamental Chapels, fitted out with European decorations, is to be deprecated. I have sat in Mount Lebanon on the ground by the side of a Maronite Priest in his little almost empty place of worship, and he and his congregation were satisfied, and had the root of the matter in them as truly as a Minor Canon of St. Paul's. In a late letter from the Victoria Nyanza the Missionary mentions, that his ponderous harmonium, which he had dragged all the way from the Coast, had sunk to the bottom of the Lake, and he begged his friends in France to supply another. Surely the converts could do very well without such ecclesiastical luxuries. The unchained music of the human voice singing glory to God is better than all human instruments. And to the poor converts some mercy should be shown, if they should relapse into Paganism, be seduced into Mahometanism, or fall back into licentious lives.

When the Slavonians of Europe were forcibly converted A.D. 866, Pope Nicolas ordered "that apostates were to meet with no toleration, if they persisted in refusing obedience to the monitions of their spiritual fathers." The Mahometans could not do worse than that, but such things are impossible now, and one of the great trials of Missionaries of the next generation will be to see whole congregations, the fruit of so much labour, carried away by some new wind of doctrine, and adopting new forms of worship, or even new creeds, under the influence of carnally-minded men of their own nation. There is no help for it. It is in vain, that the Missionary seeks for a high state of Piety in a newly-converted congregation, surrounded by an atmosphere of rank and foul Paganism. St. Paul did not find it in Greece or Asia Minor, nor will it be found in Africa, and the enforcement of a too severe discipline, and the absence of Christian love and pity on the part of injudicious and inexperienced Missionaries, may bring on the catastrophe of the destruction of a once-flourishing Mission, and the loss of hundreds of poor creatures now living or still to be born.

It is a comfort to think that in this nineteenth century we have as yet no case recorded of a Miracle in Africa. The troubles at U-Ganda might have been settled off-hand, and the lives of the French Missionaries of the Holy Ghost, who were cruelly murdered in Cimbebásia on the River Kunéné, might have been spared, had some Thaumaturgus, such as we read of in the Middle Ages, been forthcoming. A blind man was opportunely healed by Augustine with the purpose of influencing the Bishops of the British Church in Wales. Xavier is reported to have wrought miracles in W. India. The infidel press of France, Great Britain, and America, is on the look out for such demon-

strations, and in these days it will be hard to satisfy the Law of Evidence : yet legends are palpably growing. The story of the martyrdom of the converts of U-Ganda of both Churches is receiving large expansion, so much so that one Missionary had to write to deny the truth of certain incidents : the ignorant world is as credulous as ever.

“ Populus vult decipi et decipiatur.”

With the Church of Rome rests the monopoly of modern miracles. No Protestant Church would tolerate them ; but it is remarkable, that the celebrated Romish Missionaries of Africa, Massaia, Duparquet, Depelchin, Bessieux (who laboured forty years in Western Africa), have never pretended to exhibit miraculous power, except the one great miracle of their faith and devotion : and wisely so. Those, who have lived in the midst of Mahometan and Pagan populations, know that miracle-working is the common property of all fanatics and crazy enthusiasts ; they have visited shrines, and been informed, that *there* barren women would become pregnant, and illnesses are cured, and heard that great profit accrues to the custodians of the Temple, or Shrine, or Tomb. I read how that a fire broke out in the City of Lahore in 1849, burned down a number of houses, and was only arrested, when it reached a house, which contained a pair of pajámah, or nether garments, said to have been worn by Mahomet. The Christian cannot war with such weapons, which belong more properly to the Arsenal of Simon Magus. In the nineteenth century the great miracle is, that the four great nations of the world, Great Britain, the United States of N. America, France, and Germany, are full of such holy zeal in the interest of Africa : the silent witness of Christian books in the languages of Africa is a miracle in the eyes of the African, which cannot be over-estimated. The Medical

Missionary brings with him a Science, which has the same results, as were imputed to Miracles in an age less severely critical. The presence of Men and Women in their midst, come with the strange object of doing acts of kindness, must be a *θαῦμα*, a *δύναμις*, a miracle, utterly beyond previous experiences. The medicine-man, and the magician, give up the contest with a Power, which does not depend upon legend, or vague report, but is visible to the eyes of men, and is lasting in its effects. What greater standing miracle can the heart of man conceive than the mighty transformation of an African village, or of the population of an island in the Southern Seas, when the Spirit of the Lord has overshadowed them in the person of the humble Christian, who has come they know not whence, has asked leave to sojourn among them, has taught them useful arts, and in the course of one generation has changed them from being filthy, naked, helpless, ignorant of the very name of God, and fearing and hating their neighbours, into the freedom of a Christian community, dwelling in huts, practising monogamy, decency, and a certain amount of humble culture, with their Chapel, their School, their Minister, and the open Bible in their own language, set up and printed by their own tribe in their own village, and deriving from that Bible Love to their neighbours, Faith in their Saviour, and a certain Hope beyond the Grave? Such things have been, may be, and will be, if the people of Europe and North America know how to use humbly, faithfully, and with a spirit of self-sacrifice, their marvellous opportunities, and the unparalleled means at their disposal.

If the new teaching of the simple ignorant people were restricted to the great central doctrine of Christ Crucified and Risen again, and

the necessary consequences of Repentance, Pardon, and Holiness through His finished work, it would be a boon to the infant Churches. The object should be to wean their poor weak intellects from their fetishes, their idols, their rain-makers, their medicine-men, their profession of magic arts, after which their unstable temperaments will go hankering for many generations, as did God's chosen people of the Kingdom of Judah and Israel ; but the African would have, what the Israelites never had, the presence of holy and good men in their midst, teaching by their example and precepts the necessity of living a life of extreme purity, exhibiting a tender love for the bodies and souls of the poor African, gentleness to children, respect to females, and honour to old age. Such an expedient has never been tried on unsophisticated races on so large a scale before, as is now going on in Africa. I think, that there is danger in some methods, indicated by the following anecdotes : A Missionary could not prevail on a Chief to allow him a site in his village ; so, according to his own narrative, published in a French Missionary weekly, he turned round on St. Joseph, and said that *it was his business, and that he must do it* : on calling on the Chief next morning, he found that the Chief had seen a vision of an aged man in his dream, who ordered him to give the Missionary a site, and he did so accordingly. Another Missionary attributed the rains, which had come at a period suitable for the harvest, to the celebration of a particular festival. We detect in these narratives a survival of the flavour of the old magician and the rain-maker. The extreme left of the Christian Churches fall into analogous errors. I read in a Missionary report, how the child of African parents was ill : they were not baptized Christians, but enjoyed that singularly anomalous position of being

adherents : they were taunted by the Heathen with the question, " Can your God heal him ? " The Medical Missionary took this as a direct challenge, and *claimed him of God*. In a week's time, after proper medical treatment, he was healed, and the little negro boy went back to his dirt, and pagan ignorance : it cannot but occur to the reader, that if any one is to be claimed, he should be of some value, past, present, or future, and worth claiming ; and he might have died : can the Ruler of the Universe do wrong ? There are also wild enthusiasts, who forbid their agents to take medicine in case of illness, trusting to Faith, and discourage study of the languages of the country, trusting in a Pentecostal gift of tongues. In no branch of human affairs is such folly exhibited, as in the work of Missions.

Cardinal Manning remarked just fifty years ago on an English platform, that the English people had at that time the choice to make whether they would be the " beasts of burden " or the " Evangelists " of the World : the same sentiment applies now to all Nationalities so long as the Missionary occupation is solely, entirely, and truly, for the good of the people evangelized, and not a mere snare, like the Political occupation, which is solely for the purpose of obtaining new outlets to Commerce, and to promote free and unscrupulous landgrabbing, or the Commercial occupation which works to the destruction of the souls and bodies of the defenceless natives of Africa, and fills the pockets of the gin and rum manufacturers of Europe and North America. The Pharisaical pretence of benevolence, and the hypocritical show of desiring to do good to the African, makes the policy of the Statesman, and the great Manufacturer, more odious. In the streets of Smyrna the fruit-sellers cry out, " In the name of the Prophet Figs ! " This is a

fair condensation of the spirit of the new African Policy. In the name of the Saviour, slaughter by the great Explorer, confiscation of land by the great Companies, and poisoning of Millions by the great Distilleries ! The Missionaries of different Churches must not quarrel with each other, when they have these three antagonists to contend with under the leadership of Giant Pagan, and Giant Islam. In a ship, which this year reached the Kongo from North America, there were nine Missionaries (five of their predecessors had died soon after their arrival), and one hundred and twenty thousand gallons of Rum. The Chinese Missionaries fill the air with their lamentations, because the people of British India export opium to China, a commerce licensed by the law of the country, which receives the drug, and which within its own boundary is a far greater producer of opium than India and the rest of the world put together. The Emperor has but to forbid the import of Indian opium, and it would cease ; but Africa produces no such deadly stimulants as brandy, gin, and rum, within its boundaries, and there is no organized Government like that of China, with armies and fleets, which can arrest the import from foreign and Christian countries. Surely here is a much more reasonable case for an outcry and lamentation on the part of real and not pretending philanthropists.

This presses home the greater and ever-increasing necessity of the Missionary Occupation of Africa. Though France, Great Britain, and North America, have done well, still they must do more : the efforts of other countries are comparatively small. But let the man of pleasure, the man of the world, the avowed atheist, the doubter of the great future of the human race, the Pharisee, who passes by on the other side, pause and reflect on the grandeur of what has been

done, is doing, and will continue to be doing. The world, the worn-out European world, sated with lust of money, pride of greatness, and frivolity of pleasure, cannot spare such proofs, that the heart of man is still as capable of evidencing its divine origin by its works, as it was in the freshness of the centuries of early Christianity, and in the pre-Christian ages of the *Juventus Mundi*, when Jephthah's daughter was ready to sacrifice herself for the service of her God, when the Roman hero leapt fully armed into the pit to save the Republic. A dying world lies at the door of Europe, a world ignorant, but not by their own fault, of Christ's great sacrifice: from every rank of the community of the Neo-Latin, and Teuton Races, *and of no other*, men and women leap out and cry, "Send me, send me to my dying fellow-creatures, dying in body and soul. Never mind, whether their colour is black, or brown, or red, or yellow. Never mind, whether they are cruel, or gentle, and tractable. Never mind, whether they are healthy or leprous. Never mind, if I die just when I land on their shores, or live to see them pass from their barbarous nakedness into the decent form and order of a Holy Church: send me! I have but the desire and a few poor talents: the issue is with God."

The heart beats high, when it hears of it, even the heart of the unconverted and unbeliever: it forgets, or does not care to ask, whether the man or woman, who evinces such grand sentiments, hails from the Churches of Rome or of Great Britain or of North America, or of the European Continent: their utterances and actions betray, that they belong to the Church of Christ: Christianity is Christ, and Christ alone; and the true Christian lives and dies like Christ. Well may they be called the Heroes of Africa.

Depend upon it that these Missionaries are in a higher degree makers of future history than the Provincial Governor of a forcibly and unscrupulously annexed sphere of influence, the Chairman of the great Company, that intends to exploit the territories stolen from their hereditary owners, the liquor-distiller and exporter, who has found a new market for his poisonous wares. Columbanus and Boniface were men much of this type : sprung from the British Isles, they left their mark on Europe, while we know nothing of their worldly contemporaries.

Hear the dying words of a Missionary of Rome, who passed away nearly half a century ago in West Africa, at a period when it was not so fashionable as now to be a Missionary :

“ Dites à ma famille, et mes amis, que je suis heureux d’avoir tout “ quitté pour mon divin Maître : si mon sacrifice était à refaire, je le “ referais encore mille fois : je ne changerai pas ma position pour tout “ le bonheur du monde.” Forty years later an English Missionary, in an exhausted state, left the Kongo to die at Madeira : these were his last words taken down by a stranger in the hotel, who visited him out of pity : “ Lord, I gave myself, body, mind, and soul, to Thee. I consecrated my whole life to Thy service, and now, if it please Thee to “ take myself, *instead of the work, which I would do for Thee*, what “ is that to me? Thy will be done!” Could martyrs at the stake, or in a vessel of boiling oil, do more !

There is a higher consanguinity, which unites the Neo-Latin and Teuton races, than that of the blood, which runs in their veins, viz. that of the high spirit, which makes their hearts beat with indignation, when they hear of suffering, with pity, when they read of ignorance, and glad joy, when they hear of noble men and women giving their lives to

relieve that suffering, and to enlighten that ignorance. It is the most profitable investment of talent, and the profession, which heaps up the most enduring fortune, which the possessor takes with him, when he is no more seen on earth ; it is the achievement, which sheds the greatest lustre on a particular Nationality, to have been the mother of Christian Heroes, who died for their Master, and the poor African ; and it creates a glory which lives for ever !

LONDON, *July* 15, 1891.

APPENDIX A.

TABLE OF LANGUAGES SPOKEN.

Northern Region.

1 Bishári.	D. Hadendóa.	6 Tamáshek or Tawárik.
2 Koptíc.	3 D. (dead)	7 Shilha. (1) D. Riff.
3 Arabic.		8 „ (2) D. Shlu.
4 Nuba.		9 Sus.
5 Kabáíl.		

Western Region.

1 Jolof or Wolof.		22 Ibo.
2 Fulah.		23 Igára.
3 Zénaga.		24 Ygbira.
4 Serér.		25 Hausa.
5 Bambára.		26 Nupé.
6 Susu.		27 Efik.
7 Mandé, alias Mandingo.		28 Dualla.
8 Temné.		29 Pongwé.
9 Bullom.		30 Benga.
10 Mendé.		31 Kelé.
11 Vei.		32 Fan.
12 Grebo.		33 Kongo.
13 Basa.		34 Teké.
14 Kru.		35 Yanzi or Bangí.
15 Ashanti. (1) D. Fanti.		36 Mawembe.
16 „ (2) D. Akwápem.		37 Yambóli.
17 Akrá or Ga.		38 Lolo.
18 Ewé. (1) D. Anlo.		39 Bunda, or Ki-Mbunda.
19 „ (2) D. Popo, or Dahómi.		40 Umbundu.
20 Yáriba.		41 Lunda.
21 Idzo.		

Southern Region.

1 Hereró.		7 Sheitswa, or Tonga, or Siga.
2 Ndonga.		8 Chuána.
3 Hottentot. D. Nama.		9 Súto.
4 Xosa (Kafir).		10 Pedi.
5 Zulu.		11 Nyai.
6 Gwamba.		

Eastern Region.

1 Shukulumbu.	26 Tavéta.
2 Nyanja.	27 Chagga.
3 Tonga.	28 Kavirondo.
4 Wanda.	29 Pokómo.
5 Zulu. D. Ngoni.	30 Kamba.
6 Tambúka.	31 Galla. (1) D. Barrarretta.
7 Gúnda.	32 „ (2) D. Shoa.
8 Yao.	33 „ (3) D. Ittu.
9 Makúá.	34 Somáli.
10 Kondé.	35 Tigré.
11 Swahíli.	36 Tigrinna.
12 Nya-Mwézi.	37 Dankáli.
13 Guhha.	38 Amháric.
14 Gogo.	39 Saho.
15 Kagúru.	40 Agau. D. Falásha Kara.
16 Bondei.	41 Gíz or Ethiopic.
17 Sambála.	42 Bogos or Bilin.
18 Giriáma.	43 Masai.
19 Nyíka.	44 Kwafi.
20 Chagga.	45 Nuer.
21 Huma.	46 Bari.
22 Nyóro.	47 Dinka.
23 Ganda.	48 Shilluk.
24 Sukúma.	49 Kunáma.
25 Teitá.	50 Bárea.

A B S T R A C T .

Northern	9
Western	41
Southern	11
Eastern	50
	<hr/>
Total	111

The languages are entered approximately in the order of the Survey of the Sub-Regions without reference to their linguistic relations: with regard to them all a certain amount of linguistic knowledge exists. See my *Modern Languages of Africa, 1883*: there is a vast number of languages totally unknown, or dimly alluded to by travellers in addition to these.

APPENDIX B.

TABLE OF BIBLE-TRANSLATIONS (THE WHOLE BIBLE OR PORTIONS).

Northern Region.

1 Koptic. (3) D. (dead)	4 Kabáíl.
2 Arabic.	5 Shilha. (1) D. Riff.
3 Nuba.	6 „ (2) D. Shlu.

Western Region.

1 Jolof or Wolof.	15 Igára.
2 Mandé or Mandingo.	16 Idzo.
3 Susu.	17 Ibo.
4 Bullom.	18 Nupé.
5 Temné.	19 Hausa.
6 Mendé.	20 Effk.
7 Grebo.	21 Dualla.
8 Ashanti. (1) D. Fanti.	22 Pongwé.
9 „ (2) D. Akwápem.	23 Benga.
10 Akrá or Ga.	24 Kelé.
11 Ewé. (1) D. Anlo.	25 Teké.
12 „ (2) D. Popo or Dahómi.	26 Kongo.
13 Yáriba.	27 Bunda or Ki-Mbunda.
14 Igbira.	28 Umbundu.

Southern Region.

1 Hereró.	6 Pedi.
2 Nama or Hottentot.	7 Zulu.
3 Chuána.	8 Gwamba.
4 Súto.	9 Sheitswa or Tonga or Siga.
5 Xosa (Káfr).	

Eastern Region.

1 Nyanja.	13 Giriáma.
2 Kondi.	14 Tavéta.
3 Wanda, or Nyikinsa.	15 Kamba.
4 Zulu. D. Ngoni.	16 Galla. (1) D. Shoa.
5 Yao.	17 „ (2) D. Ittu.
6 Makúa.	18 „ (3) D. Barrarretta.
7 Swahili.	19 Amháric.
8 Bondei.	20 Tigré.
9 Kagúru.	21 Tigrinna.
10 Gogo.	22 Gíz or Ethiopic.
11 Ganda.	23 Bogos or Bilin.
12 Nyíka.	24 Agau. D. Falásha Kara.

A B S T R A C T .

Northern	.	.	.	.	.	6
Western	.	.	.	.	.	28
Southern	.	.	.	.	.	9
Eastern	.	.	.	.	.	24
						<hr/>
Total	.	.	.	.	.	67

N.B.—Translations are reported to be in preparation in other languages, but the greatest reserve has to be maintained until a copy is in print.

APPENDIX C.

ALPHABETICAL LIST OF MISSIONS.

No.	Name of Mission.	Region.	Nationality of Senders.	Protestant or Church of Rome.
1	African Missions of Lyons	{ Northern Western	France	R
2	Arnot's Mission		Eastern	Great Britain	P
3	Baptist Society, America	Western	United States of N.A.	P
4	(1) North	do.	do.	P
5	(2) South	do.	do.	P
6	(3) Coloured	do.	do.	P
7	Baptist Society, English	do.	Great Britain	P
8	Basle Mission	do.	Germany	P
9	Bavarian Protestant Mission	Eastern	do.	P
10	Benedictine Congregation	do.	do.	R
11	Berlin Missionary Society	{ Southern Eastern	do.	P
12	Bible Society, American	Northern	United States of N.A.	P
13	Bible Society, British	{ Northern Western	Great Britain	P
		Southern		
		{ Eastern Western	United States of N.A.	P
{ Eastern Southern				
14	Board of Foreign Missions, American	{ Western Southern		
15	Capuchin	{ Northern Eastern	International	R
16	Christian Doctrine, Brothers of	{ Northern Western	France	R
17	Church Missionary Society	{ Northern Western	Great Britain	P
		{ Eastern Eastern		
18	Colonial Missionary Society	Southern	do.	P
19	Cowley Fathers	do.	do.	P

No.	Name of Mission.	Region.	Nationality of Senders.	Protestant or Church of Rome.
20	Dominicans	Southern	Great Britain	R
21	Dutch Reformed Church	{ do. Eastern	Cape Colony	P
22	Episcopal Church, American	Western	United States of N.A.	P
23	Episcopal Church, English	{ Western Southern Eastern	Great Britain do.	P P
24	Established Church, Scotland	Eastern	do.	P
25	Evangelical Alliance, America	Western	United States of N.A.	P
26	Evangelical Lutheran, American	do.	do.	P
27	Finnish Mission	Southern	Finland, Russia	P
28	Franciscans	{ Northern Eastern	International ...	R
29	Free Church of Scotland	{ Southern Eastern	Great Britain do.	P
30	Friends Mission	Southern	do.	P
31	German East Africa Mission	Eastern	Germany	P
32	Gordon College	Northern	Great Britain	P
33	Holy Ghost and Heart of Mary	{ Western Southern Eastern	France	R
34	Hermansburgh Mission	Southern	Germany	P
35	Issoudon Mission	Southern	France	R
36	Jesuits	{ Northern Southern Eastern	International	R
37	Jews London Society	Northern	Great Britain	P
38	Jews Parochial Mission	do.	do.	P
39	Kaiserwerth Deaconesses	Northern	Germany	P
40	Kongo-Balólo Mission	Western	Great Britain	P
41	Lady Huntingdon's Connexion	Western	Great Britain	P
42	Lady of Africa	{ Northern Eastern	France	R
43	Lazarists	{ Northern Eastern	International	R

No.	Name of Mission.	Region.	Nationality of Senders.	Protestant or Church of Rome.
44	London Missionary Society, { Congregational	Southern Eastern	Great Britain do.	P
45	Mahometan Mission	Southern	Cape Colony	P
46	Marists	do.	France	R
47	Methodist American Episcopal Church	Western	United States of N.A.	P
48	Moravian Mission	{ Southern Eastern	Germany	P
49	Neukirchen Mission	Eastern	Germany	P
50	North Africa Mission	Northern	Great Britain	P
51	North German Mission	Western	Germany	P
52	Norwegian Mission	Southern	Norway	P
53	Oblats of Mary	Southern	France	R
54	Oblats of Francis of Sales	do.	do.	R
55	Ohio United Brethren	Western	United States of N.A.	P
56	Pallotin Congregation	Western	Germany	R
57	Paris Evangelical Mission	Northern	France	P
		Western		
		Southern		
58	Portuguese Priests	Eastern	Portugal	R
		Western		
59	Presbyterian American (North) Church	Western	United States of N.A.	P
60	Do. United American	Northern	do.	P
61	Do. United Scotch	Northern	Great Britain	P
		Western		
		Southern		
62	Primitive Methodist	Southern	do.	P
		Eastern		
63	Rhenish Mission	Western	Germany	P
64	Sahára, Brothers of	Northern	France	R
		Eastern		
65	Scheut lez Bruxelles Mission	Western	Belgium	R
66	Spanish Priests	Northern	Spain	R
		Western		
67	Sudán Mission, American	Western	United States of N.A.	P

No.	Name of Mission.	Region.	Nationality of Senders.	Protestant or Church of Rome.
68	Swedish Church	Southern	Sweden	P
69	Swedish Evangelical Mission	{ Western	do.	P
		{ Eastern		
70	Swiss Canton de Vaud Mission	Eastern	Switzerland	P
71	Taylor (Bishop) Mission	Western	United States of N.A.	P
72	United Methodist Church	{ Western	Great Britain	P
	Mission	{ Eastern		
73	Universities Mission	do.	do.	P
74	Verona Institute	Northern	Italy	R
75	Wesleyan Missionary Society	{ Northern	Great Britain	P
		{ Western		
		{ Southern		
76	West Indies Episcopal	Western	do.	P
77	Whately School and Hospital	Northern	do.	P

NATIONAL LIST OF MISSIONS IN DETAIL.

No.	Nation.	Church.	Region.	
I	Great Britain	1 Episcopal		
		(1) English Church	{ Northern	
		(2) West Indies Church		Western
		(3) Universities Mission		Southern
		(4) Church Missionary Society.		Eastern
		(5) Cowley Fathers		
		2 Methodist		
		(1) Wesleyan	{ Northern	
		(2) Primitive		Western
		(3) United		Southern
			Eastern	

No.	Nation	Church.	Region.
3		Presbyterian (1) Free Church (2) Established Church (3) United	{ Northern Western Southern Eastern
4		Congregational, London Missionary Society	{ Southern Eastern
5		Baptist (1) Particular (2) Kongo-Balólo	{ Western
6		Lady Huntingdon's Connexion	Western
7		British and Foreign Bible Society	{ Northern Western Southern Eastern
8		Society of Friends	Southern
9		Whately School	Northern
10		Gordon College	do.
11		North Africa Mission	do.
12		Arnot's Mission	Eastern
13		Mission to Jews (1) London Society (2) Parochial Society	Northern
14		Dominicans (Irish)	Southern
II	United States, North America	1 Episcopal	Western
		2 Methodist Episcopal	do.
		3 Bishop Taylor	do.
		4 Baptist (1) North (2) South (3) Coloured	Western

No.	Nation.	Church.	Region.
		5 Congregational Board of Foreign Missions	{ Western Southern
		6 Presbyterian (1) North (2) United	Western Northern
		7 United Brethren of Ohio	Western
		8 Sudán Mission	do.
		9 Evangelical Alliance	do.
		10 Evangelical Lutheran	do.
		11 Bible Society	Northern
III	France	1 Paris Evangelical Missionary Society	{ Northern Western Southern Eastern
		2 Congregation of African Missions of Lyons	{ Northern Western
		3 Congregation of Lady of Africa	{ Northern Eastern
		4 Congregation of Holy Ghost and Heart of Mary	{ Western Southern Eastern
		5 Congregation of Marists	Southern
		6 Congregation of Brothers of Christian Doctrine	{ Northern Western
		7 Congregation of Oblats of Mary	Southern
		8 Congregation of Oblats of Francis of Sales	do.
		9 Congregation of Brothers of Sahára	{ Northern Eastern

No.	Nation.	Church.	Region.
		10 Congregation of Issoudon	Southern
IV	Belgium	1 Congregation Schcut lez Bruxelles	Western
V	Norway	1 Norwegian Mission	Southern
VI	Sweden	1 Episcopal	Southern
		2 Evangelical	{ Western Eastern
VII	Germany	1 Kaiserwerth Deaconesses	Northern
		2 Basle Mission	Western
		3 North German Mission	do.
		4 Rhenish Mission	Southern
		5 Berlin Mission	{ Southern Eastern
		6 Hermansburgh Mission	Southern
		7 Moravian Mission	{ Southern Eastern
		8 East African Mission	Eastern
		9 Neukirchen Mission	Eastern
		10 Bavarian Protestant Mission	do.
		11 Pallotin Congregation	Western
		12 Benedictine Congregation	Eastern
VIII	Russia-Finland . .	1 Finnish Mission	Southern
IX	Switzerland	1 Canton de Vaud	Southern
X	British Colonial . .	1 Dutch Reformed Church	{ Southern Eastern

No.	Nation.	Church.	Region.
		2 Mahometan Mission	Southern
		3 Colonial Missionary Society	Southern
XI	Spain	1 Priests	{ Northern Western
XII	Italy	1 Institute of Verona	{ Northern Eastern
XIII	Portugal	1 Priests	{ Eastern Western
XIV	International	1 Franciscans	{ Northern Eastern
		2 Jesuits	{ Northern Southern Eastern
		3 Capuchins	{ Northern Eastern
		4 Lazarists	{ Northern Eastern

APPENDIX D.

I.—COLLECTIVE RELIGIOUS ABSTRACT OF MISSIONS.

I. Protestant	...	...	...	...	57
II. Church of Rome	...	...	...	...	20
					77

N.B.—Each Mission is entered once only in this statement, but many Missions work in several Regions: therefore in Appendix D (II.) the total is much larger, as Missions are counted more than once. In Appendix D (III.) the total is less, because Missions are grouped under their Church, ex. gr.: there are five Episcopal Missions of Great Britain, which count only as one.

II.—GEOGRAPHICAL ABSTRACT OF MISSIONS.

No.	Region.	Number of Missions.		Total.
		Protestant.	Church of Rome.	
1	Northern	13	11	24
2	Western	26	6	32
3	Southern	22	8	30
4	Eastern	18	9	27
	Grand Total	79	34	113

III.—NATIONAL ABSTRACT OF MISSIONS.

No.	Nation.	Number of Churches, or Congregations.		Total.
		Protestant.	Rome.	
1	Great Britain	13	1	14
2	United States, North America . .	11	...	11
3	France	1	9	10
4	Belgium . . . . .	...	1	1
5	Norway	1	...	1
6	Sweden	2	...	2
7	Germany	10	2	12
8	Russia-Finland	1	...	1
9	Switzerland	1	...	1
10	British Colonial	3	...	3
11	Spain . . . . .	...	1	1
12	Italy . . . . .	...	1	1
13	Portugal . . . . .	...	1	1
14	International . . . . .	...	4	4
	Total	43	20	63

APPENDIX E.

TABLE OF BOOKS OF REFERENCE.

Northern Region.

- North Africa. A Monthly. London.
Annual Report of Church Missionary Society. London.
do. of British and Foreign Bible Society. London.
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do. American United Presbyterian Missionary Society. New York.
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Tripolitaine. Leon de Bisson. 1881. (French.)
Tunisie Française. Ludovic de Campu. 1887. (French.)
La Trappe de Staouli. 1880. (French.)
Exploration de Sahara par Col Flatters. 1882. (French.)
Marocco. Un Empire qui croule. Ludovic de Campu. 1886. (French.)
Senegambie. Berenger-Feraud. 1877. (French.)

Western Region.

- Annual Reports. Church Missionary Society. London.
,, British and Foreign Bible Society. London.
,, Baptist Missionary Society. London.
,, United Presbyterian Missionary Society. Edinburgh.
,, Wesleyan Missionary Society. London.

- Annual Reports. Missions Evangeliques. Paris.
,, North German Mission. Bremen.
,, Basle Missionary Society. Basle.
,, American Baptist Missionary Society. New York.
,, American Presbyterian Missionary Society. New York.
,, American Board of Foreign Missions. Boston, U.S.
,, American Episcopal Church. (Spirit of Missions.)
,, Noirs peint par eux-mêmes. Yaribaland. Bouche. 1882.
(French.)
,, Im Herzen des Hausa-land. Flegel. 1887. (German.)
,, Regions Beyond. A Monthly. London.

Southern Region.

- South African Mission Fields. Carlyle. London. 1878.
Brief History of Methodism. Holden. London. 1877.
Annual Reports Society for Propagation of Gospel. London.
and Wesleyan Missionary Society. London.
Periodicals. London Missionary Society. London.
Rhenish Missionary Society. Barmen.
Finnish Missionary Society. Helsingfors.
Moravian Missionary Society. Herrnhut and London.
Missions Evangeliques. Paris.
Presbyterian Free Church. Edinburgh.
Established Church. Edinburgh.
United Presbyterian Church. Edinburgh.
Mission of Canton du Vaud. Lausanne.
Paris Evangelical Missionary Society. Paris.
American Board of Foreign Missions. Boston, U.S.
Hermansburgh Monthly Journal.
Berlin Missionary Society. Berlin.
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Merentsky. Mission in Süd Africa. (German.)
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Vie et Souvenirs de Père Rivière, 1880. Brussels, 1883.
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Eastern Region.

- Eastern Africa as a Field for Missionary Labour. Sir Bartle Frere. 1876.
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United Methodist Church. London.
Presbyterian Free Church of Scotland. Edinburgh.
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Moravian Missionary Society. Herrnhut and London.
Berlin Missionary Society. (German.) Berlin.
Rowley's Africa Unveiled. 1876.
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Livingstone's Last Journals. 2 vols. 1874.
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Africa Generally.

- Short History of Christian Missions by G. Smith. Edinburgh. 2nd Edit. 1888.
Handbook of Foreign Missions. Religious Tract Society. London, 1888.
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Vahl Mission Atlas. Copenhagen.
Protestant Foreign Missions. Christlieb. Bonn, 1880.
Missionary Review of all the World. Monthly. New York, U.S.
"Africa." Monthly. By Rev. J. Carlyle. Discontinued 1884.
Africa. Monthly. By Dr. Welch, Vineland, New Jersey, U.S. 1891.
Allgemeine Mission Zeitschrift. Monthly. Germany.
Afrique Explorée et Civilisée. French Monthly. Geneva.
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