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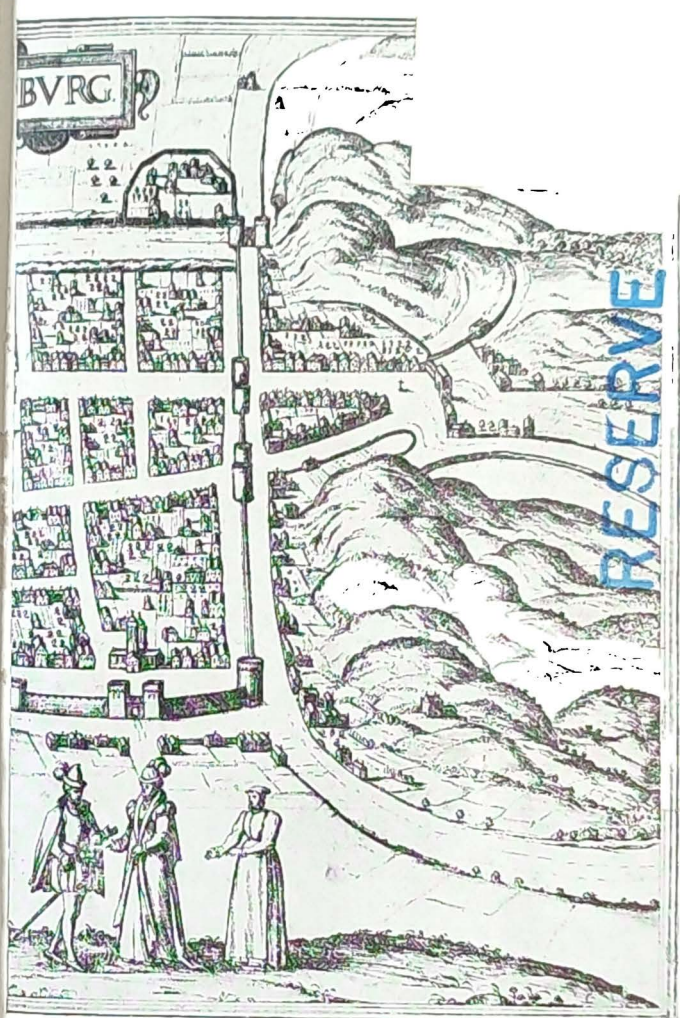


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The Bell of St. Patrick

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“ The World is my Parish ”

A BRIEF HISTORY  
OF  
MISSIONARY ENTERPRISE  
IN  
ANTIENT AND MODERN TIMES

LECTURE MEMORANDA  
World Missionary Conference  
EDINBURGH  
1910

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1797

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A BRIEF HISTORY OF  
MISSIONARY ENTERPRISE FROM THE  
EARLIEST TIMES

CHAPTER I

MISSIONARY ENTERPRISE FROM ITS DAWN TO THE  
CHRISTIAN ERA

MISSIONARY enterprise is the highest form of Christian benevolence and one of the noblest works of man. It is in that instinctive desire which was implanted by the Creator in the human breast to help the weak and better the condition of others, that we have the germ of the impulse that has ever urged man to brave the greatest hardships and even the martyr's grave. The dominant feature of the life of the great Founder of Christianity and the maternal instinct to succour weak and helpless children are typified in the missionary efforts of the Christian Church.

The germ of  
missionary  
impulse

Abraham, who may fitly be called the first missionary, became the founder of the Church in the early ages. He has been called the Old Testament precursor of St. Paul, who, two thousand years afterwards, applied to the Gentiles the universal doctrines of faith and forgiveness advocated by the Patriarch. Some 400 years after the time of Noah, idolatry became rife among the people,

and against this, and the worship of the sun, moon and fire, Abraham, as a young man, protested.

It was about the year 2000 B.C., that God directed him to leave that land and to go unto the land that He would show unto him. This was the first missionary

**Abraham  
the first  
missionary**

call, which has since been repeated to both prophet and apostle from the time of Abraham to that of St. Paul, when, in his dream, the latter heard the call from Macedonia to "come over and help us." The personality of Abraham has marked history at its earliest source, and the Talmud, Josephus, and the Koran represent him as introducing into Egypt the knowledge of astronomy and arithmetic. Abraham, the missionary, was 75 years of age when he symbolically took possession of the Promised Land, and from that time, Palestine became the first and greatest missionary centre of the Jewish race.

The mission upon which Moses was sent, to deliver the chosen of Israel, and bring them out of the land of bondage unto a good land flowing with milk and honey, and to teach them the whole will of God concerning their future conduct, was more a Divine command than an inspiration of the man. He became at once the prophet who typified the Christ, the mediator by whom the law was given, and the saviour of the Judaic Church.

**The  
mission  
of Moses**

Solomon, coming midway between Abraham and Christ, advanced to some extent the development of the missionary covenant. During his reign, many of the heathen races were brought under Jewish rule and influence, and he built the mighty temple, which was a symbol and visible protest, and a proof to all of the unity and power of Jehovah.



Judaism was an aggressive faith, and even in Palestine, the Pharisees "compassed sea and land to make a single proselyte." Even Judaism was a light to lighten the Gentiles, revealing in its measure the unknown Supreme, and promising deliverance from sin and sorrow. According to the Acts of the Apostles these proselytes were of all ranks, and numbered among them kings and their more humble followers. On renouncing idolatry they were received into the Church, the full observance of the law being only required of those who asked for full admission, by the threefold ordinance of circumcision, baptism and sacrifice. After this, they were counted Israelites in all things. Josephus states that:—

Missionary  
enterprise in  
the early  
Jewish  
Church

"Many of the Greeks were converted to the observance of the law, likewise among the mass of the people, there has been for a long time a great amount of zeal for our worship, nor is there a single town among Greeks or barbarians, or anywhere else, nor a single nation to which the observance of the Sabbath, as it exists among ourselves, has not penetrated."

Perhaps the noblest single worker in bringing the Hebrew faith to bear upon the Gentiles, was Philo, known as Philo the Jew. He belonged to a family of great wealth and political influence in Alexandria and was sent late in life on a commission to the Emperor, on behalf of the Jews. But his own interests were chiefly religious and philosophical. A large group of his writings were specially intended to commend the religion of Israel to Greek minds. He urged that the proselyte be considered equal to the Jew, and taken into friendship.

Philo, an  
early Jewish  
missionary



MARTYRDOM OF SS. PETER AND PAUL  
From a window in the Cathedral at Bourges



ST. PAUL



ST. PETER

After bronzes of the II century or III century

## CHAPTER II

CHRISTIAN MISSIONS FROM THEIR FOUNDATION TO  
THE FOURTH CENTURY

Christ, the Divine Founder of missionary enterprise, in His teaching, as well as in His acts on earth, combined the healing of the body with the cure of the soul, and so by administering to the material, He relieved the spiritual wants of man. Until His time there is no direct evidence of any organised effort for the spread of religion for the enlightenment and elevation of other communities.

Christ, the  
Divine  
Founder of  
missions

Christian Missions had their origin in His example and directly in His command, when He delivered the Word: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost . . . . teaching them to observe all things whatsoever I have commanded you." The result was that the first foundations of the Christian Church had hardly been laid before individual missionary activity marked the life of each of the Apostles.

The origin  
of Christian  
missions

The Divine meaning of preaching the Gospel implied something more than the teaching of a dogma and the mere proclamation of the Gospel message. It meant that as Christ sympathised with suffering humanity, fed the hungry and healed the sick, in act as well as by word, so likewise the missionary should do, when he carries the Gospel of peace and love to a heathen race.

Christ and  
His mission  
of healing

In reading the New Testament Scriptures, one cannot fail to be struck with the fact that Christ's personal ministry on earth, as well as that of His Apostles, was pre-eminently the work of the medical missionary.

Of the actual details of the labours of the first Apostolic missionaries we know but little. Three only of the immediate followers of the Saviour have any conspicuous place in the Apostolic records, and St. Paul, the most illustrious in the whole domain of missionary activity, did not belong to the original twelve.

The missionary activity of the Apostles began after the death of St. Stephen, whose breadth of thought was the prelude to the first widening of the Church. His tragic death caused the dispersion of the others. **Apostolic missionaries** St. Philip commenced to preach in Samaria, and St. Peter and St. John were sent out from Jerusalem to evangelise other Samaritan villages. St. Peter visited the towns of Sharon, healed the sick at Lyddia, and raised the dead at Joppa. He is said eventually to have travelled to Babylon, while St. Mark made his way to Egypt, and is supposed to have founded the Church of Alexandria, and to have been made its first Bishop.

St. Paul, whose activity took the form of journeys and voyages, where his message found a point of contact either with the Jewish synagogue or the aspirations of the Gentile world, gave an impetus to **St. Paul as a missionary** Apostolic missionary enterprise that was far-reaching in its effects. During his first missionary journey, he founded churches at Cyprus, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, Derbe, Perga, and Antioch in Syria. During his second

journey, he established churches at Derbe, Phrygia and Galatia, Alexandria, Troas, Macedonia, Phillipi, Thessalonica, Beroea, Athens, Corinth, Ephesus, Cæsarea and Antioch. On his third journey, he founded churches at Galatia, Ephesus, Troas, and south Greece, Assos, Miletus, Ptolemais and Jerusalem.

Churches  
founded  
on his  
missionary  
journeys

At Jerusalem, St. Paul was arrested and taken to Rome for trial. It is on record that he lived here in captivity for two years, preaching and converting the people to Christianity. Of the remaining three years of his imprisonment, nothing is known, but tradition states he was released and left Rome before the Great Fire of the year A.D. 63. He visited Corinth, Ephesus and Miletus and founded a church in Crete; and it is even possible that he accomplished the long journey to Spain before his death, which is assigned to the same year as that of St. Peter, A.D. 67.

There are practically no reliable records of the missionary labours of the twelve Apostles, but tradition assigns to them various countries as their spheres of labour. There is little doubt, however, that they did not confine themselves to Jerusalem, but carried their message, as they were expressly directed, to all peoples and nations.

According to tradition, the first period of the ministry of Matthias was spent in Judæa, whence, encouraged by success, he travelled into other provinces. According to Greek records, he made his way eastward into Cappadocia, but was met with fierce opposition from the people. It is stated that he met his death by crucifixion about the year A.D. 64.

Matthias as  
a missionary

The Pentecostal Church did not flinch before the great task put before it. With a Roman Government that policed practically the then known world, with highways and harbours facilitating journeys by land and sea, with Greek as a universal language at their command, and with Jewish people and prayer houses distributed throughout the Empire, the Apostles went forth to conquer. By the end of the first century there were Christian churches established throughout Syria, Asia Minor, Macedonia, Greece, the Islands and Italy.

There are certain interesting traditions (though their authenticity is questioned) that St. Bartholomew and St. Thomas ministered in the Parthian dominions and eastwards, and that Thaddeus undertook a mission to Edessa in Mesopotamia. There is a Syrian manuscript of great antiquity, now in the British Museum, which states that Abgar, King of Edessa, hearing of the fame of Christ, and that He was persecuted by the Jews, sent Him a letter inviting Him to come to Edessa to live, and to heal the king, who was sick, of his malady. The reply of Christ was that His mission to the Jews was not complete, but that after His Ascension, a disciple would come and teach the people of Edessa. This disciple was Thaddeus. On arriving at Edessa, he visited the king, healed him of his malady, and converted him to the faith, thus founding the Mother Church of the East. The king's son, however, did not follow his father's example, but persecuted the Christians.

Following Thaddeus, came Aggheus, his disciple, and from about the year A.D. 90, Maris, his successor, energetically propagated the Christian faith among

these people. He is said to have founded 360 churches in the valley of the Euphrates and the plains and mountains of Assyria. Records have been found of the acts of the Christian martyrs at Edessa, in the year A.D. 115, when Trajan conquered the Parthian territory. At that time, the Christians were numerous, and the conversion of the king is proved by coins as early as the year A.D. 165.

Before the year A.D. 300, there are traces of Christianity in Armenia, where Gregory, or the Illuminator, was the first missionary to carry the light of the Gospel to that country. His father was a Parthian invader, whose whole family was exterminated by the Armenians, excepting his infant son Gregory, who was rescued, and taken to Cæsarea in Cappadocia, where he was brought up and educated in the Christian faith. When about 25 years of age, he went to Armenia, and was favoured by the king, Tiridates III, but on one great occasion Gregory refused to worship Anahid, one of the idols of Tiridates, and chiding the king on his paganism, preached Christianity to him. The king, incensed at Gregory's action, subjected him to torture, and flung him into a dungeon. Here the Christians are said to have brought him food throughout the period of fourteen years during which he was kept prisoner. Meanwhile King Tiridates was seized with a terrible disease, which his sister dreamed would only be cured if Gregory was released. This was done at her request, and Gregory came forth from his dungeon with permission to proclaim the Gospel without hindrance. Tiridates, his wife and sister, and many of his followers became converted to Christianity. A National Council was summoned, which adopted Christianity as the

Missionary  
enterprise  
in Armenia

Gregory,  
the first  
missionary  
in Armenia



religion of the country, and about the year A.D. 302 sent Gregory to Cappadocia to be ordained in his old home Cæsarea. On his return, accompanied by a band of missionaries, it is said that in 20 days 190,000 people were baptised and received into the Christian Church.

Tiridates  
converted  
to  
Christianity

Tiridates, who was the first influential sovereign to become a Christian, became imbued with the missionary spirit, and preached Christianity himself with great zeal; and, taking Gregory with him, started on a royal missionary progress throughout the country. During this journey, it was recorded that at one time, in the course of three days, 150,000 of the king's troops, clad in white robes, were baptised in the river Euphrates. Gregory had many earnest helpers, and organised a large native ministry, 400 of which were ordained pastors.

Although tradition is not to be relied upon concerning the early missionary labours of the Apostolic Church, there is little doubt that during the first century Christianity took root from Spain to Babylon, a stretch of over 3000 miles, and from Rome to Alexandria. In the year A.D. 30, at Jerusalem, it is estimated that there could not have been more than 500 Christians, while at the end of the first century, there were probably 500,000. In the second and third centuries, the universality of several of the great persecutions shows how widely the faith had spread. It is estimated by the most careful authorities that by the beginning of the fourth century, there were at least ten million Christians in the Roman Empire. Persecution acted as a stimulus to those who carried the message of the Cross.

Among the early fathers of the Church, Polycarp, Irenæus, Origen, Clement of Alexandria, Justin the

Martyr, and Tertullian were the most aggressive and prominent missionary leaders, and their great and wise aim was to convert the centres of civilisation.

Polycarp was born at Smyrna about the year A.D. 80, and in early life became a disciple of the Apostle St. John. St. John placed him in charge of the Church at Smyrna, where he lived and laboured all his life, which ended in his martyrdom about the year A.D. 167.

*Polycarp  
the Martyr*

Irenæus, who has been called the "Light of the Western Church," was born about the year A.D. 140, probably in Asia Minor, and came under the influence of Polycarp, from whom he received instruction in the Christian faith. Polycarp sent him as a missionary to Lyons, where he laboured for years as a devoted missionary. Under the Emperor Antoninus, a fierce persecution of the Christians broke out, and numbers were put to death, but Irenæus is said to have survived, and died about A.D. 208.

*Irenæus,  
"Light of  
the Western  
Church"*

Origen was born at Alexandria about the year A.D. 186, and became the head of the famous catechetical school in that city. He afterwards founded a school at Cæsarea, but was thrown into prison at the time of the Decian persecution in A.D. 250.

*Origen the  
theologian*

Among other great missionaries of this period of activity were Frumentius, who was made Bishop of Abyssinia about A.D. 327; Chrysostom, who founded at Constantinople in the year A.D. 404 an institution in which Goths might be trained to preach the Gospel to their own people; Valentinus, the apostle of Noricum, about A.D. 440; and Honoratus, who from his monastic

home in the Isle of Lerins sent forth numerous workers to Southern and Western Gaul, to labour in the strongholds of heathendom in the neighbourhood of Arles, Lyons, Troyes, Metz and Nice.

Under the rule of Constantine, who was appointed Cæsar on the death of his father in A.D. 306, the cause of Christianity received a fresh impetus. He founded the Byzantine Church in A.D. 311, causing it to be recognised by the State, and the era of foreign missions began. He ordained the observance of Sunday, under the name "Dies solis" in his celebrated decree of March A.D. 321. He summoned the Council of Nicæa in A.D. 325, presided over its first meeting, and took a prominent part in its proceedings, both before and behind the scenes. The year before it met he had, in a noteworthy letter to the Alexandrian bishops, urged such a scheme of comprehension as might include Arians and orthodox in one Church, and on this ground he has been claimed as one of the earliest of broad churchmen. The result of its deliberations was the adoption for the first time in the history of the Church of a written creed. Constantine cordially approved of the proposal, and was thus the earliest ruler to enforce uniformity by means of subscription.

Constantine was the first Christian Emperor, and what he did for Christianity had results of the most far-reaching kind. By his policy as a statesman, he endowed the new religion for the first time with that instrument of worldly power which has made it the strongest social and political agent that affects the destinies of the human race.

As early as the year A.D. 250, we have mention of a medical missionary in the person of Cyrillus, a physician of

Constantine  
founds the  
Byzantine  
Church

Constantine,  
the first  
Christian  
Emperor

Alexandria, who became a convert to Christianity, and, using the opportunities afforded by his profession, is said to have persuaded many of his patients to embrace the faith. A little over a century later, there flourished Fabiola, a Roman lady of antient and noble lineage, who founded the first Christian hospital. This was situated some distance from the city, in a healthy location, and its fame spread throughout the Roman Empire, "even from the Egyptians and Parthians to the cities of Britain." Fabiola sold her very large patrimony, and founded also a convalescent home in connection with the hospital. "She constituted herself a nurse, the first of her order, and was in the habit of bearing the sick about, and of bathing their sores, at which others would not look." It is stated she became a Christian in expiation of her former life, which she regarded as a sin, and made a public confession of her faith. St. Jerome warmly eulogises her, and says:—

A Roman  
medical  
missionary

Fabiola, the  
first  
Christian  
nurse

"If I had a hundred tongues and a clarion voice, I could not enumerate the number of patients for whom Fabiola provided solace and care."

About the year A.D. 430, a famous controversy, which involved other related and unrelated subjects, arose on the human and divine nature of Christ. The dispute, which was carried on with great acrimony, resulted in the deposition of Nestorius, Archbishop of Constantinople, by the Ecclesiastical Council at Ephesus, which was presided over by Cyril, Archbishop of Alexandria. On June 22, 401, it was decided to exile the leader of the Byzantine Church, and Nestorius and his followers with a large following, left Edessa for Nisibis, where he founded a

Nestorius  
founds a  
new Church

missionary training school. For five centuries, culminating in the eleventh, this Church was not only a source of great influence, but famous for its missionary zeal. Driven by an Imperial edict, the Nestorians underwent bitter persecution, and settled in Persia. Here, again, they received most cruel treatment from Shapur II, King of Persia, who, in the fifth century, is said to have put 16,000 priests, monks and nuns to death. But nothing quenched the zeal or perseverance

**Nestorian  
missionaries  
in the East**

of this early missionary Church. Its followers rushed fearlessly on, where Greeks and Romans had feared to penetrate, and they established missions amongst the Tartar tribes of Central Asia, in Africa, India, Tibet and China, which they are said to have reached early in the sixth century.

Returning to the progress of missionary enterprise in Europe we find that during the third century, the Goths in their southern raids penetrated to Athens, and Ephesus, and, on retiring northward, carried with them a large number of Cappadocian prisoners, who were Christians. Thus the first seeds of the Gospel were planted in Dacia, and the countries of the rude northmen. Its progress must have been rapid, for in A.D. 325, the first Gothic bishop, Theophilus, was

**Ulfila, the  
first  
missionary  
to the Goths**

present at the Council of Nicæa. The chief apostle of the Goths, however, was Ulfila, the son of a Cappadocian captain, who began his mission in the early fourth century.

Although he and his comrades endured the most terrible persecution, the missionary enterprise was carried on with vigour. The Goths of both the east and the west were effectually reached, and throughout their wanderings disseminated the seeds of the Christian faith.

## CHAPTER III

## PIONEER MISSIONARIES OF THE EARLY IRISH CHURCH

While ecclesiastical pomp and pride began, in the fourth century, to supersede the simplicity and devotion of the earlier centuries, and the Bishops of Rome were laying the foundations of papal supremacy, England, Ireland and Scotland presented scenes of true missionary enterprise. The first of these countries to receive the message was Ireland. Hibernia, or Scotia Major, was well known to the Romans and the early navigators. Prudence, however, apparently restrained the former power from attempting the conquest of this country, where the Druids exerted a powerful influence over the minds of the people. There is record of their anger against Cormac, a famous king, who flourished about the middle of the third century, and who turned from the Druids to the Christian faith. Christianity appears to have obtained a footing in Ireland about that time, and quietly spread from individual to individual. Coelestius, an Irish Christian, was a follower of Pelagius, early in the fifth century, but it was not till the advent of Patrick, about this time, that the cause received an impetus. St. Patrick, the apostle of Ireland, is said to have been the son of a deacon, named Calparnius, and born at Dumbarton in Scotland. He was sold as a slave to Milchu, a chief living close to the spot where Ballymena now stands, and there he lived as a shepherd for six years or more. At length he escaped to France, and studied under the guidance of Merin, Bishop of Tours, and eventually became himself a bishop. In the year A.D. 432,

Christianity  
brought to  
Ireland

St. Patrick,  
the apostle  
and  
missionary  
of Ireland



ST. PATRICK  
From an engraving of the XVII century



he is said to have undertaken a mission to Ireland, and first landed near the town of Whitlow, but ultimately travelled to Strangford Loch, in the co. Down, where he founded his first Church. Through his exertions, the Faith seems to have spread in every direction, and to have taken possession of the island, although paganism still lurked in some districts. The inroad of the pagan Picts from the north of Great Britain, and the Anglo-Saxons and Danes from the east, during this century drove many British Christians into Ireland and thus reinforced St. Patrick's followers. The Irish apostle ranks amongst the greatest missionaries of the early Church, and Ireland became known as the Isle of Saints. The seats of learning that sprang up were among the most enlightened then known in the world, and many European scholars fled from the turmoil and bloodshed of the Continent to the peaceful shores of what was called the "University of the West." Both in his preaching and in his training of evangelists, St. Patrick anticipated many modern methods, and the result of his labours were so remarkable that at the time of his death, about A.D. 490, the whole of the island is said to have become Christian.

Ireland the  
"University  
of the West"

Scotland owes her first missionary to the Irish Church in the person of Columba, who crossed to Scotland to preach the Gospel. He finally retired to the lonely island of Iona, and established a monastery there, which became a beacon light of the Faith. Like most Irish saints, and even monks, whom history has kept in mind, he had a passionate love of travel. According to tradition, Columba's exile from his native land was due to a penance placed upon him.

Columba  
carries  
Christianity  
to Scotland

To avenge the execution of a youth, whom he was protecting, he raised war between his relations and King Dermott, because he considered the act a violation of the sanctuary rights of the Church as represented in his person. His penance took the form of being ordered to convert as many Pagans as there were of Christians killed in the civil war, and also of going into perpetual exile from Ireland, at the age of 42. He took twelve companions and landed in the desert island of Iona in the year A.D. 563, where with branches and creepers,

Columba  
founds a  
missionary  
settlement  
in Iona

they constructed for themselves a modest shelter, from which the Christian faith and monastic life were about to radiate over the north of Great Britain. The narrow enclosure of Iona was soon too small for the increasing band, and from this little monastic colony issued in succession a swarm of similar colonies, which went forth to plant new communities, daughters of Iona, in the neighbouring Isle of Mull, and on the mainland of Caledonia, all of which were under the authority of Columba. He worked first among the Scots, emigrants from Ireland, but afterwards directed his efforts towards the fierce Picts in the north and east, to whom he felt especially drawn. Though opposed by the Druids, he secured the favour of the king and won many converts.

During the rest of his life, which he was to pass in his island of Iona, or in the neighbouring districts of Scotland, which had been evangelised by his unwearied zeal, nothing strikes and

Columba's  
character

attracts the historian so much as the general ardour of Columba's charity. The history of his whole life proves that he was born with a violent and even vindictive temper; but he had succeeded in subduing and transforming himself to such an extent

that he was ready to sacrifice all things to the love of his neighbour. He was not merely an apostle or a monastic founder; beyond and besides this, he was a friend, a brother, a benefactor of men, a brave and untiring defender of the labourer, the feeble and the poor; a man occupied not only with the salvation but also with the happiness, the pursuits and the interests of all his fellow creatures, and in whom the instinct of pity showed itself in a bold and continual interposition between the oppressor and the oppressed.

It was to the monks of Iona, also, the Anglo-Saxons of the north owed their conversion.

From Iona came the humble and zealous Bishop Aidan to the North, where he laboured with great success. But the full Christianisation of the country was accomplished through his disciple, Cuthbert, who, himself a Northumbrian Englishman of humble birth, understood the inmost heart of his rude, but strong and really tender-hearted countrymen, whose race extended from the Humber to the Forth. Of simple habits, dauntless courage, strong sense, ready wit, tenderness of heart, deep devotion, and possessed of a missionary zeal inflamed by the example of his Irish masters, he became the Apostle of the North. From York, the tide of missionary zeal rolled down upon middle England, which then formed the kingdom of Mercia. Here the Mercian king, Penda, finding it would be to his political advantage to become the champion of heathenism, made a desperate stand against the new religion. But heathenism being already undermined in men's convictions, it collapsed entirely at Penda's defeat and subsequent death in

Aidan, the  
apostle and  
missionary  
of the north

battle against the Northumbrians. Thenceforth the Mercians likewise gave up the old gods with one consent, and England was now Christian from the Forth to the Channel, being bounded by the Christian Scots on the north, and the Christian Welsh on the west, which latter, however, in their implacable animosity against their conquerors, had refused to take the slightest share in the work of conversion. From thence missionaries evangelised all Northern Britain, and afterwards spread themselves over North-Western Europe. From Lindisfarne, in Northumberland, to Bobbio, in the Apennines, missionary centres now became established.

England  
embraces  
Christianity  
from the  
Forth to the  
Channel

One of the great Irish missionaries on the Continent was Columban (not to be confounded with the earlier Columba of Iona), who established his monastery, in A.D. 590, amongst the Vosges Mountains in Eastern Gaul. The monastic rule known by his name, with its intolerable severities, is judged to be of later date. Columban's rule was severe, but practical, combining ascetic self-discipline, manual labour in various forms, and study, especially of the Scriptures. He laid great stress on the inward state, and subordinated all observances to this. But his courageous opposition to the wickedness of Queen Brunehild caused his expulsion from Frankish Gaul into what is now Switzerland. His enemies, however, following him up, expelled him after three years from his missionary labours here also.

Columban  
missionary  
in Eastern  
Gaul

He withdrew into Italy, where he died A.D. 613, in the monastery which he had founded at Bobbio, near Pavia.

He left behind, however, a beloved pupil, a young Irishman of good family, named Gallus. Gallus sought out a retreat in the deep woods of Eastern Switzerland, where he founded the monastery, famous for so many centuries as St. Gall, the nucleus of the present Canton of that name. It became a great centre of population, civilisation, learning and Christianity for Eastern Switzerland, the Tyrol, and Southern Germany.

Gallus  
founds a  
mission in  
Switzerland

Somewhat later, came the Irish Fridolin, labouring in Alsace, Switzerland and Swabia; and the Irish Thrudpert who carried on his work in the Black Forest. The Irish Kilian, after A.D. 650, laboured in West Thuringia, towards the middle of Germany. These are only a few examples of an endless succession of missionary monks, that poured out for two or three centuries from Ireland into Gaul, Switzerland, Southern and Middle Germany.

Travelling generally in companies and carrying a simple outfit, these Celtic pioneers flung themselves on the continent of Europe, even braving the dangers of the northern seas, and penetrating as far as the Faroes and distant Iceland.

But, marvellous as it was, their work lacked permanence, and it became clear that if Europe was to be carried through the dissolution of the old society, and missionary operations consolidated, a more practical system must be devised. The men for this work were now ready. Restored to the commonwealth of nations, by the labours of the followers of Augustine of Canterbury and the Celtic missionaries from Iona, the sons of the newly evangelised English Churches were ready to go forth to the help of their Teutonic

Irish  
missionaries  
in Europe

brothers in the German forests. The energy which warriors were accustomed to put forth in their efforts to conquer was now "exhibited in the enterprise of conversion and teaching" by Wilfrid on the coast of Friesland, by Willibrord in the neighbourhood of Utrecht, by Adalbert in the regions north of Holland, and by Boniface the "Apostle of Germany," who laboured in Thuringia, and Upper Hessa, and who finally died a martyr on the shores of the Zuyder Zee.

**Boniface,  
the Apostle  
of Germany**

Yet the battle was not nearly won. All that had been achieved for the fierce, untutored world of the eighth century seemed to have been done in vain, when, in the ninth, the Scandinavians were pouring in at every inlet on the north and north-western coasts, and "on the east, the pagan Hungarians were swarming like locusts and devastating Europe from the Baltic to the Alps," while "on the south and south-east, the Saracens were pressing on and on with their victorious hosts." But it was even now that one of the most intrepid missionary enterprises was undertaken, and the devoted Ansgar, to whom we shall refer later, went forth and proved himself a true apostle of Denmark and Sweden. He sought out the Viking in his northern fastnesses and at length closed the monotonous tale of burning churches and pillaged monasteries by teaching the fierce Norseman to lay aside his old habits of piracy and gradually learn respect for civilised institutions.

**Ansgar, the  
Apostle and  
first  
missionary  
to Denmark  
and Sweden**

In Britain proper, the spread of Christianity was delayed by the Saxon Conquest, and the first seed of the Faith may be said to have been planted in this country by Bertha, the wife of Ethelbert, King of Kent,

who was a daughter of a Christian king of the Franks. A Christian bishop followed her to Canterbury, and the ruined church of St. Martin was repaired and put at her disposal. A little later, Gregory, Bishop of Rome, sent Augustine with a band of monks to Bertha's court, and the first real mission to Britain began. The little band is said to have landed in the year 597, on the Isle of Thanet, and journeyed to Canterbury, where its members separated and spread throughout Kent. Kent is said to have embraced Christianity within a year, and Essex and East Anglia followed. Northumbria was reached through Paulinus, who at first was received with hostility, but between the Irish Church in the north and west, and Augustine and his zealous followers in the south, Christianity soon spread throughout Britain. Oswald, King of Northumbria, had in his youth fled for refuge to the monastery of Iona, where he learnt the tenets of the Christian faith. In his regal capacity, he applied for missionaries, and Aidan was sent, who founded churches and monasteries in the north. The Mercians, having lost their pagan king, Penda, in A.D. 665 are said to have "rejoiced to serve the true King, Christ."

Augustine,  
the first  
missionary  
to Angilca

About the year A.D. 669, Theodore of Tarsus, a Greek monk, was despatched as Archbishop to England, to organise the English Church. Then followed the period of Bæda, and Alfred the Great, and after the decay of Danish heathenism, England with Ireland, Scotland and Wales became Christianised at the close of the eleventh century.

Theodore,  
the first  
Archbishop  
of England



## CHAPTER IV

MISSIONARY ENTERPRISE AMONG THE  
SCANDINAVIANS

The conversion of Northern Germany laid the basis for the Christianisation of the three Scandinavian realms. The apostle of Scandinavia, Ansgar, is a character of peculiar beauty. He was born in the diocese of Amiens, A.D. 601, and early became a monk in the neighbouring Corbie. But when Charles the Great, having forcibly converted the Saxons, wished to instruct them in their new religion, and removed a colony of monks from Corbie to the Weser, calling the daughter abbey Corvey, Ansgar was one of the colonists. He had early been sensible of a vocation to the missionary life, and had once had a wonderful vision. Ebbo, Archbishop of Rheims, having gained over to Christianity King Harold of Denmark, on a visit to the Emperor Louis, deputed Ansgar to accompany the king on his return to his fierce heathen subjects, a journey then so much dreaded that Ansgar could only find a single monk, Cuthbert, to go with him, who, soon dying, left him alone. After two years of residence, and some initial successes, he and King Harold were both expelled.

Ansgar's  
mission to  
the Danes  
and Scandi-  
navians

Better prospects, however, began to open in Sweden. Seeds of Christianity had already begun to germinate there. Ansgar resolved to turn his attention to that country and, after some two years' residence, found much encouragement. With a flexible patience that knew no discouragement, that availed itself of every opportunity, and recovered itself after every shock of heathen aggression, such as once laid his own diocese waste, he steadily pursued

his great purpose. At last, he visited the national assembly of Gothland, in the south of the peninsula, and that of Sweden proper, and obtained from each a decree that the preaching and acceptance of the Gospel should be freely permitted. Having made arrangements for the more effective prosecution of the missions, he returned to Bremen.

Ansgar did a mighty work amid perils and persecutions as great as have been encountered by any missionary in any age. If the divinity school he established at Schleswig does not entitle him to be called the first educational missionary, seeing that the training of native teachers was an accepted method before his time, it may be truly said that he was the first medical missionary of the Middle Ages. The cures wrought at his hospital at Bremen, gave rise to a belief among the ignorant people that he wrought miracles—a power which he always disclaimed. It is noteworthy also that he anticipated Wilberforce by nearly ten centuries in his denunciation of the slave trade. For 34 years he laboured among the very Norsemen who were about to descend upon Europe; and it has been well observed that the harvest from the seed he sowed appeared long after, when the Dane, Canute, having become King of England, suppressed the remnants of heathenism, and sent missionaries back to the north to complete the evangelisation of Scandinavia.

There were many subsequent vicissitudes, especially in Denmark, for the Gospel seemed to cohere more intimately with the nature of the milder and perhaps more thoughtful Swedes, who, moreover, were of a

deeply devotional turn. But the foundations laid by Ansgar remained. Danish Conquest in England, moreover, reacted for the evangelisation of Denmark, especially through the influence of the mighty Canute. The process of conversion was slow but steady. By the year 1100, it is doubtful whether any traces of avowed heathenism remained in either Denmark or Sweden. The Christianisation of the Mongolian Finns followed, resulting in part from the conquest of Finland by Eric, the last Swedish king of that name, but still more from the evangelical labours of Henry, the first Bishop of Abo.

The introduction of Norway within the Christian pale resembles in its earlier stage a chapter of Moslem and, in its later stage, of Buddhist propagandism, more than any chapter of genuine Christian missionary effort. It seems to have had very little root in the religious instincts of the people, although genuinely Christian influences are by no means absent. But the kings who finally subdued the whole of Norway under them, and rooted out the power of the petty local monarchs, were convinced, and very justly, that effective government would only rest on the foundation of a wider and richer civilisation, and that this could only be supported by Christianity. Consequently they forced Christianity upon their subjects at the point of the sword. After the rites of baptism had been performed, the Roman missionaries unfolded the utmost magnificence of their ritual, and "as the Norsemen," says Herder, "had the profoundest faith in the efficacy of magical rites, and regarded the Roman ceremonies as a more exalted and purer form of magic," they finally surrendered themselves to the new worship, without any further thought of resistance.

The sword of Charlemagne opened up the way for Christianity among the Saxons, with whom he had been at war. In 779, he defeated the Westphalians at Bochold, and received their submission, which also entailed that of the Ostphali and the Angrarii. In the following year, he over-ran the country as far as the Elbe, where he encamped; and Wittikind, the Saxon leader, took refuge at the court of the King of Denmark, his father-in-law.

Charlemagne  
carries  
Christianity  
at the point  
of the sword

Charlemagne was determined to secure the people by a systematic occupation of their territory. The country was divided into districts, whither bishops, priests and abbots were sent. The king gave them the lands, but God alone could give them the souls of the people.

The rebellion which broke out in 782 under Wittikind, was punished severely. His accomplices, 4,500 in number, were tried before their own chiefs at Verden on the Aller, were condemned and put to death. Their relatives and all the tribes took up arms to avenge them, and a bloody battle of doubtful issue was fought at Detmold. After Charlemagne had ravaged the country for two years, he offered terms of peace. Wittikind and the Saxon nobles accepted those terms, and submitted to be baptised at Attigny. His example brought about the submission of Saxony and Friesland. The story is told in the following words:—

“ On great festivals, Charlemagne was wont to distribute money to all the poor who assembled at his gate. On Easter Day, Wittikind, in the dress of a beggar, penetrated into the king’s tent, where mass was being



THE BAPTISM OF VANQUISHED SAXONS  
by command of Charlemagne  
From an M.S. of the XV century

said. After mass, he came to receive alms with the rest. He was recognised in spite of his rags, arrested and brought before the king. Then he asked to become a Christian and ordered the chiefs of his party to lay down their arms. It is hardly necessary to add that great marvels accompanied this conversion."

The epoch of Charlemagne was an epoch of progress, but of progress achieved mainly by the sword. The great Emperor imposed the profession of Christianity upon the nations he subdued, despite the protests of his learned English friend, Alcuin, who, trained in the purer religion of Northumbria, urged that the baptism of pagans was useless without faith, and that faith came not by compulsion, but by the grace of God.

Our own King Alfred was the one example of a monarch in those ages who seems to have understood spiritual religion.

In the ninth century, the Magyars crossed the Carpathians and settled in the valleys of the Theiss and Danube, and in the year 972, their leader, Geyza, married Princess Sarolta, who was a Christian. By this means their country was opened up to the German missionaries, who came to work among them. Geyza's son, Voik, was baptised by Adalbert of Prague, in the name of Stephen, who afterwards became the patron saint of Hungary. Under his influence, the Magyars embraced Christianity, and have ever since been firm adherents of the Roman Church.

Adalbert, the  
missionary  
and apostle  
of Hungary

Adalbert was sick at heart with disappointment in Bohemia, his efforts at reformation of the barbarous manners of his people, and to enforce celibacy on the clergy, had been fruitless, and he resigned his Sec.

retiring into cloistral peace at Rome. But Gregory V. would not suffer Adalbert thus to shrink from his charge, and insisted on his returning to Prague. The Bohemians, hearing that he was coming back, and disliking his strictness, massacred his family and burnt their castles, and sent an ironical message to tell him that "they were so bad, that they could not endure a *good bishop*." The saint, finding it impossible to re-enter Prague, went north to preach to the heathen in Prussia, and there he met his death, being set upon by a party of Wends near Danzig, and thrust through with their spears.

A contest still more stubborn remained with the Slavonic tribes; missionaries entered Bulgaria in the ninth century, and travelled thence to Moravia, the Scythian wilds and level steppes, where arose the

Russian kingdom of Ruric, the Norseman.

**Christianity  
in Bulgaria** The Bulgarians are first heard of as a race of Finnic or Tartar blood, living on the

Volga. In the seventh century, a number of them moved south-west, crossed the Danube, and spread over the country, between that river and the Balkans.

The first Christian missionaries came among them during the ninth century, and after a sharp contest between the ecclesiastical powers at Rome and Constantinople, they received an Archbishop from the Greek Church, and have ever since been loyal to that body.

## CHAPTER V

THE CONVERSION OF RUSSIA TO  
CHRISTIANITY

The most important conquest of Christianity about this period was the conversion of the Russians at Kieff. According to tradition, St. Andrew is said to have penetrated to Russia and preached the Gospel there. Ascending the Dnieper into the deserts of Syria, he is said to have pointed to the rising ground, where now stands the city of Kieff, and to have said, "See you these hills; on them shall shine forth the grace of God." But nine centuries of darkness passed ere the promised light broke upon them.

The Russians  
converted to  
Christianity

Vladimir, grandson of Olga, came to the Russian throne in 980. He was a ferocious barbarian, and the only Christian martyrs of which early Russian history can boast were slain in his reign—Theodore and John, who were put to death because one of them refused to give up his son to be sacrificed by Vladimir to the thunder-god Perun.

To him, in 986, came envoys from the different religions of the then known world, Bulgarian Mussulmans of the Volga, Western Catholics and Jews. In each of Vladimir's answers we detect the characteristic temper of the Russian, his love of drinking, his tenacity to ancestral customs, his belief in the divine right of success.

Another agency now appears on the scene. It is, so the antient chronicler tells us, "a philosopher from Greece." The glory of Grecian culture still lingered about its antient seats, and the fittest harbinger



of Christian truth, even in dealing with the savage Vladimir, was thought to be a Greek—who defined the true faith, and spoke of the future reward of the just, and the punishment of the impious, and at the same time showed to Vladimir a picture of the last judgment.

Then, showing him on the right, the just, who, filled with joy, were entering Paradise, he made him remark on the left the sinners, who were going to hell. Vladimir, as he looked at the picture, heaved a sigh, “Happy are those who are on the right, woe to the sinners who are on the left.” “If you wish,” said the philosopher, “to enter with the just who are on the right, consent to be baptised.” Vladimir reflected profoundly, and said, “I will wait yet a little while.” It was like our English Ethelbert musing and pausing after hearing St. Augustine, and postponing a decision till he was thoroughly convinced.

Vladimir loaded the philosopher with presents and sent him away. Next year he sent for the nobles and elders, and told them of the different interviews. “You know, O prince,” they said, “that no one talks evil of his religion, but that all praise their own. If you wish to know the exact truth, you have wise men; send them to examine the faith of each, and their modes of worship.” We need not follow them throughout their journey. They reported that the Mussulmans prayed with their heads uncovered, that their stench was insupportable, and

that the German and Roman churches had no ornaments or beauty, though better than the Moslem mosques. But the nobles insisted that the decision should not be made without knowing first what was the Greek religion; and accordingly the envoys proceeded to the city of Constantinople. Basil Porphyrogenitus was then on the throne with his

Vladimir  
of Russia

Vladimir  
sends envoys  
to Constan-  
tinople

brother Constantine. He knew the influence of solemn and splendid worship on the mind. "Let the ambassadors see," he said, "the glory of our God." The service was that of a high festival. It was in the church, then all gorgeous with gold and mosaics of the "Eternal Wisdom." The Russian envoys were placed in a convenient position, the incense smoked, the whole mighty concourse rolled forth in thunder the vernacular hymns and familiar psalms. The patriarch blazed in his most splendid vestments. One incident is preserved by a Byzantine annalist, which the Russian chronicle has omitted. "The Russians were struck," he says, "by the multitude of lights, and the chanting of the hymns, but what most filled them with astonishment was the appearance of the deacons and sub-deacons, issuing from the sanctuary, with torches in their hands;" and as we happen to know from an earlier source, with white fluttering sleeves, like wings, at whose presence the people fell on their knees, and cried "Kyrie Eleison." It was the procession to the altar of the holy gifts, and the singing of the cherubic hymn.

The Russians took the guides by the hand and said: "All that we have seen is awful and majestic, but this is supernatural. We have seen young men with wings in dazzling robes, who, without touching the ground, chanted in the air, 'Holy, holy, holy,' and this is what has most surprised us." The guides replied: "What, do you not know that angels come down from heaven to mingle in our services?" "You are right," said the simple-minded Russians, "we need no further proof, send us home again."

It is the striking instance of the effect produced on a barbarous people by the union of religious and outward

magnificence. On the return of the envoys to Vladimir, "We knew not," said they, "whether we were not in heaven; in truth it would be impossible on earth to find such wealth and magnificence. We cannot describe to you what we have seen. We can only believe, that there in all likelihood, one is in the presence of God, and that the worship of other countries is there entirely eclipsed. We shall never forget so much grandeur. One who has tasted sweets will not afterwards taste what is bitter; we can no longer abide in heathenism." Then the Boyars said to Vladimir, "If the religion of the Greeks had not been good, your grandmother Olga, who was the wisest of women, would not have embraced it." The weight of the name of Olga overpowered his remaining scruples and he said no more in answer than "Where shall we be baptised?"

Vladimir made the hand of the emperor's sister, Anne, the condition of his conversion. His baptism and marriage took place in Chersen in Tauris, and was followed by the baptism of many of his nobles.

After his return to Kieff, Vladimir caused his twelve sons to be baptised, and proceeded to destroy the monuments of heathenism. He ordered Perun to be dragged over the hills at the tails of horses, to be scourged mercilessly by twelve mounted pursuers, and thrown into the Dnieper. The people followed the great wooden image, as it floated down the sluggish stream, but finding that it was swayed helplessly in the current, unable to protect or extricate itself, they abandoned it with contempt, and it sank in the rapids, long afterwards known as the Gulf of Perun.

The envoys  
advise  
Vladimir  
to embrace  
Christianity

The great  
idols  
overthrown

The whole people of Kieff were then ordered to prepare a baptism. "Whosoever shall not on the morrow repair to the river, whether he be rich or poor, him shall I hold and treat as an enemy," was the announcement of the despotic prince.

The people flocked with their wives and children to the water, profoundly ignorant of the reason or meaning of the rite, still less aware of the awful responsibilities it entailed. Nestor thus describes the baptism of a whole people at once :—

"Some stood in the water up to their necks, others up to their breasts, holding their young children in their arms; the priests read the service from the shore, naming at once whole companies by the same name." Vladimir looked on in a transport of joy, crying out and commending to God himself and his people.

Vladimir erected the first church, dedicated to St. Basil, on the very mound which had formerly been sacred to Perun, and so, on those hills, at last the dawn broke.

Vladimir  
erects the  
first church  
in Russia

Vladimir engaged zealously in building churches throughout the towns and villages of his dominions, and sent priests to preach in them. He founded schools and forced the Boyars, or nobles, to send their children into them, but had much difficulty in overcoming their repugnance.

In 1015, Vladimir I died, after a long reign. The contrast between his cruelty and vices as a heathen, and the mildness of his disposition and purity of his morals after his conversion, is commented on by the Russian annalists. He received in Russia the honourable title of "Equal to an Apostle."

But though the baptism of Vladimir and the flinging of the many-headed idols into the waters of the Dnieper was a heavy blow to Slavonic idolatry, mission work was carried on with but partial success; and it taxed all the energies of Albrecht, Bishop of Bremen, of Vicilin, Bishop of Oldenburg, of Bishop Otto of Bamberg, the apostle of the Pomeranians, and of Adalbert, the martyr apostle of Prussia, to spread the word in that country, in Lithuania, and in the territory of the Wends. It was not till 1168 that the gigantic four-headed image of Swantevit was destroyed at Arcona, the capital of the island of Rugen, and this Mona of Slavonic superstition was included in the advancing circle of Christian civilisation. As late as 1230, human sacrifices were still being offered up in Prussia and Lithuania, and, in spite of all the efforts of the Teutonic knights to expel by force the last remains of heathenism from the face of Europe, idolatrous practices still lingered among the people. In the north, Christianity was slowly gaining ground. In the districts inhabited by the Lapps, though successful missions had been inaugurated as early as 1335, Christianity cannot be said to have become a dominant religion till at least two centuries later.

Iceland, where a colony of Norwegian emigrants had settled, was visited in the latter part of the eighth century by Irish monks. Through their mother country they had become acquainted with Christianity, and, by the year 1000, the Christian religion was officially recognised as the religion of the settlement. The message of the Gospel was carried still farther north by curious means. An Icelander, named Eric the Red-haired, had slain a Viking and had been sentenced to three years' banishment. He fitted out a ship, sailed away north, and

Christianity  
carried to  
Iceland by  
Irish monks

discovered Greenland. On his return, twenty-five vessels of colonists returned with him to the new country, and founded a fresh colony. Fifteen years later, his son Lief was brought under the influence of Christianity at the Norwegian court. Under King Olaf, Trygvassen returned to Greenland with a priest, who baptised all the colonists. According to an antient chronicle :—

“In the yeere of Christ, 874, Island [being indeed discovered before that time, as is above mentioned] was then first of all inhabited by certaine Noruagians . . . . But they remained Ethnickes about a hundred yeres, except a vew few which were baptised in Norwaie. But scarce a hundred yeres from their first entrance being past, presently Christian religion began to be considered upon, namely about the yeere of Our Lord 974, which thing above 20 yeres together was diversely attempted of many, not without notable rebellion; amongst the rest there are mentioned two outlandish bishops, who with others diligently laboured in converting the Island to Christian faith; the former was one Fridericus, a Saxon borne, who in the yeere 981, came into Island and behaved himself courageously in the office of preaching, and prevailed so much that in the yeere 984, Churches were used in Island. But the other outlandish bishop or preacher, whom they called Thangbrandt, came first into Island in the yeere 997. And then after 25 yeres consulting about Religion, at length in the yeere 1000, it was decreed in a generall assembly of all the inhabitants by their whole consent, that the worship of heathenish Idoles being abandoned, they should embrace Christian religion.”

Shortly afterwards, the Archbishop of Trondjhem consecrated a priest named Arnold as first Bishop of Greenland, which soon became a prosperous Christian colony. But from 1406, all communication with Greenland was broken off, and the fate of Eric's colony remains a mystery to this day.

Arnold, the  
first Bishop  
of Greenland

The spread of Christianity down to this period, from the beginning of the Christian Era to about the fifth century, can be judged from the fact, that on an ordinary map the whole of Christendom at that time can be covered with the point of one finger. By the close of the tenth century, the whole of Europe, including the Russias, had become Christian, while Persia, Syria, Africa and Spain were lost to Mohammedanism. From that time to the present, the march has been steadily forward, and to-day Christian missionary enterprise has reached practically every section of the globe.

The  
Christian  
Church at  
the end of the  
tenth century



## CHAPTER VI

THE EARLY COPTIC CHURCH IN ABYSSINIA AND  
ARABIA

Leaving the progress of Christianity in Europe for a while, we will return to the year 451, when, after the Council of Chalceden, the majority of Egyptian Christians separated from the orthodox faith, and founded the Coptic Church. Abyssinia was the first and only mission field of this early Church, and, according to tradition, the Faith was first carried there by Meropius, a philosopher of Tyre, who journeyed there for purposes of travel and observation. He took with him his two youthful nephews, Frumentius and Edesius. On the return voyage, the ship put in at a certain port on the western shore of the red sea for supplies. Thereupon the natives attacked the passengers and crew, and slew all of them except the two boys, who were spared on account of their tender age. These were carried inland as slaves, and presented to King Elaadad, at his capital, Axum. Their royal master soon discovered their sagacity and talents, and made Edesius cup-bearer at his table, and Frumentius, keeper of the royal records. On the death of the King, the education of the boy Prince was entrusted to the two young strangers, who took advantage of their opportunity, and brought him up in the Christian faith. After a while, the Roman merchants, who flocked in large numbers to Axum, suggested that some arrangement ought to be made for a Christian service at the heathen capital. A prayer-house was accordingly built, and Frumentius took the lead in divine worship. Gradually, the

Gospel  
carried to  
Abyssinia



church grew. When the young prince came of age, he gratefully yielded to the request of his Syrian tutors, and allowed them to go back to their native land. Instead of returning to Tyre, Frumentius, filled with a missionary spirit, went directly to Alexandria, and laid the matter of the spread of Christianity in Abyssinia before Athanasius, lately made Bishop at that centre. This great man and his co-labourers urged the work upon Frumentius, saying, "Who could remove better than you could the gross ignorance of this people, and introduce among them the light of the Divine Truth?" Thereupon this earlier "Livingstone" was ordained as Bishop of Abyssinia, and went back to Axum to prosecute his missionary labours. Under royal patronage he commenced his preaching, and before his long and useful life was ended, he had succeeded in winning the heathen to the Cross, and the Coptic Church enshrines his memory in the fond title of "Abu Salama," the "Father of Peace." To this day the Abyssinians sing his praises in the following verses :—

Introduction  
of Christian  
services

Success of  
Frumentius  
in missionary  
work

" Hail, with a voice of joy I cry  
Extolling and lauding him,  
Salama the portal of mercy and grace,  
Who opened Ethiopia to the splendour of Christ's light,  
When before that it was darkness and night."

The venerable translation of the Bible into Ethiopic dates from the fourth century, and, if not perfected by Frumentius, was doubtless set under way by his zealous foresight. The Gospel spread to Nubia, and the surrounding countries. A powerful kingdom was set up, which exchanged greetings with the court at Constantinople.

Translation  
of the Bible  
into Ethiopic

The Christian Faith had by this time spread into South Arabia. The once powerful Himyarite kingdom had fallen into decay. The Jews were already numerous in that country. A usurper, Ibn Nowas by name, seized the throne. He was a bigoted and dissolute proselyte to Judaism. He perpetrated frightful cruelties upon the Christians, in the neighbouring province of Najran, who had refused to embrace his faith. One of his intended victims escaped, made his way to the court of Justinian the Great at Constantinople, and holding up a half burned Gospel, invoked retribution upon Ibn Nowas. Thereupon the Emperor sent an embassy to the King of Ethiopia at Axum, with the request that he would go over and punish the usurper, who was seated on the throne of the Himyarites. The king, whose name was Elashaan, accepted the commission, and thoroughly accomplished this "first crusade," placing a Christian king upon the throne tributary to him. We have the following lament in Ethiopic over the martyrs of Najran:—

Persecution  
of Christians  
in S. Arabia

"All hail, the beauty of the stars of Najran, gems of light which illuminate the world. May your beauty be reconciliation and pacification. Should my sin stand before God, the Judge, show Him the blood which you have shed in bearing your testimony to Him."

With this heroic episode, the Ethiopians and their Church disappear from history for a thousand years.

The Jesuit missions to Abyssinia date from the latter end of the fifteenth century, when, in the year 1621, they attempted to instal a patriarch in that country, and missionaries were despatched to travel through the various towns and villages. The Emperor's half brother, Ras Cella Christos, became

Jesuit  
missions to  
Abyssinia

a Christian, and the Emperor published a decree in favour of the Roman doctrine, which so alarmed the Abyssinians that they took up arms in defence of the Roman religion. Two insurrections were unsuccessful, and the Coptic patriarch was slain. This was followed by an edict, commanding the people on pain of death to embrace the Roman religion, and the soldiers butchered those who refused to obey. Insurrections broke out on every side, and the people flocked to the standard of Mecla Christos, a youth of royal descent, to whom they offered the Crown, if he would restore the national religion. The Emperor, however, gained an important victory over the rebels, in which 8000 were slain and others put to flight, but the loss of so many of his subjects made him reconsider their demand, and he published a proclamation, granting religious liberty to all.

Insurrections  
in favour of  
Roman  
religion



## CHAPTER VII

THE ADVANCE OF CHRISTIANITY INTO THE  
FAR EAST

From 1095 to 1272, a period of nearly two centuries, the peaceful message of the Cross was carried into many countries at the point of the sword. There were desperate struggles for life with Islam and paganism in Spain, Sicily, Palestine, Asia Minor, the Balkan Peninsula, Russia and along the Baltic. It was an era in which Christendom was organising and unifying, and centralisation was the watchword of the hour in Church and State.

Struggle for spread of Christianity in various countries

The Crusades proper did little or nothing, however, for the geographical spread of Christianity. They broke the aggressiveness of the Seljuk Turk, which gave Europe a respite before the more serious onset of the Ottoman Church. The Seljukian Turks took possession of Bagdad as early as 1058, and made their way through Syria to the Mediterranean. They conquered Armenia, and seriously threatened the Byzantine Empire, by establishing in Central Asia Minor the formidable kingdom of Iconium or Roum. Urgent appeals from Constantinople, and pitiable tales of persecution of pilgrims at Jerusalem, aroused the restless chivalry of Western Christendom, which culminated in the proclamation of the first Crusade by Pope Urban II, at Claremont, in 1095. In the year 1099, Jerusalem was captured by Godefroi de Bouillon. Between 1182 and 1230, Francis of Assisi preached, and personally engaged in the fifth Crusade. He was the founder of the Order of Grey Friars, and is regarded as the founder of modern missions.

Effect of Crusades on Christianity

Aggressiveness of Seljukian Turks

Proclamation of first Crusade

During the fifth Crusade, he started two bands of missionaries, one to Morocco, and one to Syria, accompanying the latter himself. As the destination of the Crusade was Egypt, he left his companions in Syria and proceeded there alone, marching boldly into the Saracen camp, and making straight for the headquarters of the Sultan Meledin, to whom he said, "I am not sent of man, but of God, to show thee the way of salvation." The spirit of love which animated Francis so won the heart of the Sultan, that he allowed him to preach the Gospel to the Moslems, and begged him to entreat God to reveal in some way the best religion. In the year 1291, Acre, the last stronghold in Syria fell, bringing the Crusades to an end, but the capture of Constantinople by the Crusaders weakened the Byzantine Empire so that it was powerless against the Ottoman Turks, who soon followed, and who were to change the geography of Asia Minor and south-eastern Europe.

These orthodox Moslems appeared on the scene of action in the middle of the thirteenth century. By 1299, they were firmly established on the borders of the already lessening Byzantine Empire. By 1340, the Emperors of Constantinople had lost nearly all their Asiatic possessions. The well-disciplined Ottoman army entered Europe in 1354, and held Adrianople within seven years. Then followed a rapid advance, broken only by the momentary check caused by Tamerlane's victory over Bajazet in 1402 at Angora, and in 1453 the last vestiges of the eastern Roman Empire fell with the capture of Constantinople. Ivan III, of Russia, married the niece of the last Greek Emperor, and adopted the double-headed eagle of the

Work of  
Francis of  
Assisi

Fall of  
Acre

Loss of  
possessions  
by Emperors  
of Constan-  
tinople

Advance of  
Ottoman  
army—Fall  
of Eastern  
Roman  
Empire

Byzantine Empire on his banners. In course of time the whole southern shores of the Euxine was gained by the Turks.

In the meanwhile, another Mongol horde, pagan as to religion, had been penetrating Christendom further to the north. Genghis Khan, after spreading his rule through vast regions in Asia, moved westward, north of the Caspian, invaded Russia, captured Moscow and Kiev, burned Cracow, and defeated the German armies under Henry the Pious at Wahlstatt in 1241. Then the Mongols left Europe, leaving on the lower Volga the "Golden Horde," which for two centuries kept Russia in turmoil.

Invasion of  
Russia by  
Mongols

At length, late in the fifteenth century, Moscow and Novgorod and other dependent Russian States threw themselves against the several Khanates into which the horde had been broken up, and, under such leaders as Ivan the Great and Ivan III, succeeded in making the Tartars dependent.

Departure  
of Mongols  
from Europe

The long-drawn battle between Russian and Tartar (Turk) still goes on, and must to the end. The mysterious Prester John was a Tartar Prince converted in the twelfth century.

Missionaries  
sent to  
Nestorians

Late in this period, another Mongol appeared — Tamerlane — a descendant of Genghis Khan, who made himself master of the countries from China to the Mediterranean, and from the Volga to Egypt. He defeated the Golden Horde and thus indirectly helped the Russian Christians, but in his bloody advances in Asia he made havoc with the Nestorian churches in the Far East and Central Asia. Christianity was almost completely blotted out of those regions.

Defeat of  
Golden  
Horde by  
Tamerlane

A few colonies of Nestorians remained, which were visited by Roman Catholic missionaries in the thirteenth and fourteenth centuries. Tamerlane died in 1405.

Turning to the south-western corner of Europe, we witness substantial gains for Christendom. By the middle of the fourteenth century, the Moors were hemmed in up in the mountainous retreats of Granada, and at length, through the joint efforts of Ferdinand of Aragon and Isabella of Castille, the last rampart was taken, and in 1492, Bob Boabdil, the last Saracen ruler, sailed away to Africa.

The Russian Church, after the defeat of the Golden Horde, quickly spread over all the territory now occupied by European Russia. In 1580, General Yermak crossed the Ural mountains, and within 80 years the Pacific was reached, and over 4,000,000 square miles, the whole upper half of the largest Continent in the world, was added to Christendom.

Church and State now went hand in hand. The zeal of the Church carried it over the Straits to Japan, and across the arm of the sea to Alaska. It was out of the Crusades, however, that efforts arose to bear the banner of the Cross into the lands of the East, and to develop the work which Nestorian missionaries from Bagdad, Edessa and Nisibis had already inaugurated along the Malabar coast, in the island of Ceylon, and in the neighbourhood of the Caspian sea.

In 1245, the Roman Pontiff sent two embassies, one to charge the Mongol warriors to desist from their desolating inroads into Europe, the other to

Christian  
successes in  
South-west  
Europe

Spread of  
Russian  
Church

Carried into  
Japan and  
Alaska

Development  
of work in  
Ceylon

attempt to win them over to the Christian Faith. Their exertions were seconded in 1253 by the labours of a Franciscan monk, whom Louis IX of France sent forth from Cyprus; while, in 1274, the celebrated traveller, Marco Polo, accompanied by two learned Dominicans, visited the court of Kublai-Khan.

Embassies  
sent by  
Pontiff

The first missionary to the Moslems was Raymond Lully, the learned monk, alchemist and logician. Disappointed by Pope and Sovereign alike, Raymond Lully went forth alone as the one missionary to the Mohammedans. In 1291, in his 55th year, after hesitating for a time at Genoa, he sailed for Tunis, full of ardour, strong in body after sore sickness caused by mental conflict, and filled with the "peace that passeth understanding." Inviting the Mullahs to the discussion of Christianity, as defended by his arguments and proved by his method, he declared that if he found the reasons for Mohammedanism to be the stronger he would embrace Islam. The Mullahs expected an easy victory, especially on the two doctrines of the Trinity, and the Incarnation of the Son of God, but without these, he showed, men could not understand the perfection of God. His argument for the doctrine of the Trinity is still of interest. Such was the persuasive effect of his burning zeal, that the leading Maulvi of Tunis represented to the ruler the danger to Islam of allowing the Christian to continue the controversy. He was cast into prison till he could be sent out of the country. Resolving to return, he meanwhile sought to evangelise Majorca, then Cyprus and Armenia. After again summoning the Universities of Europe to a mission to the people of Africa, he returned thither and settled

Raymond  
Lully—his  
mission to  
Mohamme-  
dans

His  
imprisonment



in the city of Bugia or Bona. Here the mob rose against the man who attacked their Prophet, and he again found himself in prison for six months, where he wrote an apology for Christianity, and sent it to the authorities. His second ejection led the rich citizens of Pisa and of Genoa to subscribe, at his eloquent appeal, that he might return a third time, in 1315, to the converts he had made. Undaunted, he stood once more in the streets of Bugia, and summoned the people to repentance and faith in the Lord Jesus Christ. It was a pathetic, yet brave, sight—a parallel to Francis in the presence of Saladin—this old missionary of 78, once the lustful seneschal and poet of a dissolute Spanish court, preaching in Arabic to the Mohammedans, the love of Christ, as St. Stephen did to the Pharisees of Jerusalem. His fate was the same. Stoned till he seemed to be dead, friendly hands carried his body to a ship in the harbour, which was about to sail for his native shore. He is said to have recovered for a minute to testify to Him Whose love had saved him as it had purified the Magdalen.

**Martyrdom  
of Lully**

Among the pioneer missionaries and travellers in the East, a conspicuous place is due to Friar Ordorico de Pordenove, commonly called Il Beato the Blessed. He was born in the district of Pordenove, in the Friuli, about the year 1286. Early in life he entered the Order of Friars Minors, or Franciscans, and took the vows in their house at Udine. After many years of exemplary life and industry, he girded up his loins for a perilous pilgrimage and great mission; that is, he proceeded to the remote countries of the East, to convert the infidel and idolater. He is believed to have been absent from Italy for the space of 16 years. He took with him

**Friar de  
Pordenove—  
his mission  
in the East**

his monastic habit, his cord and his pilgrim's staff, and apparently nothing else. Where there were Christians, he claimed their charity, and where there were none, he threw himself upon the hospitality of the unbelievers. Friar Ordorico went from the Adriatic Sea to Constantinople, and proceeding from that great city to the Black Sea, he landed at Trebizond. From Trebizond, he travelled through Armenia and Persia, and came to Ormuz on the Persian Gulf. At Ur of the Chaldees, he was shocked to find that the men did the knitting and spinning, and he was surprised that they liked a head of venison more than four fat <sup>His work</sup> partridges. "At Bagdad," says he, "the men are handsome, and the women ugly; the women carry loads, and the men saunter about in idleness. But this, alas, is not confined to Bagdad." At the port of Balsora, he embarked, and crossing the Indian Ocean, he reached the coasts of Malabar. Thence he turned round upon Ceylon. He landed in that magnificent island, and travelled through the greater part of it. The excessive cruelty and indisputable cannibalism of the Andaman islanders, who are called natives of Bodan, are accurately noted in his work. So shocked was the friar with what he saw, that he remained there some while preaching, but, he admits, with no success. Then he voyaged to Meliapore. After this he sailed down the Indian Ocean to Sumatra and Java, whence he appears to have reached some of the islands of Japan, which he calls Zapan. He next entered the <sup>His death</sup> Empire of China, and then turned west, and after long and dangerous wayfaring, he entered the country of Tibet. He returned to his native country in 1330, when he was 44 years old, but died within a few months.



**SAINT FRANCIS XAVIER**  
The first Jesuit Missionary

With the founding of the Order of Jesuits by Ignatius Loyola in 1534, came a revival in missionary enterprise, and missionaries were despatched to carry the Faith both east and west. One of the first of Loyola's associates was Francis Xavier, who became the greatest and most zealous missionary of his time. Encouraged by the joint co-operation of the Pope and of John III of Portugal, who was also strongly tinged by ideas of chivalry and self-devotion, he disembarked at Goa, on May 6, 1542, and, during the ten years of his labours in the East, he met with great success. He gathered many converts in the kingdom of Travancore, converted the Paravas, a caste of fisherman near Cape Cormorin, visited the island of Malacca, founded a mission in Japan, and then, impelled by an unconquerable desire to unfurl the banner of the Cross in China, set out thither, but only to fall a victim to malignant fever at the early age of 46, when within sight of that vast empire.

Foundation  
of Order of  
Jesuits by  
Ignatius  
Loyola

His  
associate—  
Francis  
Xavier

His death

The immediate successor of Xavier was Antonio Criminalis, who lost his life in 1652, and is regarded by the Jesuits as the first martyr of their Society. He was followed by Matteo Ricci, an Italian, who became an indefatigable workman in the missionary cause in China for 27 years.

Successor of  
Xavier  
regarded as  
first martyr  
of Society of  
Jesuits

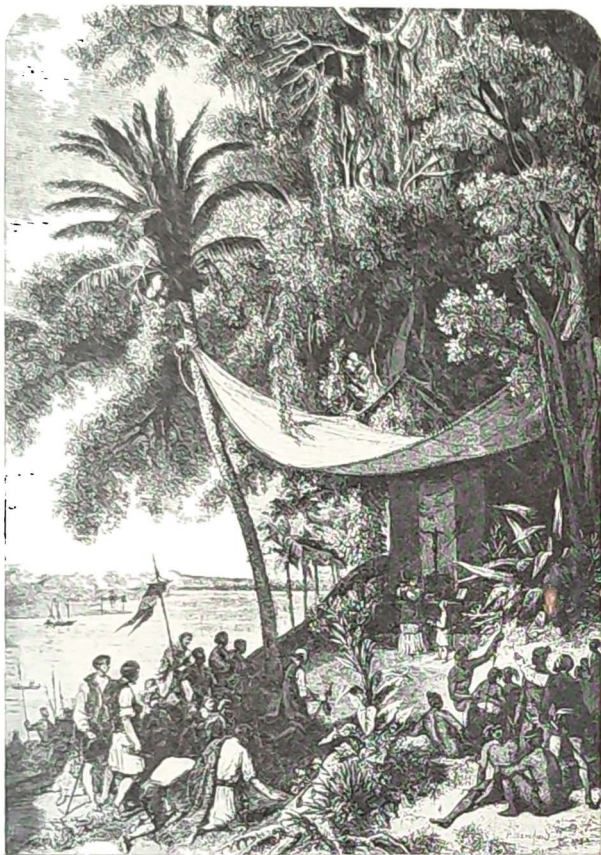
During the seventeenth century the missionary work carried on by the Jesuit Fathers, both in the far east and west, was remarkable. Of this, a brief epitome only can be given. In 1642, a band of missionaries was despatched to Japan, and Fathers Escoffié and Basire were sent to North Africa to ransom Christian slaves in Tunis. In

Remarkable  
work done  
by Jesuits in  
East & West



THE DEATH OF FATHER CRIMINALIS  
The first Jesuit Missionary Martyr  
1652

1643, De Rhodes, a missionary, journeyed from Cochin China to Macao, leaving behind him ten catechists, five of whom in three months made such progress, that they baptised 393 natives. **Baptism of many natives** He returned to Cochin China in the following year, where he was well received at Court, owing to the aunt of the ruling king embracing Christianity. Thence he went to the province of Cham, where he and his followers were fiercely persecuted, De Rhodes escaped to the southern provinces secretly, hidden in a boat, but was finally taken and thrown into prison. He was condemned to death, but escaped by the aid of a friendly official and was sentenced to banishment. He returned to Macao, and afterwards established missions in Macassar, Java and Sumatra. In 1647, the Jesuit Fathers underwent terrible persecutions in Japan. **Establishment of missions in East Indies** Some native members of the St. John the Baptist mission were imprisoned, others burnt at the stake, and the remainder forced to leave their country. In 1648, when the Tartars conquered China, the Jesuit mission stationed at Chang-Chow was burnt, and several of **Persecution of Christians** the Fathers lost their lives in the massacre of the inhabitants. In the following year they claimed that there was no kingdom or province in the whole of Asia that their missionaries had not reached. Banished from Cochin China, they returned in July, 1548, to find their church augmented by 500 native Christians, and from Goa to Macao two Fathers have recorded that they enumerated 1800 Christians on the road.



THE FIRST MASS CELEBRATED BEFORE COLUMBUS  
After his landing in America

## CHAPTER VIII

EARLY NAVIGATORS AND THE SPREAD OF  
CHRISTIANITY

From the fifteenth century down to our own times, the explorer has ever been the pioneer of the missionary. The development of the maritime power of England during the latter part of the sixteenth century, which the Portuguese and Spanish monarchies watched with some fear and jealousy, was accompanied by the desire to spread the Christian Faith in far-off lands. Edward VI, in his instructions to the navigators in Willoughby's fleet, Cabot in the directions for the intended voyage to Cathay, John Hakluyt, who organised many voyages of discovery, in addition to writing their histories, agree with Sir Humphrey Gilbert's chronicler, that—

Connection  
between exploring  
and missionary  
enterprise

“The sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundations shall never obtain happy success, or continuance.”

The search by the alchemists of old for the philosopher's stone is only paralleled by the feverish desire of men of adventure during the fifteenth and sixteenth centuries to search for some earthly paradise, such as the far-fabled realm of Cathay.

Desire of  
adventure

For centuries this dream held sway, and Paradise was sought, first east and then west. The tales of wonder and marvel that were brought back by wandering friars, who visited these lands in the wake of the Jesuits, took a firm hold on the imagination of Europe. Rubruquis, a Flemish Franciscan, who, about the middle of the thirteenth

Rubruquis,  
Flemish-  
Franciscan  
missionary



century, was sent on a mission to the Tartar chief, came back with the report that "there is a certain province on the other side of Cathay, and whatever a man's age be when he enters that province, he never gets any older."

The greatest of all mediæval travellers, Marco Polo, who spent the last quarter of the thirteenth century in the east, also did much to excite interest in the glories of Cathay.

Great  
mediæval  
traveller—  
Marco Polo

It may be well at this point, to mention briefly the work that had been done by the early navigators. In 1486, Bartholomew Diaz doubled the Cape of Good Hope, and twelve years later Vasco de Gama crossed the Indian Ocean and cast anchor on the coast of Malabar. Thus the way was opened by sea to China and Japan, and the Portuguese by their own labours, and by the aid of the Papal Bull of Martin V, which was granted in 1444, came into possession of all the lands they had visited, as far as the Indies. In 1492, Columbus landed in America, and by the conquest and settlement of Cuba and the West Indies,

Work  
accomplished  
by early  
navigators

Landing of  
Columbus in  
America

Spain entered on her career as a candidate for the dominion of the world. In 1497, John Cabot discovered Labrador, under the auspices of Henry VII; and in 1520, Magellan rounded South America, and sailed across the Pacific to the Philippines, where he met his death. In 1536, Cartier sailed up the St. Lawrence, and discovered and named Montreal.

Among the orders given by Cabot to Sir Hugh Willoughby and his fleet, in their projected voyage to Cathay in 1553, we find the following:—

“Item not to disclose to any nation the state of our religion, but to passe it over in silence, without any declaration of it, seeming to beare with such lawes and rites, as the place hath, where you shall arrive.

Orders given  
by Cabot to  
fleet on  
voyage to  
Cathay

“Item for as much as our people and shippes may appeare unto them strange and wonderous, and theirs also to ours; it is to be considered, how they may be used, learning much of their natures and dispositions, by some one such person, as you may first either allure, or take to be brought aboard your ships and there to learne as you may, without violence or force.”

Columbus himself was full of zeal for the spread of Christianity and the increase of knowledge, but it was necessary to show that his expedition would also pay its promoters in the commercial sense.

“I gave to the subject,” he says in the account of his third voyage, “six or seven yeas of great anxiety, explaining to the best of my ability, how great service might be done to Our Lord, by this undertaking in promulgating His sacred name and our holy faith among so many nations— an enterprise so exalted in itself, and so calculated to enhance the glory and immortalise the renown of the greatest sovereigns . . .” In consonance with these aims, the behaviour of Columbus to the natives of Hispaniola (Hayti) was ordered by the loftiest code of a Spanish gentleman. “I gave,” he says, “to all I approached whatever articles I had about me, such as cloth and many other things, taking nothing of theirs in return. . . I did this that I might the more

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Account  
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his third  
voyage

easily conciliate them, that they might be led to become Christians, and be inclined to entertain a regard for the King and Queen, our Princes, and all Spaniards." Unfortunately, this fair dawn of mutual courtesy, sincerity, and the traffic of honourable men, was immediately followed by pillage, and cruelty and devastation such as the world has seldom seen. Twelve days after the first landing of Columbus, the five great tribes of Hispaniola were all but exterminated.

During the half century after the voyage of John Cabot, a period more than covered by the long life of his son, Sebastian Cabot, English exploration made but little progress. But in the meantime the dominion of the New World had been strengthened in foreign hands. While Mexico and Peru were being added to the dominion of Spain, the voyages made by the English, under King Henry VIII, were few and profitless. But the most important document of this early period is "the Book made by the right worshipful Master Robert Thorne," in the year 1527, where the true policy of England is outlined and discussed at length. The world, he says, has been divided between the kings of Spain and Portugal, and he gives an account of the contested ownership of the Philippines, which he takes to be the richest prize of all. But the way to these Islands is barred to us; the Spaniards hold the westward route, by the Straits of Magellan; the Portuguese, the eastward, by the Cape of Good Hope. The English have left to them but one way to discover, and that is by the north.

So England set herself to the discovery of a north-west or north-east passage to Cathay, which resulted

Additions  
made to  
Spanish  
dominion

Book on  
"Outline of  
True Policy  
of England"

in the establishment of trading relations with Russia, in Frobisher's voyages and discoveries in the north-west and in those of John Davis in the same parts. Moreover, Davis, almost alone among the English navigators of his time, believed sincerely in the mission of England to take the Gospel to the heathen. "Then since it is so appointed," he states, "that there shall be one shepherd and one flock, what hindereth us of England (being by God's mercy for the same purpose at this present most aptly prepared) not to attempt that which God himself hath appointed to be performed. So that hereby the spiritual benefit arising from this discovery," he concludes, returning to his fixed idea, "is most apparent, for which if there were no other cause, we are all bound to labour, with purse and mind, for the discovery of this notable passage."

Frobisher's  
voyages and  
discoveries

Davis's belief  
in England's  
mission to  
the heathen

When, on the last day of the year 1600, Queen Elizabeth granted a charter to George, Earl of Cumberland, and other adventurers, to be a body corporate by the name of the Governor and Company of Merchants of London, trading with the East Indies, it contained a recognition of higher duties than those of commerce. A keen sense of missionary duty seems to have marked the chronicles of these fine old English mariners. This is especially notable in connection with the establishment of the first English colony in America, that of Virginia, by Sir Walter Raleigh. The philosopher, Heriot, one of his colleagues, laboured for the conversion of the natives, amongst whom the first baptism is recorded to have taken place on August 13, 1587. Raleigh himself,

Charter  
granted by  
Queen  
Elizabeth

Establish-  
ment of  
Virginia,  
first English  
colony

presented as a parting gift to the Virginia Company the sum of £100 for the "propagation of the Christian religion in that settlement."

When James I granted letters patent for the occupation of Virginia, it was directed that the "Word and service of God be preached, planted and used as well in the said Colonies, as also as much as might be among the savages bordering among them."

The fervid imagination of the Church was set on fire by the great discoveries of this period, and the chivalric spirit animated both the explorer and the missionary.

By 1585, Mexico was conquered and brought nominally to Christianity, somewhat in the same way as the greater part of Europe had been. A little later, Central America, Peru, Chili, and the rest of South America, with the exception of the extreme southern peninsula, were dealt with in a similar fashion. Paraguay was a republic under the Jesuits as early as 1586, and California, New Mexico, and Florida had been reached owing to the indomitable spirit and labours of the pioneer navigators and explorers.

Conquest and  
Christian-  
isation of  
Mexico,  
Central  
America,  
Peru, and  
Chili



CHAPTER IX  
THE REFORMATION AND ITS INFLUENCE ON  
MISSIONARY ENTERPRISE

Martin Luther was but ten years of age when Columbus returned with the news of his discovery of San Salvador and the New World, but the great pioneers of the Reformation movement had their work at home to perform, before turning their thoughts to countries beyond the seas. John Wyclif, "The Morning Star of the Reformation," has been compared to the Scottish missionaries sent by Columba into Northumbria. His teaching made him the spiritual father of Hus and Jerome of Prague, and so of the Missionary Church of the Moravians. His missionary priests and Lollards prepared England for the full noon of the Reformation. In 1372, he became Professor of Theology in Oxford University, where he took frequent occasion to expose the abuses of the period, and was several times summoned to appear before the authorities on charges of heresy. In 1377, the Pope issued four bulls against him, enjoining the parties to whom they were sent to commit him to prison; but in the confusion which followed the Pope's death, Wyclif was left for a time undisturbed. It was then that he resolved to carry out the great work of his life, the translation of the Bible into the English language. Aided by some of his learned disciples, this was accomplished in four years. The hierarchy, struck with consternation, raised the question as to the right of the people to read it, and it continued to be a proscribed book until the time of the Reformation. Wyclif himself was deposed

John  
Wyclif—  
his work and  
influence

His  
translation  
of the Bible



from his professorship, and a host of enemies did all they could to embitter his declining years. That he escaped martyrdom must be regarded as a special interposition of Providence, for after he had been buried forty years, the Council of Constance directed that his bones should be exhumed and burned, "if they could be discerned from those of the faithful." The order was obeyed. The reformer's remains were taken up and burned at Lutterworth. His ashes were cast into the river Swift, which falls into the Avon, which again flows into the sea, and thus, says his biographer, "The ashes of Wyclif are the emblem of his doctrine, which now is dispersed all the world over."

His later years embittered by his enemies

Wyclif's contribution to missionary enterprise, therefore, cannot be over-estimated, as the Bible he translated has indeed spread to the uttermost parts of the earth, and is printed in 406 languages at the present day.

His contribution to missionary enterprise

Under Erasmus, Luther and Calvin, the vernacular Bible became a missionary book to Christendom itself, but when its purport had been mastered, the Reformers became impelled to send it forth to the rest of the world with missionaries to translate and preach it.

The earliest attempt of the Protestants to do foreign missionary work was colonial in its nature. Under the patronage of Coligny, a missionary colony was undertaken in Brazil, in 1555, but the venture soon collapsed through the treachery of the leader. Another attempt at planting a missionary colony in America, made by Coligny, under Ribaut, in Florida, was also unsuccessful, the colonists having been savagely butchered by the Spaniards in the so-called "last Crusade."

Missionary colony established in Brazil

It was not until some time after the Reformation that the Protestant Church sought to extend her bounds into foreign countries. The Lutherans thought that the "holy things of God were not to be cast before dogs and swine," and they asked the question: "Have we not Jews and heathen among ourselves?" Other causes are not far to seek, such as the necessity for self-consolidation which claimed all the energies of young Protestantism at home.

Energies of Protestant Church chiefly directed to work at home

By the Reformation, the Christianising of a large part of Europe was first completed, and it was exclusively countries which had adhered to the Roman Church, such as Portugal and Spain, which held the sway of the seas, and whose explorers were making new discoveries and annexing the territories beyond. At that time no way was opened for Protestant missionaries into the newly-discovered lands, and had they sought to enter, they would probably not have been permitted.

The dawn of the Protestant missionary era was heralded in 1559, when King Gustavus Vasa of Sweden incorporated into the Evangelical Church, the Laps, who dwelt in the extreme north of his kingdom. He sent Protestant pastors into the country, and established them there, but they failed in their effort, and it was not until the second decade of the eighteenth century that the first real mission was established in Lapland by Thomas von Weston.

Dawn of Protestant missionary era

Just at the end of the sixteenth century, Peter Heyling, a young lawyer of Lübeck, inspired by Hugo Grotius, journeyed as a missionary to Africa, where he translated the New Testament into the Abyssinian language. The Dutch being the

Heyling sent as missionary to Africa

first to come in contact with the people of the east, as they gradually drove the Portuguese out of the Malay Archipelago, Southern India, and Ceylon began well, and aided by Grotius, who wrote a text book for the Dutch missionaries, the work at first was carried on with zeal. Walaeus, Professor in the University of Leyden, was the first to establish a college for the training of missionaries, in 1612, ten years before Gregory XV founded a propaganda. Hoorn Beek, his colleague, wrote a missionary treatise as early as 1669, and a Dutch Protestant, John Moritz, was Governor-General at Pernambuco. At his wish, eight missionaries were sent out to that settlement in 1637.

In 1664, Von Welz was fired with missionary zeal, and wrote several pamphlets to further his missionary projects. After appealing in vain to the Protestants of Ratisbon, and urging the establishment in every Protestant University of a missionary college, he resolved to give his life to the work, and, sailing for Dutch Guiana, succumbed to the climate and became the first missionary martyr of the Lutheran Church.

The Danes were the next to be roused to the duty of preaching the Gospel in foreign lands, and in 1704, King Frederick IV empowered his chaplain to seek for suitable men to learn the oriental languages, to reason with the heathen in a Christian spirit. Lütkens, the court chaplain, at once founded at Copenhagen a college for trained missionaries, which ended in Ziegenbalg and Plutschau being sent to India, where they founded the first Protestant mission.

New Testament translated into Abyssinian

College for training of missionaries established

Von Welz—first missionary martyr of Lutheran Church

Awakening of Danes to need for missions in foreign lands

## CHAPTER X

## THE EARLY HISTORY OF MISSIONS IN CHINA

According to tradition St. Thomas was the first to preach the Gospel to the Chinese, but, whether he was the first Christian to enter the country or not, there is no doubt that the Faith was brought to China at a very early period. Entry of first missionaries into China The first authentic account of the entrance of the Nestorian missionaries into China is given in a tablet that was discovered at Ei-gan-fu (?) in 1625. According to this record, the first missionaries entered China about the year A.D. 505, and their acts are recorded to the year A.D. 781, as follows, when this stone is said to have been erected :—

“From the year 618 to the year 627, Kao Tsu gave liberty of conscience to his subjects. His son T'ai-song, may be regarded as one of the best and wisest sovereigns of his country, who Record of their acts brought his army to a state of excellence and paid deep attention to the education and enlightenment of his people. He built an immense library, and insisted that all the Mandarins should frequent the same so that they might cultivate their minds. Himself a follower of Confucius, he was yet most tolerant of other religions.”

To this enlightened court, so the record tells us, in the year A.D. 636, a band of Nestorian missionaries came from Persia, led by Olophen, a man of dignity and high virtue. They were kindly received by the rulers, and the Emperor had the Scriptures translated and placed in the Imperial Library. “The Court listened to the doctrine, mediated on it profoundly, and understood

the great unity of truth." Olophen remained at the Court for three years, teaching, preaching, discussing and translating. In connection with the mission, the following curious edict was promulgated by the Emperor, in the year A.D. 639 :—

“ The doctrine has no fixed name, the holy has no determinate substance : it institutes religions suitable to various countries and carries men in crowds in its track. Olophen, a man of Ta-thsin (Persia or Syria) and of a lofty virtue, bearing Scriptures and images, has come to offer them in the supreme court. After a minute examination of the spirit of this religion, it has been found to be excellent, mysterious and pacific. The contemplation of its radical principle gives birth to perfection and fixes the will. It is exempt from verbosity : it considers only good results. It is useful to men, and consequently ought to be published under the whole of the heavens. I, therefore, command the magistrates to have a Ta-thsin temple constructed in the quarter named I-ning (Justice and Mercy) of the imperial city, and twenty-one religious men shall be installed therein.”

Edict  
promulgated  
by Emperor  
A.D. 639

Another portion of the inscription gives an interesting insight into the manner and life of these early pioneers in missionary work :—

“ Our ministers allow their beards to grow, to show that they are devoted to their neighbours. The tonsure that they wear at the top of their heads indicates that they have renounced worldly desires. In giving liberty to slaves we become a link between the powerful and the weak. We do not accumulate riches, and we share with the

Portion of  
inscription

poor that which we possess. Fasting strengthens the intellectual powers, abstinence and moderation preserve health. We worship seven times a day, and by our prayers we aid the living and the dead. On the seventh day we offer sacrifice, after having purified our hearts, and received absolution for our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts. It is called the Luminous Religion."

In 684, after the death of this Emperor's successor, Kas Tsung, the dowager empress, Wu Hou, under the influence of a Buddhist monk, encouraged the Buddhists to persecute the Christians. Persecution of Christians after death of Emperor But under the rule of the celebrated Huan Tsung (713-756) an effort was again made to restore the fallen law and reunite the broken ties, and the Emperor, although a zealous idolater, gave orders "to repair the temple of felicity and firmly raise its altar."

Si Tsung (756-763) "erected at Lingou and other towns, five in all, luminous temples." "The primitive good was thus strengthened and felicity flourished. His successor's Minister of State, Kouo Tso (died 781), Antient temples restored "restored the antient temples and enlarged the Palace of the Law." The religious men of the Luminous Doctrine, clothed in their white robes, admired this illustrious man and wished to engrave on stone the memorial of his sublime actions.

After the Nestorians had securely planted their churches in China, they began the propagation of the Gospel among the Tartars, and claimed to have made 200,000 converts at the beginning of the eleventh century.

In 1223, the Mongols commenced to pour into the steppes of Russia, threatened the Nestorian Church from the north and south, with the result that missionaries were sent from Rome into Tartary. The first of these is said to have been a follower of Francis Assisi, one John Planocarpini, who in the year 1245, at the advanced age of 65 years, made his way through Central Asia, a journey of 10,000 miles. In 1294, the Pope sent the Franciscan, John de Monte Corvino, to Peking, of which Rome afterwards appointed him Archbishop. Neander says of him :—

Missionaries  
sent from  
Rome into  
Tartary

“ This distinguished man, displaying the wisdom of a genuine missionary, spared no pains in giving the people the word of God in their own language, and in encouraging the education of the children, as well as training up missionaries from among the people themselves. He translated the New Testament and the Psalms into the Tartar language, and had the translations copied in the most beautiful style, and made use of them in preaching. He had, during his residence in this place, baptised from five to six thousand people, and he believed that had it not been for the plots laid against him by the Nestorians, he would have succeeded in baptising thirty thousand.”

New  
Testament  
and Psalms  
translated  
into Tartar  
language

The overthrow of the Mongols, who had been tolerant and friendly to the Christian missionaries, was the beginning of the extermination of the Christian Church. The Christian cause was lost and the Nestorian Church fell before the persecution and wars of the Tartars. In the time of Tamerlane, 1379-1405, their misfortunes increased. He

Extermina-  
tion of  
Christian  
Church

was a bigoted Moslem, and put to the sword all who did not escape to the recesses of the mountains. Thus the fair field of Central Asia, once open to Christian missions, closed in their utter extermination, and not a vestige of them was left, east of the Kurdish mountains. The Christian Faith was thrown back upon its last defences, and its followers were hunted or slain, leaving only a remnant of the clearance clinging with a death-grip to their churches and worship.

Utter over-  
throw of  
Christian  
Faith

The second period of the history of Roman missions in China may be said to have begun with the arrival of Michael Rogier, of the Jesuits, who landed at Macao in 1580, where he was joined by Matteo Ricci, and the new era began.

Second era  
of Roman  
missions in  
China

Rogier, in a letter dated February 7, 1583, says :—

“ After having spent several years in learning the language called Mandarin, I went several times with Portuguese merchants into the city of Canton, where they are permitted to carry on the trade for the space of three months, always provided that they do not live on land, so keenly is this nation on its guard and careful in treating with strangers ; nevertheless, it has pleased God that I should find grace and favour with one of the governors, who belongs to the class called Mandarin, and with whom I have sometimes conversed. Since he proved favourable and well disposed, I presented

Rogier's  
letter, 1583

a petition to him that I might remain on land. He immediately granted this, commanding that a little house be given to me, and forbidding anyone to do any injury on pain of death. Day and night, people came from all parts just to look at me, even





THE MARTYRDOM OF MARTINEZ  
A Jesuit Missionary at Canton, China, in 1606

to the extent of knocking a hole in the wall for this purpose, whereby a certain man, moved by I know not what spirit, entered, wounded himself in the head in three different places with a stone, and after having shed some blood about the house, went out proclaiming that I had wounded him, so as to stir up the people against me. But God our Lord turned the whole affair to good and gave me greater courage to go on and continue my enterprise, especially as the Mandarin sent for me and asked if I had wounded him, and when I replied 'no,' he said, 'I thought so, for I know him for a wicked man.' For three whole months I lived in this little house, publicly saying mass for the Portuguese."

Three years later, Ruggiero, in company with Antoine Almeida, set out to visit the Chinese provinces, and after two months' travelling they reached Cianchino, where they were hospitably received. Learned Chinese came in throngs to converse with them, so that they scarcely had time to eat, or recite the hours or say mass. However, they would only baptise one old man, for the proof that he gave of understanding our doctrine and appreciating it, being a person of great moral virtue and great learning.

Chinese  
provinces  
visited by  
missionaries

"After having catechised him for the space of four months, I baptised him on the day of Resurrection in our well-adorned chapel, in the presence of many who came there from all parts."

The inhabitants, he states, did their utmost to persuade him to stay with them, but he had to return to Canton. Ruggiero sends a request for more missionaries

to be sent, and a demand for some western curiosities, such as fine coral, an illustrated Bible with velvet and gold, clocks, a live ostrich or a sparrow, images of the Virgin or the Christ.

These early Jesuit missionaries all possessed some knowledge of medicine. Father De Rhodes, who laboured in Cochin in 1622, states he cured two hundred and seventy six persons in less than eight days.

From this time on, Roman Catholicism was more or less successful in China, and when the Manchus came into power, the knowledge of astronomy, which many of the fathers possessed, brought them into favour with the Court, and the good graces of the most influential Mandarin.

Churches were built, new missions were established, and converts were numbered by the thousand. At length the priests began to meddle with different parties in affairs of State, and the various political intrigues, in which they became concerned, led to an edict being published against them in 1665. Schaal, their leading man, was disgraced and degraded from the high offices he held, and died soon afterwards of grief. The accession of Kanghi brought them again into favour, and for their knowledge of astronomy and surveying they were again given important positions, and toleration was shown to their missionary efforts. During the latter part of the seventeenth century,

strife arose among the Jesuits and Dominicans in regard to the attitude of the Church toward the worship of Confucius, deceased ancestors, and the worship of Heaven. Innocent X issued a decree in 1645 in which this worship was declared to be idolatrous and not to be tolerated.

Success of  
Roman  
Catholicism  
in China

Strife between  
Jesuits and  
Dominicans  
with regard  
to "worship  
of Confucius"

As the Jesuits had held that it was merely political in its nature, they strove to have this decree withdrawn, and, in 1656, Alexander VII approved their course, and decided that the rites were civil in their nature, and could be tolerated by the missionaries. The Emperor Kanghi was appealed to for a decision of the question, and, in 1700, he answered to the effect that the worship of Tien (Heaven) was the worship of the true God, and that the other rites were merely civil. This answer was sent to the Pope. Clement XI finally reached a decision, and decreed that Tien did not mean the true God, and that the rites were idolatrous, after which the Emperor Kanghi refused to sanction such missionaries as did not follow the Jesuitical opinions and favour the retention of the sacrifices to ancestors and to Confucius.

Decision  
arrived at by  
Clement XI

The first fifteen years of the eighteenth century were years in which Roman missions attained their greatest prosperity. There were 1100 churches in Kiangnan and Kiangsi alone, and 100,000 converts were claimed. Soon after this time, Kanghi, in 1718, banished all missionaries except those who would follow the teachings of Ricci. Yung Ching followed his father with a decree forbidding the propagation of the Tien Chukiao, as Roman Catholicism has been called ever since, and during the remainder of his life and that of Kien Lung, the Catholics were persecuted and lost much of the prestige which they enjoyed. Though never entirely extinguished, their missions varied in success from that time till the treaties of 1858 brought toleration to them as well as to all other sects.

Persecution  
of Roman  
Catholics



DR. ROBERT MORRISON

The first mention we have of a Protestant missionary in China is in the year 1661, when four Dutchmen, named Hambrock, Wimschein, Mus and Ampzingius laboured in the island of Formosa, China. The record states that they were slain by order of Kotinga, a pirate king, with other Hollanders, in all about 500 males.

First  
Protestant  
missionary  
in China

Some were beheaded, others were killed in a most barbarous fashion; their bodies, being stripped naked, were buried fifty and sixty in a hole together. Nor were the women and children spared, many of them likewise being murdered, "though some of the best were preserved for the use of the commanders, and the rest sold to the common soldiers." Such was the tragic end of the first Protestant mission to Formosa, where in recent years the Presbyterian Church of England and the Presbyterian Church in Canada have each planted missions in the southern and northern parts of the island respectively, both of which have been singularly successful.

Collapse of  
first  
Protestant  
mission to  
Formosa

In 1704, Father Gozani discovered a Jewish synagogue in Cai-fum-fu, Honan, China, from which he learnt that the Jews had first come to China some time between 206 B.C. and A.D. 220. He states:—

Early  
mission of  
Jews to  
China

"There were many families of them at first, but their numbers being reduced, there are now only seven. These families marry one among another, and never with the Mahommedans. They have but one synagogue, divided into three naves, and somewhat resembling a European church. It contained only a pulpit, an incense

pan, a long table and some large candlesticks with tallow candles. Their religion seems to become slightly mixed with Confucianism and ancestor worship. They call their law the Law of Israel, and they worship God under the title Tien, or Heaven."

In the early part of the nineteenth century a new era in missionary enterprise was opened in China, when, in 1807, Robert Morrison was sent out by the London Missionary Society, with a special view to learning the language and translating the Bible. Before starting, he gave considerable study to medicine, and frequently visited St. Bartholomew's Hospital, with the view of obtaining medical experience that would be useful to him in his work. At that time, the Chinese were forbidden under penalty of death to teach their language to a foreigner, but he managed to find teachers, and wishing to avoid attracting too much attention, he allowed his hair and nails to grow long, wore a pigtail, and adopted the Chinese costume. In a letter home, he states:—

Robert Morrison sent to China

His tactics with the Chinese

"I can cast in but here and there a handful of seed. It is not unlike the clearing of land now covered by immense forests, old and deep rooted prejudices are to be cut down, and many noxious weeds to be burned to make room for casting in the seed."

The Chinese viewed him with great hostility, his crime being that he desired to learn their language, and Morrison returned to Macao, where he translated the New Testament. A few years later Mr. Milne was sent out to join him, and he reached Macao in 1813, but as this was still a Catholic

Hostility of Chinese

settlement, he was driven out to Canton, where he assisted Dr. Morrison to translate the Old Testament. When the New Testament was ready for circulation, Milne made many extensive journeys among the Chinese scattered about the South Seas, in the vicinity of the Malay peninsula, and founded a college at Malacca.

College  
founded at  
Malacca

As early as 1835, Dr. Peter Parker opened a dispensary for the treatment of eye diseases in Canton, in which mission work was carried on, thus inaugurating medical missionary enterprise in China. From that date until 1842, when our first treaty with China was completed, the work was carried on chiefly from stations outside the country, as missionaries were forbidden to enter. At that time there were but six communicants in the whole of China, in connection with the Protestant Church. In 1890, there were about 38,000, and at present the Christian community is said to number not less than 150,000 souls. In spite of riots, massacres, and the Boxer outrages which have occurred since 1890, the Chinese converted to the Christian Faith have largely increased.

Inauguration  
of medical  
missionary  
enterprise  
in China

Growth of  
Christianity  
in China

The Bible has been translated into twenty-six Chinese dialects, and is forcibly working among the vast hordes of this mighty Empire, and a greater harvest is still to come.







IN THE MISSION HOSPITAL FOR WOMEN AT PEKING

## CHAPTER XI

## EARLY MISSIONS IN JAPAN

As early as the fourth century, Buddhist monks are said to have established themselves in Korea, and about the year A.D. 552, according to an antient Japanese chronicle, a Korean king sent an embassy to the ruler of Japan to commend the new religion to him, together with objects for worship and sacred books but Buddhism only advanced slowly and with many struggles.

It was not until 1549, ten years after the discovery of Japan by Europeans, that Christianity was carried to Japan by Francis Xavier, the pioneer of the Roman Church in the East. The first missionary efforts were aided rather than hindered by the political condition of the country, which at that time was in the throes of a civil war. Xavier is said to have made a hundred converts in one year, and laboured for short periods at Hirado, Yamaguchi and Kyoto. In 1553, reinforcements arrived, and, though driven out of Yamaguchi by civil outbreaks, Portuguese friars assembled at Bungo, visited Kyoto and Saka and gained many converts. Considerable success was obtained at Goto and Seki islands, while Organtin, who had won the favour of Nobunaja, built a church at Kyoto, and converted many of the nobles to the faith. Writing on September 9, 1576, Cabral, a Jesuit Father says:—

Introduction  
of Christian-  
ity into  
Japan

Work of  
Xavier

Accounts  
given by  
Jesuit  
Fathers of  
progress  
made

“The great harvest that our Lord God has brought about in these parts of Japan, especially in the dominions of the king Bartholomew, was, that up to the time of the departure of



THE MARTYRDOM OF FATHERS MIKI, DE GOTO AND GISAI  
In Japan, 1597

the boat, 20,000 persons had been baptised, and over 60 monasteries of Bonzes converted."

The Father also states that the king of Bungo had sent for him desiring him to make his second son and various nobles, Christians.

In 1577, in a letter to Father Froes, he says:—

"The king of Bungo has given land to build a college, and there is every likelihood of our seeing a still larger conversion, because Nobunanja, chief of all the Japanese, having under his empire as many as twenty-four or twenty-five kingdoms, manifests a singular affection to the Fathers of the Society, favouring their efforts as much as he can, and holding the Christian religion in very great esteem. He also promised the said Fathers that his desire was to learn the mysteries of our religion as soon as the opportunity should arise, being then prevented by wars, to which he added that he well knew that the other religious systems of Japan were false and lying, and pure inventions and imaginations of the Bonzes."

On the death of Nobunanja, his successor, Hideyoshi, was at first friendly to the Christians, but, in 1787, he issued an edict ordering the missionaries to Hirado, in order to send them out of the country. As they did not obey this of their own accord, he laid plans to get rid of them by force. He declared war with Korea, and ordered all the leading Christian <sup>Persecution</sup> <sub>of</sub> **missionaries** soldiers to the front. He then seized nine missionaries and sent them to Nagasaki, where they were publicly burnt to death. But the Jesuits, undaunted, still carried on their work secretly. In the year 1600, another decree was issued, but this was not pressed unduly, and numbers of priests continued to arrive.



THE MARTYRDOM OF FATHER NACASCIMA  
In Japan, 1628

It was not until fourteen years afterwards that this edict was put into force with extreme severity, and the native Christians who refused to renounce their Faith were imprisoned, tortured, exiled or beheaded, while the foreign missionaries were deported. So rigidly indeed, was this carried out, that at the beginning of the eighteenth century there was hardly a Christian to be found in the Japanese Empire. Some idea of the terrible sufferings and tortures the native converts underwent may be gathered from the early letters and annals of the Jesuits. One writes:—

Tortures  
suffered by  
them

“ In 1629, orders were given to punish all who still refused to follow the native religion, the bodies from the Christian cemeteries were exhumed and burnt, and the native converts were tormented with boiling water from various springs ; the men were stripped and bound with cords and the boiling liquid slowly poured on their backs from morning to night.”

In a letter dated February 16, 1613, it is stated that:—

“ A captain and 150 soldiers came to Meaco and pulled down the church and house of the Society, making a proclamation that all that would not deny their faith should be burned with that wood, and that everyone should prepare his pillar of wood whereunto to be tied when they should be burned. Many immediately got them pillars and set them ready at their dores. Others that had no money to buy them withall, sould some of their household stuffe, because when the tyme came they would not be without them. But this was only a ruse to terrify them into recanting, which proved a signal failure. Their relations then came

Proclama-  
tion  
issued



THE MARTYRDOM OF KIMURA

The first Japanese convert baptised by Francis Xavier in Nagasaki

1619



In swarms with threats and entreaties to make them recant, but with no more success.

“ Then, in the sight of their husbands and fathers, they put twenty-seven persons, women and children, into certain sacks of straw into which they used to put their rice, and tying them with cordes round about from top to toe, they cast them one upon another as though they had been sacks of corne, and afterwards because they should not be smothered, they laid them in the streets upon the ground, leaving them so for all men to behold a whole day and a night, in exceeding cold weather and snow, with men to keep them, who continually did importune them that they would yield at least in something or other. But for all this, and all they could do, they could not overcome them.

Punishments  
inflicted with  
a view to  
making  
Christians  
recant

“ The husbands underwent the same torture the next day.

“ These, and many other punishments, were inflicted on the Christians, the government not wishing to put them to death, but trying by various ruses to make them appear to have recanted, or to blot their names out of the catalogue. Yet the Christians only proclaimed their faith the louder, and counted it an honour to suffer shame for Christ's sake.”

The Christians of Meaco and Ozaca remained prisoners a month, and were then banished to Tangarn  
“ which is at the end of Japone, a very cold  
country, over against Tartaria, and scarce inhabited,”  
whither they went with great joy and contentment.

Christians  
banished



From various other cities Christians were banished, tortured and exposed to public shame. The Fathers were banished from Bungo and their churches overthrown. A Christian, Benot, died under torture, April 7, 1614. Three Christians were burnt to death in sight of the wife of one of them, who was afterwards beheaded.

“Outside Nagasaki, twenty-five Christians and missionaries were beheaded together, not one flinching; their bodies were then burned, some being burnt alive. Father Hyacinth Orphanel lingering for sixteen hours, as the wood was wet.”

Unfortunately, the Jesuits took to the sword to defend their faith. Assuming the aggressive, they put many Bonzes to death, burnt numerous monasteries, introduced the Inquisition, and exiled hundreds who refused to conform. Jealousies and quarrels sprang up on the arrival of the Franciscans and Dominicans. The old Shogun and his successor discovered the Jesuits carrying on intrigues for his overthrow. Fear of a foreign occupation took hold of his mind, and he resolved to extirpate the new faith.

Inquisition  
introduced  
by Jesuits

At length, in 1615, as the culmination of a bloody religious war, thousands of Christians were massacred. Their unflinching devotion to their religion compels our admiration. One may search the grim history of early Christian martyrology without finding anything to surpass the heroism of the Christian martyrs of Japan. Though many were burned on stakes made in the form of crosses, forced to trample on plates engraved with the words “The Christian criminal God,” torn limb from limb, or buried alive, the survivors yet refused to recant. We are told of

Massacre  
of  
Christians

one Jesuit priest, Christopher Ferreya, who, after enduring horrible tortures, was at last hung by his feet in such a way that his head was in a hole in the ground from which light and air were excluded. His right hand was left loose, that with it he might make the prescribed sign of recantation. He hung for four hours and then made the sign. He was then released and compelled to consign Christians to torture and death.

Their  
martyrdom

After a lull, in 1637, thousands of Christians rose in armed rebellion. They seized an old castle, but after two month's siege were forced to surrender, and 37,000 were slaughtered. At the mouth of the lovely bay, or amphitheatre, of Nagasaki is the rocky islet capped with wood, called Papperburg by the Dutch. Here the closing act in the Jesuit tragedy took place, when thousands of native Christians were hurled from the spot into the sea.

Rebellion of  
Christians

Stern decrees were then issued forbidding the admission of any foreign vessel. An exception was made in the favour of the Chinese and of Dutch citizens, twenty of whom were allowed to remain on the small fan-shaped island of Deshima, and to receive two ships per annum. Japan had experienced a century of Christianity, but unfortunately there still remained a loathing of all foreign races and all foreign faiths. For more than 200 years afterwards, notice boards stood beside the highways, ferries and mountain passes of Japan, containing, among various prohibitions of other crimes, the following:—

Prohibitions  
issued  
against  
Christians

“ So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and

let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

For two hundred years Dutch traders alone had a limited commerce with Japan, all others being rigorously excluded. Though they were strictly forbidden to do anything for the propagation of Christianity, yet the medical sciences in which the Japanese now so excel, were cultivated, hospitals were established, and hundreds of cultured native doctors practised according to the Dutch method, each becoming a centre of light, and diffusing knowledge. Thus the foundation was laid for that easy acceptance of foreign civilisation by the Japanese which has so surprised the world.

Growth of  
medical  
science in  
Japan

The efforts of the Dutch, followed by those of Perry and Townsend Harris, resulted in an American treaty in 1859, whereby Yokohama and Nagasaki were opened up to trade, commerce and residence. The missionaries of the Greek, Roman and Reformed Churches at once entered the Empire. While the French Catholics tried to discover their brethren, and continue the old methods of propaganda, the missionaries of the Protestant Church arrived ready to break new ground. Traces of the old Christianity were still found, but until toleration became the fact, even before it became the law, in 1872, many of these people were imprisoned, exiled, and others persecuted; as, indeed, were, occasionally even the converts to the Protestant Church.

American  
treaty with  
Japan

The missionaries of 1859, and later, were at first objects of intense suspicion and closest espionage, so that all

persons communicating with them were within a cordon, almost as impregnable as that, with which, in the old days, foreign ships were promptly and permanently surrounded. Their first teachers were, of necessity, official spies, and they were regarded as emissaries of foreign governments who had come to corrupt both the loyalty and morals of the people of the Holy Country. The most abominable stories were industriously circulated among the people as to the purpose, diet, morals and general character of these envoys of Christ. A missionary once asking his servant what his idea of Christianity was, received from him the answer "Ma-jutsu, danna san" (Sorcery, master) with a terrified and almost blanched face.

Missionaries regarded with suspicion

The missionaries were not only closely confined to treaty ports, but were even there, or on their short walks within the seven-mile limit, in danger of incendiarism or assassination. A number of Europeans were murdered, often in a cruel and cowardly manner; for the infuriated ruffians, though belonging to the Samurai class, with its unquestionably high soldierly ideals, did not scruple to cut from behind and kill by dishonourable surprise, like foot-pads and highwaymen.

Dangers run by them

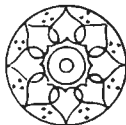
But since the revolution of 1868, and the supremacy of the Mikado, a new era has been ushered in by the formation of a native Christian church, and a most remarkable modification of temper among official and influential men has set in towards the missionaries. Instead of hostility, suspicion or contempt, there has grown up a spirit of respect for them, and of enquiry concerning the truth which they so nobly adorn by their labours and

Great improvement in their position since 1868

character. Public confidence has been gained, and thus the first great preparation made for final success.

In all, there are at the present 550 foreign and 350 native missions in Japan, representing the United Protestant Churches of England, America and Germany. The Christian community of the country has given already to the State one Cabinet Minister, two Judges of the Court of Cassation, two speakers to the House of Commons, two or three assistant Cabinet Ministers, besides a number of Chairmen of Legislative Committees, and Judges of Minor Courts, etc. In the present Japanese Parliament, the Speaker and thirteen Members are Christians; all of which points to a still brighter future for the missionary cause of Japan.

Christians  
fill offices of  
State



## CHAPTER XII

## EARLY MISSIONS IN KOREA

The foundation of the Christian Church in Korea, was due to a native philosopher, named Pick-i, who happened to read a treatise on the Catholic religion. Much interested thereby, when a friend went to Peking in 1784, he made him promise to seek out the Christians and bring back literature. This man was baptised before leaving Peking, and on returning to Seoul, he baptised Pick-i and another learned friend. These three men at once began to spread their new religion to all those with whom they came in contact.

Foundation  
of Christian  
Church in  
Korea

In 1794, when a Chinese priest came to Korea, he found 4000 Christians. After a time of persecution, these Christians wrote to Rome for help, and a second entreaty reached the Pope in 1827. A mission was at length established under Bruguiere, who unfortunately died just before reaching Korea, and was succeeded by Imbert, with two missionaries as assistants. Their presence soon became generally known, and, as the authorities were hostile, a reward was offered to whoever would arrest them. To save his flock, Imbert gave himself up to a traitor, who took him to Seoul, and delivered him to the chief judge. Refusing to recant, he was beaten and imprisoned. Hoping to save the Christians, he ordered his two assistants to give themselves up too. And so, after three years of prosperous work, they were all three beheaded, on September 21, 1839.

Mission  
established

In 1864, the death of the king and the Russian advances in Tartary raised a persecution in Korea

against Europeans and Christians. Berneux, a missionary and Vicar-Apostolic, was arrested. Refusing to recant, he was tortured. His legs were beaten till the bones were laid bare and his body was scourged till it was one open wound. He was then taken back to prison and the same tortures were repeated from time to time. He was finally sentenced to be further tortured and then beheaded. Three other missionaries suffered the same fate and the execution of two more followed shortly afterwards.

**Persecution  
of Europeans  
and  
Christians**

Daveluy, the bishop, was also arrested, and Huin and Aumaitre gave themselves up on his advice, to turn aside the wrath of the authorities from their converts. All three were beheaded, but the bishop's martyrdom was horrible.

**Martyrdom  
of Bishop  
Daveluy**

The executioner had not fixed the price of his bloody work, and after striking the prisoner a first blow, which sank deep into his neck, he stopped and refused to go on unless he was promised a large sum of money. The mandarin's avarice resisted, and the authorities had to be assembled to decide. The discussion lasted a long time, while the victim was writhing on the ground in his last convulsive agony, but at last the bargain was struck, and two more blows freed the martyr's soul.



CHAPTER XIII  
EARLY MISSIONS IN INDIA

Of the ancient religions of the Far East, Buddhism in early times alone adopted the propaganda, and sought to bring the whole world within its fold. Until the time of Buddha, religion had been looked upon as a national possession and a racial inheritance. Work of Buddha in India Gautama Buddha first proclaimed a religion that should be world-wide for mankind of all ages and races. He established a religious order, on the members of which missionary work was enjoined as a special duty. "We feel," says Max Muller, "for the first time in the history of the world the beating of the heart of humanity."

Buddha spent the best part of his busy life in preaching his gospel and in sending out his disciples on missionary enterprises, and during the succeeding centuries, the influence of the religion he founded, slowly and gradually widened, till the whole Indian peninsula was conquered. He is said to have died about 480 B.C.

In the year 315 B.C. the country was formed into a united kingdom, which was ruled over by Chandragupta, who founded a powerful dynasty. He was succeeded by his son, a devout Brahminist, but the third monarch of the line, a prince named Asoka, became a Buddhist, and he rendered for Buddhism similar services to those that Constantine did for Christianity in the west. Reign of Asoka the Buddhist Ascending the throne 270 B.C., the numerous records of his reign prove him to have been a man of remarkable character, such as only India could have produced. Soon after his accession, he waged a terrible war against the Kalinga kingdom, in which many thousands perished. The



horrors of this war made such a deep impression on his mind that he declared he would undertake no more such bloody contests.

In one of his famous edicts, he declares that all his future conquests shall be won by the laws of righteousness, and to this end he began to send missionaries to all parts of the world known to him, and especially he mentions the Hellenic kingdom. His edicts that were set up on stone pillars throughout the country, so that all might read them, are remarkable for their lofty tone and high moral teaching. As an example of these, we may quote the following:—

Edict of  
Asoka

*Edict VII, (242 B.C.)*

“ For the propagation of the Law of Piety. . . . Therefore, thus saith His Majesty, King Piyadassi (Asoka). ‘ This thought occurred to me : I will cause sermons on the Law of Piety to be preached, and with instructions in that Law will I instruct, so that men hearkening thereto may obey, raise themselves up, and greatly develop the growth of piety.

“ For this purpose I have caused sermons on the Law of Piety to be preached, I have disseminated various instructions on that Law, and I have appointed agents among the multitude to expound and develop my teaching . . . . ’ ”

*From the Rock Inscriptions. (256 B.C.) Edict II*

“ Everywhere in the dominions of His Majesty King Piyadassi (Asoka), and likewise in neighbouring realms, such as those of the Chola, Pandya, Satiyaputra, and Keralaputra, in Ceylon, in the dominions of the Greek King Antiochus, and in those of the other kings subordinate to that Antiochus—everywhere on behalf of H.M. King Piyadassi, have two kinds of remedies (? hospitals)

been disseminated—remedies for men, and remedies for beasts. Healing herbs, medicinal for man and medicinal for beast, wherever they were aching, have everywhere been imported and planted."

Tradition states that the Apostle Thomas ministered in Southern India, on the Malabar and Coromandel coasts, founding there several churches, and was martyred at the Little Mount, near Madras, about the year A.D. 68. In the persecution which arose after his death, all his followers are said to have perished, but the patriarchs of Babylon, hearing of the massacre, sent out other missionaries to revive the Faith.

Apostle  
Thomas in  
Southern  
India

There is also a legend that in the eighth century, one Thomas Cana landed in Southern India for purposes of trade. He married two native wives, and soon developed great influence with the native princes. Through his instrumentality he secured protection for the few Christians that remained, and eventually became their Bishop.

There is another tradition that Thomas, the Manichæan, was the first Evangeliser of India, in which he landed towards the end of the third century, and within recent years, a cross was excavated near Madras, bearing an inscription in the Pehlvi tongue, which experts ascribe to the seventh or eighth century. This inscription was deciphered by Prof. Martin Haug, who translated it as follows :

“ Whosoever believes in the Messiah and in God above, and also in the Holy Ghost, is in the peace of Him Who bore the pain of the Cross.”

There is also a tradition that about the year A.D. 80, Pantanus, the head of a Christian college at Alexandria,

and the pupil of Clement and Origen, was sent to India that he might preach Christ among the Brahmins. Jerome, in one of his letters, makes this statement, and also that he found Christians already there using an early edition of the Gospel of St. Matthew, of which he brought back a copy to Alexandria. It is this statement that probably gave rise to the tradition that St. Thomas carried the message of the Cross as far as India in the first century of the Christian Era.

Tradition of  
St. Thomas

The next Christian missionaries to enter the country were the Nestorians, but of these we have few records.

Work of  
Nestorian  
Christian  
missionaries

There is one that Thomas Cananeo, a Syrian, settled in India, and was allowed by one of the rajahs to live on the Malabar coast, also that he was followed by two Syrian bishops, Marsapor and Marperoses, who were well received and allowed to build a church. In Southern India, the Syrian Church was founded at a very early period, and has flourished through successive centuries. Its followers are said to still number over 300,000, and until quite recently, the remnants of this ancient Syrian Church had a large native following. The history of this sect forms the longest continuous narrative, excepting Buddhism and Jainism, of any other religion in India.

A Bishop of India, whose diocese extended over Persia and India, is reported to have been at the Council of Nicea, in A.D. 325. Nothing more is known until early in the sixth century, when Cosmas, a merchant of Alexandria, who had made several voyages to the far east, wrote a book called the "Christian Topography of the Whole World," to prove from his travels that the

earth was flat. This work has been called the "First Indian Missionary Report," as, in one interesting passage, he says :—

"Even in Taprobane, Ceylon, there is a Church of Christians, with clergy and a congregation of believers, so likewise among the Bactrians and Huns and Persians and the rest of the Indians, there is an infinite number of churches with bishops and a vast multitude of Christian people . . . as also in Ethiopia . . . and all through Arabia."

One of the most interesting records of the Nestorian Church is an altar of stone that was discovered in Ceylon, on which is incised a cross and a dove, together with the inscription, "Let me not glory except in the Cross of Our Lord Jesus Christ," continuing in the native dialect, "who is the true Messiah, God alone and Holy Ghost."

Altar slab  
discovered in  
Ceylon with  
inscription

It was not until the year 1486, when the Cape of Good Hope was rounded by Diaz, which was followed by the foundation of the Indian Portuguese Empire laid by Albuquerque, that a way was thrown open for the missionaries of the west. These intrepid discoverers had secured the countenance of the Pope on their undertaking, on condition that wherever they might plant a flag, they should also be zealous in promoting the extension of the Christian Faith. The first Christians to land came in the train of Vasco de Gama, in 1498, and landed in Calicut, on the south-west coast. Dissensions in the many independent States opened up the way for further conquest, of which, in 1510, Goa became the capital. Here a bishopric was

Way opened  
for mission-  
aries of the  
West

Landing of  
Vasco de  
Gama



THE STONING OF TWO JESUIT FATHERS  
In India, 1554

established, which was soon raised to an Archbishopric, whose incumbent bore, and still bears, the title of "Primate of the East." His metropolitan authority formerly extended from Southern Africa to China. The Inquisition, unhappily but inevitably, was also established in Goa, in all its baleful rigour. The reputed wealth of the Indies caused a flock of adventurers to pour into the country from Europe, and their unrestrained violence moved the indignation and incurred the indignant rebuke of even the Hindoos themselves. Meanwhile, endeavours were made by Miguel Vaz, the Vicar-General of Goa, to extend the Gospel, and a school which did good service for many years was established in that place. The mission stations were now reinforced by the Jesuits, who entered on their propaganda with vigour.

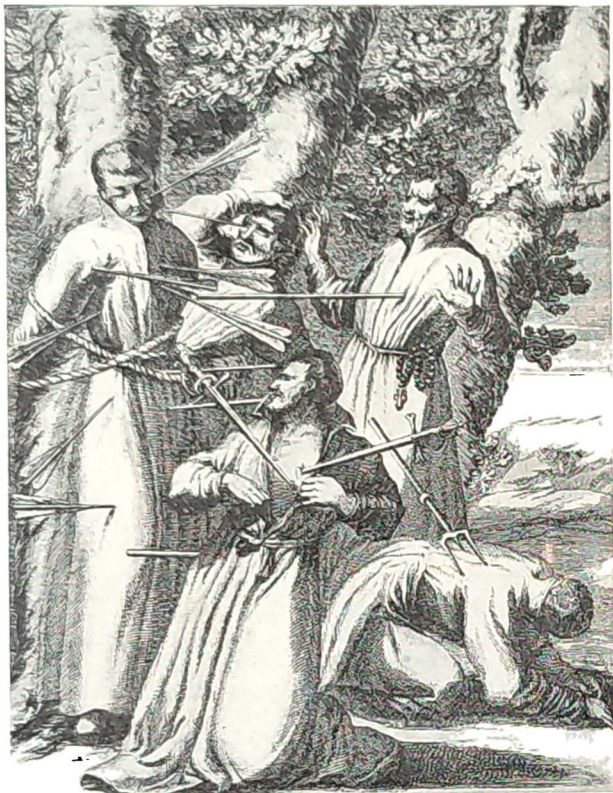
Bishopric  
established  
in Goa

Efforts made  
to extend  
the Gospel

In the year 1540, Francis Xavier, with the Portuguese ambassador was sent to join Rodriguez in the East Indies. On reaching Goa, he soon discovered that the Church was in a deplorable condition and at once started to reorganise the College and Confraternity of Mercy, which had then been established. Leaving Goa for an Indian mission on the fishery coast, he met with much success. In a letter written to the Society at Rome, in the year 1543, he says:—

Work of  
Francis  
Xavier

"As to the number who become Christians, you may understand them from this, that it often happens to me to be hardly able to use my hands from the fatigue of baptising; often in a single day I have baptised whole villages. Sometimes I have lost my voice and strength altogether with repeating again and again the Credo and the other forms."



THE MARTYRDOM OF ACQUAVIVA AND HIS COMRADES  
In India, 1583

The children showed marvellous zeal in abusing the devil and smashing idols. A judicious introduction of images of the Blessed Virgin, St. Joseph, St. Thomas and other saints, on which the children were directed to lavish their devotion and towards whom to offer their incense and worship, filled the void in their routine of religious exercises, which would otherwise have been caused by the havoc wrought among the idols. In the same letter he says :—

“ I have also charged these children to teach the rudiments of Christian doctrine to the ignorant in private houses, in the streets and the cross-ways. As soon as I see that this has been well started in one village, I go into another and give the same instructions and the same commission to the children, and so I go through in order the whole number of their villages. When I have done this and am going away, I leave in each place a copy of the Christian doctrine, and tell all those who know how to write to copy it out, and all the others are to learn it by heart, and to recite it from memory every day. Every feast day, I bid them meet in one place and sing all together the elements of the faith. For this purpose I have appointed in each of the thirty Christian villages men of intelligence and character who are to preside over these meetings.”

Letter  
written by  
him to  
Society of  
Jesuits

In the year 1578, fourteen Jesuit missionaries sailed from Portugal to labour in the east. One of these, named Acquaviva, was appointed Professor of Philosophy at the Jesuit College at Goa. In 1579, the Emperor Akbar, sent an embassy to Goa to ask for missionaries, and Acquaviva, Montserrat,

Jesuit  
missionaries  
in the East



Henrique, and a native Mohammedan convert were sent and reached Fatchpur the following year. On their arrival, they were immediately conducted to the Imperial Palace, and were cordially greeted by Akbar. The Fathers were allowed to set up a chapel in the palace, and Akbar placed his son under the care of Montserrat to be taught Portuguese and the Catholic Faith. Although Akbar granted complete toleration, he would not make an open proclamation of this. He seems to have been bent upon forming a composite religion, or a fusion of the doctrines of Mahomet and those of Christianity and Hinduism. Out of these creeds, he formed another, which he called "Din-i-Itahi," the "Divine Faith." This scheme enraged the Moslems, who commenced to stir up strife in order to revenge themselves upon the Fathers.

**Massacre of  
Christians**

The dispute ended with the martyrdom of Acquaviva and forty-nine other Christians, in 1583. They were cruelly massacred by the natives of Cuncolin, whence they had gone on an expedition to convert the natives. It is stated on good authority that these early Portuguese missionaries found evidence of Christianity shortly after their arrival in India, in the shape of a plate of copper engraved with letters, half obliterated. It was dug up

**Evidence of  
Christianity  
found by  
Portuguese**

in 1543, and presented to Alphonsus de Sousa, the Portuguese Governor. A learned Jew, who is said to have deciphered it, stated it to be the record of a donation, from a king to the Apostle St. Thomas, of land on which to build a church. It is also recorded that some Portuguese at Meliapore, in 1568, on digging the foundations of a church on a hill near the tower, where tradition said St. Thomas had been martyred by the Brahmins, discovered a white

marble slab, on which was carved a cross whose four points were fashioned in the form of flowers. It was surmounted by a dove, and around that a triple arch, and beyond that some strange characters. A learned Brahmin was found, who translated the inscription into the following words:—

“Since the Christian law appeared in the world, thirty years after the 21st of the month of December, the apostle St. Thomas died at Meliapore where there was a knowledge of God, and a change of law, and the destruction of the devil. God was born of the Virgin Mary, was obedient to her for the space of thirty years, and was God Eternal. This God taught his law to twelve Apostles, and one of them came to Meliapore, with his staff in his hand, and built a church there: and the kings of Malabar, and of Coromandel, and of Pandi, and of several other nations willingly resolved agreeing together, to submit themselves to the law of St. Thomas, a holy and penitent man. The time came when St. Thomas died by the hands of a Brahmin, and made a cross with his blood.”

The dawn of the Protestant missions in the East Indies may be said to date from the last day of the year 1600, when “the Governor and Co. of merchants of London trading with the East Indies,” received their first charter from Queen Elizabeth. Gradually the traders, first at Surat in 1613, and then at Madras in 1639, became the political rulers and virtual sovereigns of the country. Edward VI had issued instructions to the navigators, whose success resulted in the establishment of the Company, to the effect that “the sowing of Christianity must be the chief interests of such as shall make any attempt at foreign discovery.” At first the directors of the East India Company professed their desire

Dawn of  
Protestant  
missions in  
East Indies

Instructions  
issued to  
navigators

to Christianise the natives, and each of their East India-men was provided with a chaplain. The first of these of whom we have record was Henry Lord, who was preacher to the Honourable Company of Merchants in 1616. He, in company with Lescke, another chaplain, settled at Surat, and became missionaries to the natives. One of Lord's successors was Terry, who was the chaplain of Sir Thomas Roe's embassy from James I to the Great Mogul.

Efforts made  
by East India  
Company to  
Christianise  
natives

Thomas Coryat, that peripatetic traveller of the early seventeenth century, died at the seaport of Surat, in 1617. During his visit there he was so aroused by the Mullah to pray, that he ran to an eminence to a mosque, and shouted in Persian, "There is no god but God, and the Lord Jesus the Son of God, and Mohammed is an impostor."

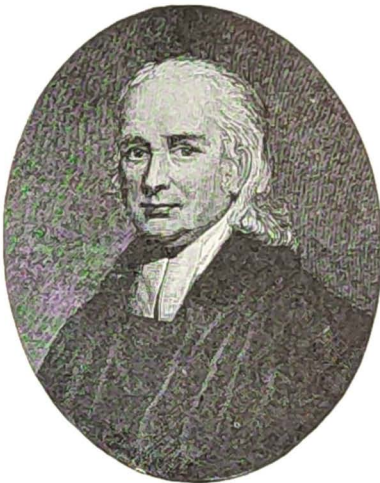
In the year 1681, Oxenden, one of the Company's early governors, raised money for the first church in which the English could worship, and Streynsham Masters, in 1690, built St. Mary's Church, in Fort George, Madras, at his own expense.

The first real evangelical mission to arrive in India was sent from Denmark in the persons of Ziegenbalg and Plutshau, two young Danish ministers, who were ordained in Copenhagen in 1705. Arriving in Tranquebar, they began work among the Tamil-speaking people, after first learning the language in a village school, sitting on the floor among the children and tracing the Tamil characters in the sand with their fingers. This mission was known as the Danish Tamil and the Danish Halask Mission, from the fact that many of the missionaries

Mission work  
among Tamil-  
speaking  
people

were educated in Halle. In less than a year five slaves had been baptised, and a native built a church at his own expense. Ziegenbalg, at the dedication, preached in Tamil and in Portuguese to a large congregation of Hindoos, Christians and Mohammedans. In his second year he made extensive preaching tours, and, in 1714, translated the New Testament, the Danish Liturgy, and numerous German hymns into Tamil. His health failing, he

New Testa-  
ment trans-  
lated by  
Ziegenbalg



Christian Friedrich Schwartz

returned to his native land in 1715, and died four years later at the age of thirty-six. In 1750, Christian Friedrich Schwartz was ordained at Copenhagen with a view to joining the Danish mission at Tranquebar, where he arrived on July 30, the same year. From the first he devoted earnest attention to the religious instruction of the young, and in the following year, 400 persons, adults and youths, were added to the Church by baptism. After labouring fifteen years at Tranquebar, he was sent to Trichinopoly, where his success was so great that, with the aid of the commandant of the English garrison, a church to accommodate about 2000

Success of  
Schwartz in  
Trichinopoly



WILLIAM CAREY

was built, and opened in the year 1766. During this year, the mission was adopted by the Christian Knowledge Society, and here, in a room in an old Hindoo building, just large enough for himself and a bed, having for his daily fare a dish of boiled rice with a few vegetables, and clad in a piece of dark cotton cloth, woven and cut after the fashion of the country, Schwartz devoted himself to his work. He laboured faithfully for the garrison also, for which no religious instruction was at that time provided, and won the high esteem of the British Government, which employed him in important political transactions with the native princes. He was the first to anticipate and provide for a famine, by storing rice. When such an event occurred in the three years following 1780, he distributed this food to the hungry and suffering, and it is said that 800 starving people came daily to his door. He died in 1798, and India possesses some noble monuments to his memory.

His labours  
among  
English  
garrison

The first Protestant missionary to Calcutta was a Swede named Kiernander, in 1758. and, during the twenty-eight years of his ministry, he built a mission church and was the means of converting 209 natives to the Christian Faith.

Kiernander  
first  
Protestant  
missionary to  
Calcutta

From 1793 to 1813, the East India Company, alarmed by Wilberforce's attempt to get missions authorised in its charter, adopted a new policy of vehement hostility to the cause, and during that period it was almost impossible for a missionary to enter India. But this did not influence William Carey, who was the first Englishman to become a foreign missionary in India.

Hostility of  
East India  
Co. to cause  
of missions

Born in 1761, in the village of Paulerspury, in Northamptonshire, he was apprenticed to a shoe-

maker of Hackleton, when fourteen years of age, but became a Baptist minister at Moulton some eight years later, whence he was called to the Harvey Lane Church at Leicester. From an early age Carey is said to have

**William  
Carey, first  
English  
missionary  
in India**

been deeply impressed by the idea of a mission to the heathen, and he had an intense desire for knowledge relating to foreign countries, eagerly devouring books on voyages and travels, and foreign languages, of which he acquired a useful knowledge. Andrew Fuller relates that once, on entering his cobbler's shop, he found hanging on the wall a large map, composed of several pieces of paper which Carey had pasted together and on which he had drawn with a pen every known country, together with a memoranda of what he had read as to their population, religion, etc. On October 2,

**His life and  
work**

1793, the Baptist Missionary Society was formed at Kettering, and Carey volunteered to go wherever the Society might send him.

India was selected for its first mission, and Carey, in company with John Thomas, a surgeon, who had resided in Bengal, and had been engaged in mission work, was deputed to sail for that country. They embarked on an English vessel, but owing to the objections made against missionaries by the East India Company, the captain of the ship was forbidden to take them, and they had to return to land. After waiting a few weeks, they sailed in a Danish vessel, bound from Copenhagen to Serampore, and reached Calcutta, November 11, 1793. Once landed in the country, and started on the mission station, he told his Society he would require no more money from them, but that they should use it to send missionaries to other lands. Before he could reach the position of self-support, however, he and his

family were literally starved, but after seven months of severe hardships, he was offered a post in an indigo factory, which he accepted. There he remained for five years, studying and perfecting himself in the knowledge of Bengali. He wrote a grammar of that vernacular, translated the New Testament into it, learned Sanskrit, mastered the botany of the region, set up a printing press, and planned new missions.

Hardships  
undergone  
by him

In 1800, Carey was joined by Marsham and Ward, and together they purchased and enlarged a house and grounds to be used as a church, a home, and as a printing works. Carey himself was appointed by Lord Wellesley, the Governor-General, to be first Bengali, then Sanskrit and Marathee Professor in the College of Fort William, which had been established for the training of young English civilians, who were to be the rulers of the people. The Serampore mission became a model and a stimulus to all others, and in connection with it the first medical mission was established by a Hindoo Protestant convert, Krishna Chundrapal, who was baptised in 1800. Carey translated the Bible, in whole or in part into twenty-four Indian languages or dialects, and for years laboured to bring about the abolition of the Suttee. In 1829, it was abolished, and the proclamation declaring it punishable as homicide was sent to Carey to be translated into Bengali. The order reached him as he was preparing for public worship one Sunday. Throwing off his coat he exclaimed, "If I delay an hour to publish this, many a widow's life may be sacrificed." Leaving the pulpit to another, he completed, with his pundit, the translation by sunset.

Translation  
of Bible by  
him into 24  
dialects



After forty-one years of labour, without a break, in Bengal, and regretted by all with whom he had come into contact, he passed away on June 9, 1834, having accomplished a work for which he is held, and ever will be held, in high honour as the true friend and benefactor of India.

His death

From 1806, the hostility of the East India Company increased, despite the good influence at home of Charles Grant, who had become a leading director. Three or four missionaries of the London Missionary Society did attempt to labour at Vizagapatam, on the east coast, but in the north none could

Increase of  
hostility of  
East India  
Company

get in. In spite of this hostility, good work was done by five of the Company's chaplains, namely, Brown, Buchanan, Corrie, Thomason, and Henry Martin, whose zeal and devotion set an example to those who carried on their work.

The year 1813 saw the door of India once more opened to the Gospel through the untiring perseverance of William Wilberforce, who was backed by enthusiastic meetings held throughout Britain.



Henry Martin

In 1814, Middleton was consecrated the first Bishop of Calcutta, and in 1822, he was succeeded by Bishop Heber, a true missionary and Christian poet, who became President of the Calcutta Church Missionary Society Association.



Bishop Heber

Reginald Heber, whose hymns are known throughout the Christian world, was born at Malpas, in Cheshire, 1783. After a successful career at Oxford, he became Rector of Hodnet. On the death of Bishop Middleton, he accepted the Bishopric of Calcutta, and was installed in 1823. He took a long journey through India, visiting Benares, Cawnpore, Oude,

Madras, Tanjac and Trichinopoly. Here, after conducting a service and exhausted by the heat, he went to bathe. When he did not return, his servant went in search of him, and found his lifeless body in the bath. Thus, to the great regret of all who knew him, was the young Bishop cut off in his forty-fourth year.

The years 1822 and 1830 saw the inauguration of two great branches of missionary work in India. On the former date, Miss Cook began

Inauguration  
of two great  
missions in  
India

at Calcutta her labours among women and girls, and thus became the forerunner of the great Zenana Mission of later times.

On the later date, Alexander Duff landed at Calcutta and set on foot the first high-class Anglo-vernacular mission school to give non-Christians a good education, and thus bring them under



Alexander Duff

Christian teaching and influence.

In Bombay and Madras, two Scottish missionaries, John Wilson and John Anderson, followed Dr. Duff's example, and established mission colleges, by means of which the higher castes of Hindoos have since been reached and influenced.



John Wilson

## CHAPTER XIV

## EARLY MISSIONS IN CEYLON

In Ceylon, as in India, the Buddhists were the earliest known missionaries. There is an antient Cingalese tradition that Mahendra, the son of Asoka, who was a monk and a prominent teacher, came as a Buddhist missionary to Ceylon, about the year 250 B.C. A Cingalese chronicle relates "how he met King Tissa out hunting not far from the capital of Anuradhapara, and at once announced to him the sublime teaching, whereupon he was led with honour to the city in order to give further instruction to the king and to the court. . . . Some time after Mahendra came, he was followed by his sister Samghamitra, who herself belonged to the order as a nun."

Antient  
Cingalese  
tradition

From this time Buddhism made rapid progress in Ceylon. The king and his court became adherents, and the common people were drawn after them. A distinct religious culture and art developed themselves in connection with the monastic communities, and which became manifested in cloisters, dagabas and sacred images. King Tissa himself presented a large garden for the monks to walk in, and provided land for buildings and halls for meditation.

Samghamitra brought with her a most precious treasure, a gift from Asoka, which consisted of a branch of the celebrated Pepul tree under which Buddha sat, when he received the inspiration of his new doctrine, which was known as the Bo tree and esteemed of great sanctity. The authenticity of the branch, seems most creditable, for it is mentioned in many antient inscriptions. Planted in Ceylon, it out-

The Pepul  
tree

lived the original Bo tree, and still flourishes amid the ruins of Anuradhapara. It is one of the oldest trees in the world—probably the oldest, excepting the cedars of Lebanon—being of the respectable age of over two thousand years, and the parent of quite a grove of other sacred trees throughout the Buddhist world.

The capital of Ceylon became in time the centre of the Buddhist world, and the fortunes of Buddhism varied in harmony with the political changes of the country. A fall of political power of the royal patron meant invariably a corresponding fall in the fortunes of Buddhism. It reached its lowest position about the twelfth century, when it once again rose to power under the patronage of the powerful ruler Parakrama Bahu, who exercised great influence in Ceylon and Southern India.

The most noteworthy Buddhist sanctuary in Ceylon is the old and now ruined capital of Anuradhapara. From the third to the eighth century it was the headquarters of Buddhism, and the excavations undertaken by the Indian authorities during the last twenty years have brought to light the remains of pagodas, temples, palaces and other monuments, showing a rich development of Buddhist art and culture. Next in importance is Mihintala, the residence of Mahendra, the apostle of Buddhism.

Of still existing sanctuaries, the most important is the Temple of the Holy Tooth of Buddha (Daladawa, Maligawa), at Candy. The building itself dates from the sixteenth century, being founded by King Yikra-

**Progress of  
Buddhism  
in Ceylon**

**Buddhist  
temples and  
relics**

Nikhama, and is beautifully situated on the shores of the Lake of Candy. The temple owes its name and fame to the famous Buddha relic, a tooth of Gautamar, picked up out of the ashes after his cremation. This tooth was for a long time preserved in India, but subsequently, in the fourth century, brought to Ceylon. It was once carried away by Indian invaders, but was recaptured and returned in state to Ceylon in the thirteenth century by King Parakrama, Bahu II, and finally deposited in this monastery at Candy. The relic, however, excited the jealousy of the Portuguese Roman Catholic authorities, who seized it and burned it publicly. In a miraculous manner another tooth was produced, which is now an object of great veneration.

Experts who have examined the relic declare that it is certainly not a human tooth, but probably that of an alligator or crocodile. It is kept in a casket in a dimly lighted chamber and is never sufficiently visible to be an object of doubt to the pious who visit the shrine, and who bring countless offerings of beautiful flowers to deck the temple.

Of the primitive condition of Ceylon prior to the advent of Buddhism, very little is known. Of the aborigines—the Veades—a few remain, but their history is lost in antiquity. In the sixth century, about the age of Buddha, the island attracted invaders from Southern India, and a kingdom was established, of which few remains are left.

Primitive  
condition of  
Ceylon

The Franciscan monks followed soon after the arrival of the Portuguese, and Colombo was made the seat of a bishopric.

In 1544, Francis Xavier preached among the Tamil fishermen of Mannar, in the kingdom of Jaffna, and baptised between 500 and 600 of them. With the conquest by the Dutch, however, the priests were banished, Roman Catholic rites forbidden on pain of death, and the people were commanded to become Protestants. Very soon, converts to the Protestant Church were numbered by the hundred thousand. Before the close of the Dutch period, however, the number of Christians had much diminished, and the ministers themselves plainly saw the uselessness of the course of compulsion taken by their government. No sooner had Dutch governors been driven from Ceylon, than everywhere, except in a few large towns, the whole system collapsed, temples were rebuilt, and the people gladly laid aside the last remnants of "Government Christianity."

After the occupation of Ceylon by the English, the Baptist Missionary Society was the first Protestant society to enter that field, in 1812, and between that year and the end of the century, various other missionary societies took up work in various parts of the island. In 1886, the Salvation Army established a mission in Ceylon, with "barracks" in most of the large towns.

The total number of Christians at present connected with the various missions is stated to be not far from 30,000.

## CHAPTER XV

## EARLY MISSIONS IN BURMAH

There is a tradition that after the Council of Asoka, 252 B.C., two Buddhists were sent as missionaries to Burmah. From this early period nothing is known of any missionary enterprise in this country until 1808, when Felix Carey, the elder son of William Carey, together with Chater, settled at Rangoon as pioneer founders of the Burmese Protestant mission. Carey soon began to translate the Scriptures, and, having undergone a course of medical study at Calcutta, put his medical knowledge to account, and used his skill in alleviating the suffering of the sick who applied to him for relief. This brought him into great repute. He introduced vaccination, the value of which was speedily recognised by the natives, and Felix Carey's lancet opened the way for him into houses of every class. His medical practice extended, and proved a valuable addition to his work in reaching the natives. In 1812, he printed the Burmese grammar and one of the Gospels in the vernacular at Serampore, and he brought to Rangoon the first printing press that had been seen in the country.

**Felix Carey,**  
pioneer  
founder of  
Burmese  
Protestant  
Mission

**His medical  
knowledge**

In June, 1812, there arrived in Calcutta a young American, named Adoniram Judson, and his wife. From early life he had longed to serve in the mission field, especially in Burmah. His wish was granted by the American Congregationalist Mission Board, who appointed him missionary to the land whither he so much wished to carry the Gospel. Arriving in Rangoon, he and his wife took up their residence at the house of Felix Carey, whom

**Arrival of  
Judson in  
Burmah**



they eventually succeeded. For years the Judsons worked alone, until 1823, when they were joined by Dr. Price, who did much to assist the cause. When the arrival of this physician was reported to the Emperor, he expressed a wish to see him at once, and inspected with delight his instruments and galvanic battery. The Judsons and Price then settled at Ava till the war broke out, when the mission house was surrounded, and Judson and Price were arrested as spies and taken to the death prison. Mrs. Judson petitioned the Queen of Burmah, and made ceaseless efforts to procure



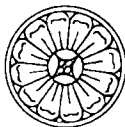
Adoniram Judson

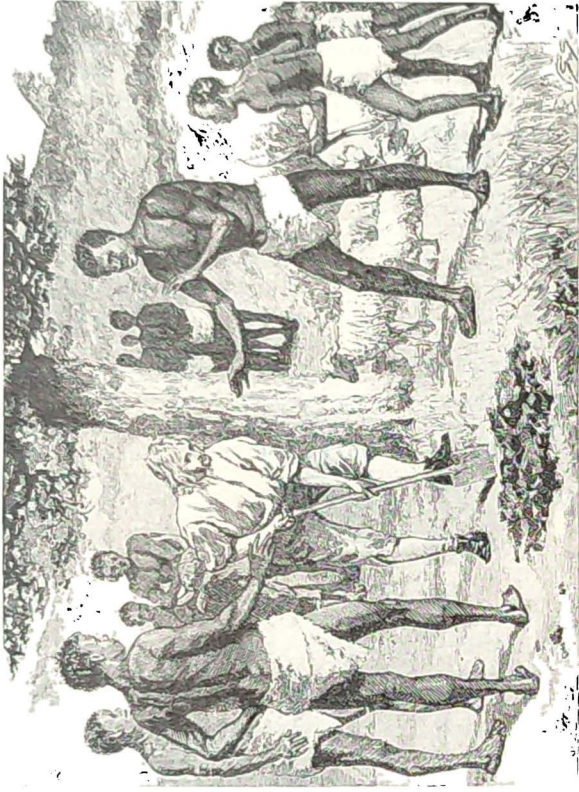
their release without avail, and for several months their feet were fastened by chains to a bamboo bar. As the war went on, their tortures were increased. When it was heard the British troops were advancing, the prisoners were thrown into the common prison and heavily loaded with extra fetters, their room being without a window, and but six feet by four feet in height. Judson was taken ill with fever, but slowly recovered. He and Dr. Price were then chained together in readiness to be offered as a propitiatory

sacrifice for the success of the Burman arms. But for the heroic attention of Mrs. Judson, both would have died. It was not until the conclusion of the war, and by the demand of General Campbell, that the prisoners were released and taken to the British camp. Mrs. Judson suffered although she was not imprisoned, and she died in 1826, during her husband's absence in Ava with the British Embassy.

The intolerance of the Burmese Government and the sickness of the missionaries caused him to leave Rangoon and return to Moulmein in 1847, where he worked hard at a dictionary of the Burmese language which he was compiling, but which he was compelled to leave unfinished owing to his health. As a last resource, he undertook a sea voyage, in 1850, but died and was buried at sea when the vessel was scarcely three days out of sight of Burmah.

Intolerance  
of Burmese  
Govern-  
ment





SCHMIDT TEACHING THE HOTTENTOTS AGRICULTURE

CHAPTER XVI  
EARLY MISSIONS IN AFRICA

According to the most reliable records we possess, Hanno, the Carthaginian admiral, was the first to explore the west coast of Africa, some 500 years before the Christian Era. He appears to have sailed as far south as Sierra Leone, but nothing was known of the great continent beyond the coast line. It was not until the close of the fifteenth century, that the Portuguese voyagers gradually pushed their way southward, and, after discovering Madeira and the Canaries, in 1418, reached the mouth of the Congo in 1482, and there founded a settlement with something like an organised government.

West Coast  
of Africa first  
explored by  
Hanno

The chief ruling the district, anxious to hear about the religion of these wonderful white strangers, sent a message to the King of Portugal asking that teachers might be sent. In the year 1491 the first band of missionaries arrived, and their external success was immediate. The king and many of his leading chiefs were baptised, with great state and ceremonial, and were given Portuguese Christian names. Thousands of people followed their example, and even the capital received the new name of San Salvador. Père Labat estimates the number of the baptised at 100,000. Of preliminary instruction there had been none, but the mysteries of the Faith, says one of the Dominican fathers, "were something of which they were very willing to hear, but when we began to preach the moral virtues to them, that was another matter." Persecution, headed by

First  
missionaries  
arrived

Persecution  
breaks out

the newly baptised king, broke out, but his son, soon coming to the throne, displayed a steadfast zeal for Christianity. He did not demand, however, that his subjects should forsake their polygamy, but decreed, on pain of death, that they should give up idolatry. It was not long before the people declined in zeal, and the court relapsed into the utmost depths of iniquity, which remained even proof against the Jesuit missionaries, who came to the Congo about 1550.

After some alternations of persecution and apparent repentance, Christianity in the Congo again began to decay. By the beginning of the eighteenth century it was almost forgotten, and when, in 1816, Captain Tuckey visited the Congo district, he found no traces of Christianity except for a few crucifixes and relics that were used as charms by the heathen natives.

On the west coast, the colony of Sierra Leone, for liberated slaves, was founded in 1787, by private enterprise, under the auspices of Granville Sharp, Clarkson and Wilberforce. From 1791, Zachary Macaulay, the father of the historian, was Governor, and during the short tenure of his office, two attempts were made to establish missions on the coast. A band, gathered by Dr. Coke, made the first attempt, but this mission was a failure, and the second was started by two Scotch Presbyterian Societies, whose missionaries likewise were unsuccessful, all succumbing to the deadly climate, or returning home within a very few years. Peter Greig, one of this band, was murdered by the Fulahs, and was the first British missionary to fall a martyr in Africa.

Decline of  
Christianity  
in the Congo

Colony of  
Sierra Leone

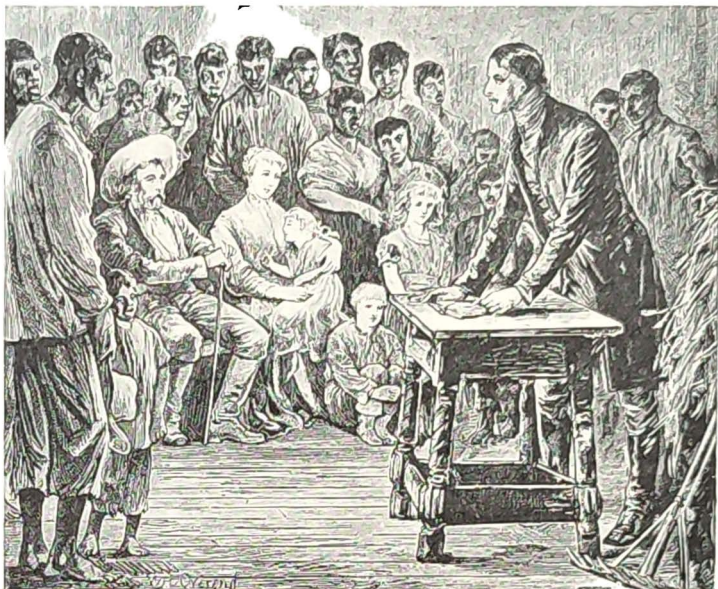
Martyrdom of  
Peter Greig

The early years of the nineteenth century witnessed the foundation of the Church Missionary Society's West African Mission. At first the work was unsuccessful, except for the seed which was sown, but forty years later the missionaries reaped their reward, for hundreds of negroes, mostly freed slaves, had by that time been baptised, and these had increased to a thousand a few years later. The work was persevered in, despite the terrible mortality which swept the missionaries away. Twenty-two years after the first party sailed, only fourteen remained out of seventy-nine who had been sent out, but the work went on, and men came forward to fill the gaps in the ranks.

Foundation  
of the  
Missionary  
Society's  
West African  
Mission

The first of the famous line of explorers who opened up the interior of Africa to the missionary was James Bruce, who travelled through Nubia and Abyssinia from 1768 to 1773, and traced the course of the Blue Nile. Afterwards, for fifty years, the Niger became the goal of successive explorers. Mungo Park reached its upper waters in 1796, and, in a second expedition, descended the Quorra as far as the Bussa rapids, where he perished in 1806. He was followed by Denham, Clapperton, Laing and Lander, who sailed down the Niger to its mouth in the Gulf of Guinea, in 1830. Until the middle of the nineteenth century, however, Central Africa remained an unknown country to the explorer. The first advance into the interior with important results, was made by Krapf and Rebmann, two missionaries of the Church Missionary Society. In 1848, Rebmann discovered Mount Killanjaro, which was the first great step forward to what has been called the recovery of Central Africa.

First advance  
into the  
interior



VANDERKEMP PREACHING TO THE KAFFIRS

To Livingstone's great discoveries, made on his journey across Africa from Loanda to the mouth of the Zambesi, in 1854-5, by which the course of that river was determined, we shall refer later. He was followed by Burton, Speke and Grant, the former two, penetrating from Zanzibar and first reached Tanganyika in 1858. Speke, turning northwards, then discovered the Victoria Nyanza, and sent home his historic message, "The Nile is settled."

Burton,  
Speke and  
Grant follow  
Livingstone

In South Africa, as early as the year 1648, the Dutch had formed settlements, but it was not until 1737 that missionaries commenced work among the Hottentots in the Dutch colonies. The first on the field was George Schmidt, who had already suffered persecution and imprisonment in Europe for his religious principles. He settled at Bavians Kloof, about 120 miles from Cape Town. Here, with the help of the natives, he built a house and garden, and started teaching them the Dutch language, but his progress was slow, and at the end of two or three years he had baptised but five Hottentots. He met with considerable opposition from the Boers and their clergy, and finally returned to Europe in 1744 to seek help. Owing to the opposition of the Dutch East India Company, however, he never returned, but worked in Europe until his death in 1785.

Dutch  
settlements  
in  
South Africa

Opposition  
of the  
Boers

At length the Dutch East India Company yielded to the constant solicitation of the Moravians, and in 1792, Marsveld, Schwinn and Kühnel were sent to the Cape, and settled at Bavians Kloof. The Boers renewed their opposition, and compelled them to retire to the

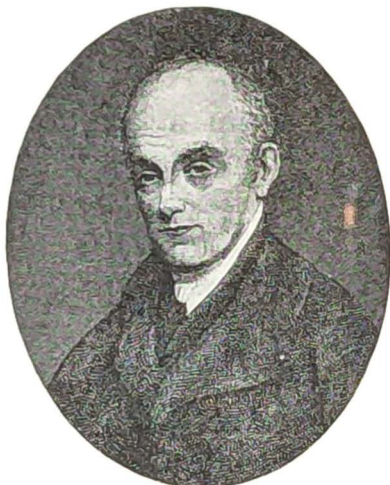


capital. On the surrender of the colony to England, these missionaries returned to their mission station, and their work began to prosper. They gathered round them more than 600 Hottentots, who lived in small but comfortable huts, and taught them handicrafts.

The first missionary to the Kaffirs was a medical graduate of Edinburgh University, Dr. Vanderkemp, who sailed for South Africa in 1798, accompanied by a Dutch clergyman and two Englishmen. Vanderkemp went on to Kaffirland,

where he resided by permission of one of the chiefs, but his mission made no progress owing to the hostility of the Boer farmers, and he retired to work among the Hottentots. General Dundas established an institution for the Hottentots under Vanderkemp's care in Botha's plain, near Algoa Bay, in 1802, but owing to renewed hostility on the part of the Boers, this was removed to Bethelsdorp, where Vanderkemp died in the midst of his work in 1811.

Dr.  
Vanderkemp,  
first  
missionary  
to Kaffirs



Dr. Vanderkemp

The London Missionary Society sent out as his successor, Campbell, who travelled among the various tribes, and visited all the mission stations in the colony. Succeeded by  
Campbell

About this time, also, the Wesleyan Missionary

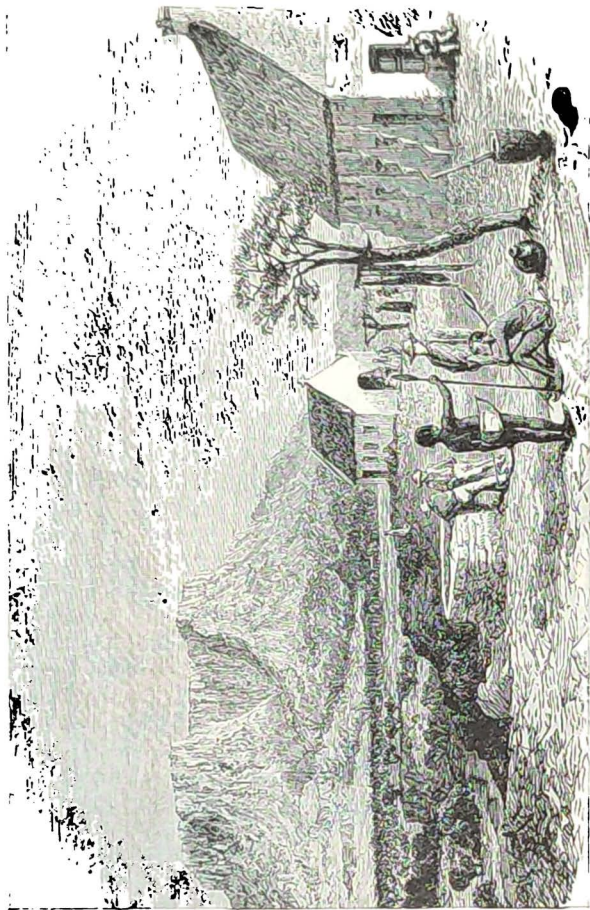


Robert Moffat

Society began their work in South Africa, and McKenny was sent out as a pioneer. Owing to the opposition of the authorities, he was compelled to go on to Ceylon. Shaw also was sent to commence a mission in Namaqualand, and after six years of steady progress, he attempted to establish a branch beyond the Orange River. Threlfall and two native teachers were sent out in June,

1825, to take charge. They crossed the Orange River safely, and proceeded some distance, when a native guide treacherously brought two Bushmen to the spot where the travellers were resting for the night, and the missionaries were murdered.

The next great epoch in the history of missionary enterprise in South Africa began with the ministry of Dr. Moffat.



MOFFAT'S MISSION STATION IN NAMAQUALAND

Robert Moffat, who has left an abiding name as a pioneer in missionary effort, began his great work in Africa in 1817. He was born in 1795, at Ormiston, near Edinburgh, a year memorable as that of the foundation of the London Missionary Society, and in his youth resolved to devote his life to the missionary cause. At the age of nineteen, he offered himself to the London Missionary Society, and was accepted, and, after spending some time in special study, was ordained and arrived in Cape Town in the year 1817, where he remained for some months studying the Dutch language. He then set out for Namaqualand in the Orange River country, and especially for the district controlled by Africaner, a chief who had been outlawed for barbarous crimes, and whose name had become a terror in all the region. It was reported that he had become converted to Christianity, but the farmers did not believe the reported conversion and predicted Moffat's early destruction.

Heroism of  
Robert  
Moffat

Arrives in  
Cape Town

After incredible perils and difficulties, he reached a mission station called Warm Baths, where the native Christian teacher and the people, insisted on his remaining, but a party of Africaner's men appeared and carried him off to their kraal beyond the Orange River. He arrived on January 16, 1818, and was cordially received by the chief, who ordered some women to build a house for the missionary. Africaner became a regular attendant at Moffat's day schools and services, and eventually proved himself to be a true Christian, very docile, a firm friend, and an efficient helper of the mission.

Is carried off  
by the  
Natives

In 1820, Moffat went to Griqua Town, and was eventually appointed to the Bechuana tribes, lying west



MOFFAT PREACHING TO A BOER FAMILY  
AND SERVANTS

of the Vaal river. In 1821, he commenced a mission at Kuruman, where for many years he laboured, preaching, teaching, and translating, but without seeing much fruit of his work.

In 1835, he established a mission among the Matabele tribes.

Moffat's chief work, however, was among the Bechuanas. His description of what they were, when he first knew them, would hardly now be recognised, so entirely have they changed under the new influences which he was among the first to bring to bear upon them. He found them mere savages, idol-worshippers, constantly at war among themselves and with their neighbours, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilisation has not yet reached. It was Moffat's mission to civilise as well as to instruct; to free those with whom he was brought in contact from the curse under which they seemed to be, to raise them to a higher life; and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce. This he did with untiring patience which was rewarded with success.

In the year 1870, enfeebled by age and work, Moffat returned to England, where he died in 1883. His success was manifested within the limited field to which he confined himself, a field which has been now far surpassed by the subsequent labours of other devoted men, most notably by those of his own son-in-law, David Livingstone.

Moffat  
among the  
Bechuanas

Moffat's  
death in  
1883



David Livingstone was born in 1813, at Blantyre, in Scotland. While working as a cotton piecer, he taught himself Latin, and at the age of nineteen, resolved to become a medical missionary. Still working as a spinner in the summer, he commenced to study medicine and divinity at the University of Glasgow, in the winter term, meanwhile, as he says, "picking up as much of carpentry and other useful trades as possible, to prepare himself for his future life." After his acceptance by the London Missionary Society, in 1838, he again studied theology, medicine and science, in London, for a period of about two years; then qualified and took his degree in medicine in the Faculty of Physicians and Surgeons in Glasgow.



David Livingstone

His first desire was to labour in China, but it was decided that he should go to Africa, and on December 8, 1840, he sailed for Cape Town. Thence he proceeded to Kuruman, the station of Moffat and Hamilton, visiting the Bechuana country and the Bakwains.

Goes to  
Africa

At Mabotsu, in 1843, he nearly lost his life in an encounter with a lion, which he describes in the following words :—

“ It is well known that if one in a troop of lions is killed, the others take the hint and leave that part of the country. So the next time the herds were attacked, I went with the people in order to encourage them to rid themselves of the annoyance by destroying one of the marauders. We found the lions on a small hill, about a quarter of a mile in length and covered with trees. A circle of men was formed round it and they gradually closed up, ascending pretty near to each other. Being down below on the plain with a native schoolmaster named Mebalwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him : then leaping away, broke through the opening circle and escaped unhurt. The men were afraid to attack him, perhaps on account of their belief in witchcraft. When the circle was re-formed, we saw two other lions in it, but we were afraid to fire lest we should strike the men, and they allowed the beasts to burst through also. If the Bakatta had acted according to the custom of the country, they would have speared the lions in their attempt to get out. Seeing we could not get them to kill one of the lions, we bent our footsteps towards the village. In going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush

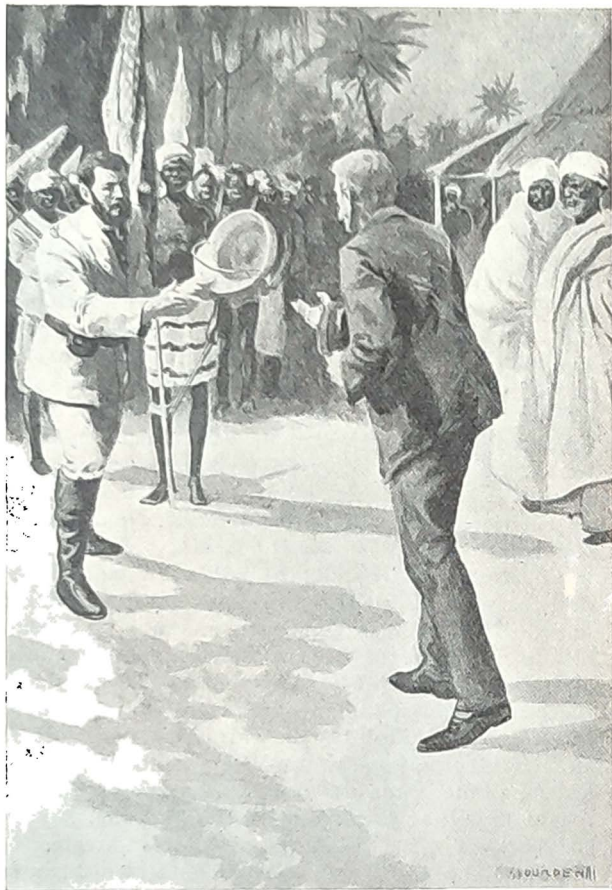
His account  
of encounter  
with lion





LIVINGSTONE AND THE LION

in front. Being about thirty yards off, I took a good aim at his body, through the bush, and fired both barrels into it. The men then called out: 'He is shot, he is shot!' Others cried: 'He has been shot by another man too; let us go to him!' I did not see anyone else shoot at him, but I saw the lion's tail erected in anger behind the bush, and, turning to the people, I said: 'Stop a little till I load again!' When in the act of ramming down the bullet I heard a shout. Starting and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang and we both came to the ground below together. Growling horribly, close to my ear, he shook me as a terrier dog does a rat, the shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no feeling of pain nor sense of terror, though quite conscious of all that was happening. It was like what patients, partly under the influence of chloroform, describe who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora, and if so is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels: the lion immediately left me.



STANLEY FINDS LIVINGSTONE

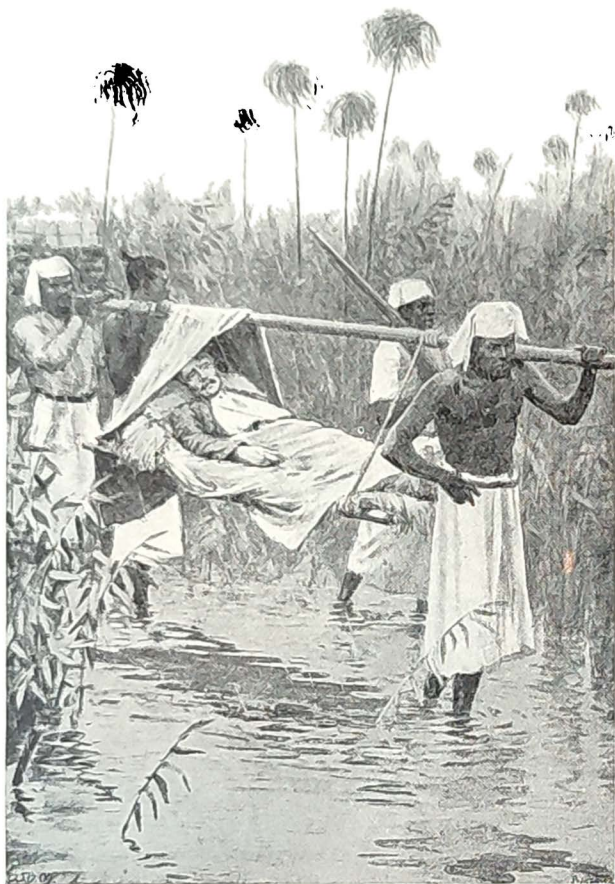
and attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at the moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments and must have been his paroxysm of dying rage. In order to take out the charm from him, the Bakatta on the following day made a huge bonfire over the carcase, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm."

In 1844, Livingstone married Miss Moffat, and together with his wife, removed to Chonuane, where Shoshéle, chief of the Bakwains, was, after three years' instruction, baptised. The Boers, meanwhile, treated him with great hostility, resenting interference with the natives, whom they regarded as their property.

With the object of opening up Central Africa to Christianity and commerce, which he believed would put a stop to the slave trade, Livingstone then started on an exploration into the interior. On August 1, 1849, he discovered Lake Ngami, and, after many misfortunes, succeeded in reaching the chief Sebituane, who warmly welcomed him and his companions.

His  
expedition to  
Central  
Africa

In June, 1851, he reached the Zambesi River at Sesheke, in the heart of Africa, thereby making an important geographical discovery, as the great river had been hitherto supposed to have its source much farther east. His family having suffered greatly



LIVINGSTONE'S LAST JOURNEY

from sickness, he decided to send them to England for two years, while he explored the country in search of a healthy centre for mission work, and also to trace the Zambesi from its source to the coast, thus opening up a path to the interior.

He reached Linyanti on the Chobe, the capital of the Makololo, where he was cordially received by Sekeletu, and remained there for some months, preaching to the natives, and doing what he could to heal those suffering from disease. He next started with twenty-seven natives on his expedition to trace the Zambesi to its source to Lake Dilolo, and, in the following year, he discovered the Victoria Falls. On March 2, 1856, he arrived in an emaciated condition at Tete, the furthest outpost of the Portuguese, and there remained for six weeks. Leaving his native companions, he started for Quilimane, on the Indian Ocean, which he reached in safety on May 20, four years after his last departure from Cape Town, having traversed the continent from ocean to ocean, and travelled on foot over 11,000 miles.

Livingstone  
explores the  
Zambesi

On December 12, 1856, he embarked for England, where he was received with great enthusiasm and honour. Severing his connection with the London Missionary Society, he was appointed British Consul for Eastern Africa, and the districts of the interior.

Still impelled, however, by his original aim to suppress the slave trade, he led an expedition for exploring Eastern and Central Africa. On this exploration he discovered Lakes Nyassa and Shirwa, in 1859, and mapped out the well-watered country which he had opened up for missionary settlements. In 1864, he again returned to England, and was urged by

Livingstone  
returns to  
England





THE DEATH OF LIVINGSTONE

Sir Roderick Murchison to relinquish the missionary work and to give his whole time to exploration. He replied: "I would not consent to go simply as a geographer, but as a missionary, and do geography by the way."

He next accepted a commission from the Royal Geographical Society to try and discover the watershed of Southern Central Africa, and to determine whether the ultimate sources of the Nile were among the hills or lakes, south of the point where Speke and Grant saw that river flowing from the Victoria Nyanza. He also desired to settle the relation of the Nyassa with the Tanganyika, and before leaving was appointed British Consul for Central Africa, the office to be held without payment. On August 8, he reached Lake Nyassa, a well-watered and fertile region, but largely depopulated by slave hunters, the traces of whose barbarities he encountered on his march. Surmounting countless difficulties and hardships, he then proceeded northwards, and sighted Tanganyika in April, 1867. Wasted by fever, and weakened by dysentery, he was here obliged to rest, but, on his recovery, he again started with his followers to the West, and succeeded in discovering Lake Moero and Bomba. He then returned to Tanganyika and reached Ujiji in 1869.

Although disabled by disease, he again struggled westward, and eventually reached Nyangwe, an Arab settlement, the western limit of his explorations of Lualaba. He then started on his return journey of 600 miles to Ujiji, but misfortune dogged his footsteps, and when he arrived at his destination, about November 1, 1871, he was in desperate straits, and to make matters worse he

Livingstone  
appointed  
British Consul  
for Central  
Africa

Delivered by  
Stanley



found that his caravan had been disbanded and his goods sold by the Chief. It was here, on November 10, 1871, that he was found by Henry M. Stanley, who had been commissioned by Gordon Bennett, in 1869 (one of the few who still believed the great explorer to be alive) to set out for Africa, and head an expedition to discover, and if necessary extricate and relieve Livingstone. The historic meeting between the two famous explorers is too well known to need further description.

At the end of the year they travelled together to Unyam-  
yembe, where they parted in March, 1873. In the August following, in renewed health and spirits, Livingstone started on another exploration of the Shambeze system, but on the way he

was seized with acute dysentery, which reduced him to a state of great exhaustion. Approaching Ipala, some of his followers went in advance to build a hut for him, and on arriving there, he was laid upon his bed of sticks and grass. The next morning, the chief Tatambo called, but he was too ill to talk, and about 1 a.m. on May 1, he asked for his medicine chest.



Portion of the tree under which Livingstone's heart was buried

Selecting a bottle of calomel, and asking for some water, he added: "All right, you may go out now," but before dawn he was found by his boy kneeling by the bedside, with his head buried in his hands upon the pillow. His spirit had departed.

Death of  
Livingstone

His faithful followers, after embalming his body as well as they could, buried his heart under a mvulu tree, in the district where the Congo takes its rise, and bearing the remains wrapped in calico and bark, they carried it with all his papers and instruments to Zanzibar, a year's journey, whence it was brought to Westminster Abbey.

Livingstone will ever be remembered as an ideal missionary. He gloried in his work and once said: "I am a missionary heart and soul. God had an only Son, and He was a Missionary and a Physician."

After Livingstone's death, Stanley resolved to continue his great work, and for over three years led an exploring expedition through Central Africa, discovering the southernmost sources of the Nile and Lake Albert Edward. He explored the upper reaches of the Congo, and traced the river to the sea; and, during these and his further explorations, he worked effectively to suppress the slave trade. Through his labours, great regions were opened up to civilisation and missionary enterprise, which he promoted with untiring zeal.

Stanley  
continues  
Livingstone's  
work

In 1853, Dr. J. W. Colenso was appointed Bishop of Natal. On his arrival in his diocese, he learned the language of the Kaffirs and compiled a Zulu grammar and dictionary, which proved of great value to the missionaries. He became the friend and champion of

the Zulu race, and often negotiated with success between the natives and the Government.

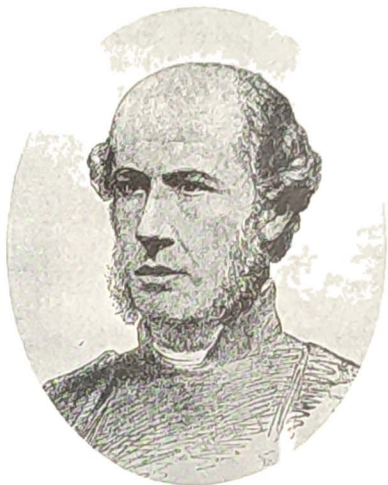
Stanley's navigation of the mighty Congo, in 1877, and his founding of the Congo Free State, led to the



Bishop Colenso

establishment of Baptist missions that have since occupied its basin. First came Dr. Grattan Guinness's Livingstone Inland Mission, which after a time was handed over to the American Baptists, and then to the English Baptist Missionary Society, founded by Carey in 1792. Their enterprises encountered almost overwhelming difficulties, and valuable men perished, but Grenfell, Bentley and others, besides establishing prosperous mission stations, did impor-

tant exploratory and linguistic work. Subsequently, other missions entered these vast regions, including the Swedish Union, and the American Southern Presbyterians.



Bishop Mackenzie

This brief account of the pioneer missionaries cannot be completed without a reference to Bishop Mackenzie, who was appointed, in 1855, to accompany Bishop Colenso to Africa as Archdeacon of **Bishop Mackenzie** Pietermaritzburg. Ordained Bishop in 1861, in Cape Town, he was despatched by the Society for the Propagation of the Gospel on a mission to Zululand, and ascending the Zambesi, settled at Magomero. Here he laboured for some time with unflagging zeal.

but, falling ill in the early part of the year 1862, he died at his post.

The greatest event about this period was the mission to Uganda, or, as it was originally called, the Nyanza Expedition. On November 15, 1875, the *Daily Telegraph* contained Stanley's memorable letter from King Mtesa's capital, urging Christendom to send a mission to Uganda. After encountering and enduring trials and difficulties of all kinds, two members of the expedition reached Uganda on June 30, 1877; one had died en route, two others were killed protecting an Arab trader from an attack by the natives; and Wilson, the survivor, was left alone in the heart of Africa for a whole year, Mackay having been left at the coast sick, but subsequently joining him. Throughout this period, Uganda was in the front as regards constant and eager interest. The three years, 1879-81, were years of much trial, from the caprice of Mtesa, the rivalry of the French priests, and the bitter hostility of the Arab traders; yet all the while boys and young men were being taught to read the matter being provided by dint of assiduous study of the language and by means of a small printing press.

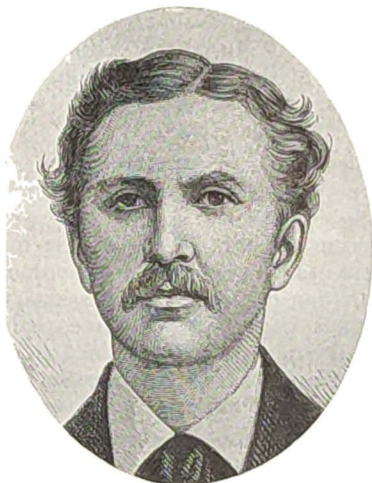
In the meanwhile, James Hannington and two others had gone forth, in 1882, to join the mission, but only one actually entered Uganda at that time. Hannington essayed to reach Uganda by a new route direct from Mombasa, but, in 1885, on the very border of the country, he was cruelly put to death by order of the new King, Mwanga, who had succeeded Mtesa just a year before. This young tyrant had already roasted alive three

The Nyanza  
Expedition

James  
Hannington  
put to death

Christian lads, and he now proceeded to slaughter, ruthlessly, some scores of the adherents of both the English and French Missions. Most touching were the accounts of the deaths of some of these martyrs for Christ. This persecution, in 1886, was followed by two years of trial and difficulty, while yet converts were being won. In 1888,

**Expulsion  
of English  
and French  
missions**



Alexander Mackay

occurred a series of revolutions, which led to the flight of Mwanga and the expulsion of both the English and French Missions from Uganda by the Mohammedan party. "The Uganda Mission has ceased to exist, but not the Uganda Church," was the significant announcement in the Committee's Annual Report in 1889. Just a year after their expulsion, in 1889, the three remaining missionaries,

Mackay, Gordon, and Walter, and thousands of their fellow-countrymen who sympathised with them, defeated the Moslem party, regained the chief power in Uganda, restored Mwanga to the throne, and invited the missionaries back. Since then, under the wise administration of Bishop Tucker,

**Missionaries  
recalled**

who organised on practical lines the work of the mission field in this region, missionary enterprise has greatly prospered. The medical mission, under Dr. A. Ruskin Cook, the senior medical officer, who has, as his colleagues, his two brothers, Drs. J. H. and E. N. Cook, has conferred immense benefits on the native races, who for long had suffered so terribly from sleeping sickness and other scourges.

On the recent visit of Mr. Roosevelt—Ex-President of the U.S.A., to Uganda, he inspected with great interest the head quarters of the medical mission, and paid a high tribute to the missionaries in charge, and to the great work they had accomplished.

In 1898, Lord Kitchener re-conquered the Eastern Soudan, and, in the year following, the Church Missionary Society sent a small party to Khartoum, using a fund, raised in 1885 for a mission there in memory of General Gordon, the great Christian soldier and a missionary in spirit, who fell in that year. Two or three years elapsed before permission was obtained from the British authorities. for the mission to commence work quietly among the Mohammedans.

In 1905, in response to a direct invitation from Lord Cromer, a mission party was sent to the pagan population on the Upper Nile, far south of Khartoum, where a good work is now being carried on among those primitive races who inhabit the land bordering on Central Africa.

Lord  
Kitchener's  
conquest of  
Soudan

General  
Gordon

## CHAPTER XVII

## EARLY MISSIONS IN MADAGASCAR

The story of the Christian Church in Madagascar reads almost like a romance. The first Protestant missionaries, Thomas Bevan and David Jones, of the London Missionary Society, arrived in 1818. Welcomed by King Radama Mr. Bevan died a few months later, but his place was taken by David Griffiths. Radama, the King at that time, welcomed them, and in the remaining years of his reign, astonishing progress was made. Many natives were baptised and nearly a hundred schools were established; the Gospel according to St. Luke was translated, and before the subsequent persecution reached its height, the whole of the New Testament was in the hands of the people. But Queen Ranavalona, who followed Radama in 1838, banished all the missionaries and persecuted their converts with ever-increasing severity in the Persecution under Queen Ranavalona hope of exterminating Christianity. The native Christians were fined, imprisoned, put in chains, reduced to slavery, tortured, crucified, burned at the stake or hurled down a precipice. Yet, so far from her object being accomplished, it is computed that during the thirty-three years of her reign, the Christians increased twenty-fold. Left entirely without European guidance, save for three brief visits from William Ellis, they had continued their worship in forests and "in dens and caves of the earth," and carefully treasured up the portions of Scripture that had escaped destruction by the Queen's officers.

On the invitation of her successor, Radama II, the missionaries returned to the island in 1862.



Amongst others were William Ellis, W. E. Cousins (who rendered important service in the revision of the Malagasy Bible), and George Cousins, who, after nineteen years' work there, returned to take up the home work of the Society. Continual reinforcements followed,

**Missionaries  
return to  
Madagascar**



Willard ELLIS

and the good work has been taken up by five other Protestant societies with abundant success. Since the annexation by the French, in 1896, the Churches in Madagascar have passed through many vicissitudes. But the good seed has rooted itself too deeply to be extirpated. The London Missionary Society alone

**3000 native  
pastors**

has upwards of thirty thousand communicants, and more than 120,000 native adherents. To their needs, twenty-seven of our missionaries and upwards of 3000 native pastors and teachers minister, while they contribute annually nearly £6000 to native church funds.

These churches belong almost exclusively to the central provinces. In them idolatry is practically abolished, but the larger part of the island is not yet evangelised. Fortunately, the language of the different provinces does not differ more than that of the various counties in England, so that this difficulty, which is so formidable in other mission fields, is not present.



## CHAPTER XVIII

## EARLY MISSIONS TO THE CONTINENT OF AMERICA

As early as the sixth century, there was a tradition that a land existed, far away beyond the sea towards the north-west of Europe, to which was given the name of the "Island of the Blessed,"

**St. Brendan sails** It was to this country that St. Brendan, the Irish monk, is said to have sailed, and although it will probably never be known definitely whether he ever reached its shores, there seems little doubt that this early navigator explored the Atlantic Ocean. Brendan appears to have made two voyages. The first in a north-westerly direction, undertaken in a wicker and hide boat, is said to have lasted for five years; and the second, in a south-westerly direction, was made in a wooden ship, and

**St. Brendan's second voyage** covered a period of two years. On the second voyage, after forty days, this early navigator is said to have descried an island, from which he sailed to others, and to others again, and finally, after a long forty days' journey, reached the main land.

"When St. Brendan and his companions touched the shore, they disembarked, and saw an extensive country, thickly set with trees, laden with fruit, and for forty days they viewed the land in various directions, and could not find the limits thereof."

**Mexican tradition** If any reliance can be placed on the relation between Mexican tradition and the Scandinavian sagas, Christianity and civilisation had been introduced among the Toltec nation, which had flourished in Mexico since the sixth

century, by certain individuals who had crossed the ocean from eastern countries. The Mexicans have a tradition that a white-skinned, bearded god, called Quetzalcohuatl, came with his followers from the East. He was a mild and gentle teacher of a lofty religion, who promised that his followers would one day return. He is described by an early chronicler as a white, venerable man, with long hair and beard, and walking with a staff. He preached all over America, a holy law and the fast of forty days, and erected crosses. He told the Indians that other men of his own religion would come from the East to instruct and rule them.

When John Cabot landed on the shores of Canada, in 1496, he planted the English flag together with that of St. Mark, and a large cross symbolising the planting of the Christian Faith. Nearly a century elapsed before some Franciscan monks settled at St. Augustine, and commenced the first mission among the Red Indians in 1573.

Landing of  
John Cabot

In 1597, several pioneers of the same Order established a permanent mission in Mexico and, thirty years later, this mission is said to have had twenty-seven branches, with several large churches, and had made over 800 converts to Christianity.

When Champlin established a permanent settlement at Quebec, in 1608, he was joined, in 1612, by four priests of the Recollet Order, and in 1625 a Jesuit mission was sent out from France, and received by the Recollets in a house they had built on the banks of the St. Charles. On this site the Quebec General Hospital was afterwards erected. About 1638, the Hotel Dieu, probably the first

Champlin  
establishes a  
settlement in  
Quebec

hospital for the reception of the sick in Canada, was founded by the missionaries.

In 1615, Jean d'Olbean, a Franciscan, left Quebec for a mission to the mountaineers, which he accomplished successfully, in spite of the hardships of travel and the opposition of the wandering tribes. He was followed by Le Caron, who advanced as far as the Hurons. These early Franciscan missionaries continued their labours until 1625, when Quebec was taken by the English. In 1632, when that city was restored to the French, by treaty, the Jesuits again arrived in Canada, without the Franciscans, and continued there till 1670, when the latter obtained leave to return to that country.

In the early years of the seventeenth century, there existed five scattered missions in Canada, between Acadia and Lake Huron, which had been founded by the Recollet Fathers. The Jesuits next turned their attention to the Hurons, and Le Jeune started a mission among the Algonquins, which came about in the following way:— One warm summer day, 150 canoes, containing 600

to 700 Hurons, descended the St. Lawrence, and landed at the warehouses beneath the fortified rock of Quebec, and set up their huts on the strand now covered by the lower town.

The day after their arrival, a long file of chiefs mounted the pathway to the fort. Muscular and tall, robed in the skins of the beaver and the bear, each wild visage glowing with paint and glistening with the oil which the Hurons extracted from the seeds of the sunflower, these sixty chiefs, with a crowd of younger warriors

formed the council circle in the fort. Here they were received by Champlin, the Governor, who was supported by the Jesuit Fathers, garbed in black, anxious and intent. The preliminary compli-  
Champlin  
and the  
Indians  
 ments having been paid and acknowledged, and presents given and received, Champlin introduced to the silent conclave three missionaries, who had volunteered to establish the mission among the Hurons. Champlin, stepping forward, said :—

“ These are our Fathers ; we love them more than ourselves. They do not go among you for your furs ; they have left their friends and their country to show you the way to Heaven. If you love the French, as you say, then love and honour these our Fathers.”

Two chiefs rose to reply, and launched their rhetoric in praises of Champlin and the French. De Brébeuf, one of the Fathers, then spoke a few words to the Indians in their own language, which the Indians received with applause, and surrounding him, vied with each other for the honour of carrying him in their canoes.

In short, the mission was accepted, and the chiefs of the village disputed among themselves the privilege of receiving and entertaining these three priests. After a long journey full of hardships, they at last arrived at the Indian  
Huron  
mission  
begins  
 village of Ihomatiria, and were all assembled under the roof of a hospitable Indian, and the Huron mission began.

All the inhabitants of this village, as well as those of the neighbouring town of Wenrio, joined in building the Fathers a house. It was constructed after the Huron

model, framed with strong sapling poles planted in the earth to form the sides, with the ends bent into an arch for the roof—the whole lashed together, braced with cross poles, and closely covered with sheets of bark. Without, the building was strictly Indian, but within, the priests, with the aid of their tools, made innovations which were the astonishment of all the country. They divided their dwelling by transverse partitions into three apartments. The first served as hall and storehouse; the second was at once kitchen, workshop, dining-room, school-room and bedchamber. The third was their chapel.



Father Do Brébeuf

There was no lack of visitors, for "the house of the black robes" contained marvels, the fame of which was noised abroad to the uttermost confines of the Huron nation. Chief among them was the clock. The guests would sit in expectant silence by the hour, waiting to hear it strike. They thought it was alive, and asked what it ate. As the last strike sounded, one of the Frenchmen would cry "stop," and to the admiration of the company, the obedient

"The house  
of the Black  
Robes"

clock was silent. A mill was another wonder. There was also a prism, a magnet, and a magnifying glass by which a flea was transformed into a frightful monster.

While zealously working to perfect their knowledge of the language, the Jesuit missionaries lost no chance of relieving the sick, adding, as they saw opportunities, explanation of Christian doctrine, and Work of the Jesuits exhortations to embrace the Faith; but notwithstanding all their efforts, the Jesuits at first baptised but few. It was clear to the Fathers that their ministrations were valued solely because their religion and their sacraments were supposed to act as charms against famine, disease and death.

Meanwhile, the mission had been reinforced by Fathers Pigart, Le Mercier, Jogues, Chatelain.

In 1637, Pigart founded a mission at Ossossané, or Rochelle, and a mission house, seventy Pigart founds a mission at Ossossané feet long, was built. One end became the chapel and was adorned with much tinsel and various realistic pictures representing the tortures of the wicked in hell.

A great event called forth all this preparation. Of the many baptisms achieved by the Fathers in the course of their indefatigable ministry, the subjects had all been infants, or adults at the point of death; but at length a Huron, in full health and manhood, respected and influential in his tribe, had been won over to the Faith, and was now to be baptised with solemn ceremonial in the chapel thus gorgeously adorned.

By 1638, the Fathers had made at Ossossané as many as sixty converts. Some of the principal methods of



conversion are curiously illustrated in a letter written by Garnier to a friend in France. "Send me," he says, "a picture of Christ without a beard."

Methods of  
conversion

In the same letter he asks also for a large number of paintings of lost souls in torment, mounted in a portable form, and gives particular directions with respect to demons, dragons, flames and other essentials of these works of art. Of souls in bliss, he remarks that one will be ample. All the pictures were to be full-face—not profile—and in bright colours.

It soon became evident that it was easier to make a convert than to keep him. Many of the Indians clung to the idea that baptism was a safeguard against small-pox and misfortune, and when the fallacy of this notion was made apparent, their zeal cooled.

At this period the waters of the St. Lawrence rolled through a virgin wilderness, where, in the vastness of the lonely woodlands, civilised man found a precarious harbourage at three points only—at Quebec, at Montreal, and at Three Rivers. Here, and in the scattered missions, was the whole of New France, a population of some 300 souls in all. And now over these miserable settlements rose a war-cloud of frightful portent.

The Iroquois were at this time in a flush of unparalleled audacity. The firearms with which the Dutch had rashly supplied them, joined to their natural courage and ferocity, gave them an advantage over the surrounding tribes, which they fully understood. They boasted that they would wipe the Hurons, the Algonquins and the French from the face of the earth. Well might Father Vimont call

Rise of the  
Iroquois

the Iroquois the "scourge of this infant Church." They burned, hacked and devoured the neophytes, exterminated whole villages at once; destroyed the nations whom the Fathers hoped to convert, and ruined that sure ally of the missions, the fur trade.

In 1645, peace was concluded between the French and the Iroquois, but it was a peace hardly likely to be long preserved, when all was to be gained on one side by its rupture. Imperfect as the treaty was, it was invaluable, could it be kept inviolate; and to this end the governor of the colony and the Jesuits turned their thoughts.

Peace  
concluded

It was to hold the Mohawks, one of the Iroquois tribes, to their faith, that it was determined to send Father Isaac Jogues among them once more. With the exception of Conture, who had been adopted by these savages, no white man knew their character and their language so well. His errand was to be half political, half religious, and he was to found a new mission, christened in advance with a prophetic name, "The Mission of the Martyrs." He left Three Rivers about the middle of May. After a few days, he reached the first Mohawk town. Crowds gathered to gaze on the man whom they had known as a ruined and abused slave, and who now appeared amongst them as the ambassador of power they were at present willing to propitiate.

Father Isaac  
Jogues  
among the  
Mohawks

The business of the embassy was scarcely finished, when the Mohawks counselled Jogues and his companions to go home with all despatch, being unable to promise him safety. Jogues, therefore set out on his return and reached Fort Richelieu on June 27. His political errand was accomplished. The question now arose as to

Mohawks  
counsel  
Jogues to  
leave them

whether he should return to the Iroquois, or abandon the Mission of the Martyrs. A council of Jesuits was held, and Jogues received orders to repair to his post of danger. He set out on August 24, accompanied by a young Frenchman named Lalaude, and three or four Hurons. On the way they met Indians who warned them of a change of feeling in the Mohawk town, and the Hurons, alarmed, refused to go farther. Jogues, naturally perhaps the most timid man of the party, had no thought of drawing back, and pursued his journey with his companion. The reported change of feeling had indeed



Father Jogues

taken place. All desire for peace was at an end, and two bands of Iroquois were already on the war-path. The warriors of one of these bands met Jogues and Lalaude at Lake George. They seized them, stripped them and led them in triumph to their town. Here, a savage crowd surrounded them, beating them with sticks and with their fists. One of them cut strips of flesh from the back and arms of Jogues. On the evening of October 18, Jogues, smarting with

Jogues  
seized by  
Indian  
warriors

his wounds and bruises, was sitting in one of the lodges, when an Indian entered and asked him to a feast. He rose and followed him meekly to the lodge of one of the chiefs. Jogues bent his head to enter, when another Indian standing concealed within, at one side of the doorway, struck at him with a hatchet. An Iroquois, who had been made prisoner by the French and kindly treated and released, had followed him fearing mischief. He bravely held out his arm to ward off the blow, but the hatchet cut through it and sank into the missionary's brain. He fell at the feet of his murderer, who at once finished his work by hacking off the head of his victim. Lalaude was left in suspense all night, and in the morning was killed in a similar manner.

Death of  
Jogues

Thus the peace was broken, and the dogs of war turned loose. The contagion spread through all the Mohawk tribe of the Iroquois nation, the war-songs were sung, and the warriors took the path for Canada, and again all was rapine and bloodshed.

The Iroquois  
again in  
arms

How did it fare with the missions in these days of war and terror? They had thriven beyond hope. The Hurons in their time of trouble had become tractable. They humbled themselves, and in their time of desolation and despair came to the Fathers for succour. There was a harvest of converts, not only exceeding in numbers that of all former years, but giving in many cases undeniable proof of sincerity and favour.

Welfare of  
the missions

The centre and base of the Huron Mission, called Ste. Marie, stood at the point where the river Wye enters the Bay of Gloucester, an inlet of the Bay of Matchedash, itself an inlet of the vast Georgian Bay of Lake Huron.

Ste. Marie,  
the base of  
the Huron  
Mission



THE TORTURE AND MARTYRDOM OF FATHER JOGUES  
by the Iroquois Indians in Canada, 1646

In March, 1649, there were in the Huron country and its neighbourhood, eighteen Jesuit fathers, four lay brethren, twenty-three men serving without pay, seven hired men, four boys and eight soldiers. Of this number, fifteen priests were engaged in the various missions, while all the rest were retained permanently at Ste. Marie. All was method, discipline and subordination. Some of the men were assigned to household work, some to the hospital, while the rest laboured at the fortifications, tilled the fields, and stood ready, in case of need, to fight the Iroquois.

The Father Superior, with two priests as assistants, controlled and guided all. The remaining Jesuits, undisturbed by temporal cares, were devoted exclusively to the charge of their respective missions.

Besides being the citadel and magazine of the mission, Ste. Marie was the scene of bountiful hospitality. On every alternate Sunday, as well as on feast days, the converts came in crowds from the farthest villages. They were entertained during Saturday and Sunday, and the rites of the Church were celebrated before them with all possible solemnity and pomp. They were welcomed also at other times, and entertained usually with three meals. The heathen were also received and supplied with food, but were not permitted to remain at night. Thus provision was made for the soul as well as the body, and Christian or heathen, few left Ste. Marie without a word of instruction or exhortation.

Hither, the Fathers had gathered from their scattered stations at one of their periodical meetings, a little before Lent, 1649. There was a gap in their number. The place of Antoine Daniel was empty. His station had been at

Work at  
Ste. Marie

Antoine  
Daniel

St. Joseph, but the mission and the missionary had alike ceased to exist.

Teanaustayé, or St. Joseph, lay on the south-east frontier of the Huron country, near the foot of a range of forest-covered hills, and about fifteen miles from Ste. Marie. It had been the chief town of the nation, and its population numbered at least 2000. It was well fortified with palisades, after the Huron manner, and was esteemed the chief bulwark of the country. Its inhabitants had been truculent and intractable heathen, but many of them had surrendered to the faith, and for four years past, Antoine Daniel had preached among them with excellent results.

On the morning of July 4, 1648, he had just finished saying mass, and his flock still knelt at their devotions. Suddenly an uproar of voices, shrill with terror, burst upon the languid silence of the town. "The Iroquois! The Iroquois!" A crowd of hostile warriors had issued from the forest, and already many were rushing across the clearing towards the opening in the palisade. Daniel ran out of the church, and hurried to the point of danger. Some snatched weapons, some rushed to and fro in the madness of a blind panic. The priest rallied the defenders and hastened from house to house, calling on unbelievers to repent and receive baptism, ere death closed on them, and the chance was gone for ever. They crowded around him, and immersing his handkerchief in a bowl of water, he shook it over them and thus baptised them. Then he ran back to the church, where he found a throng of women, children and old men, gathered as in a sanctuary. Some cried for

The coming  
of the  
Iroquois

Daniel's  
heroism

baptism, some held out their children to receive it, some begged for absolution, and some wailed in terror and despair. "Brothers," he exclaimed again and again as he shook the baptismal drops over them, "to-day we shall meet together in Paradise."

The fierce yell of the war-whoop now rose close at hand. The palisade was forced and the enemy was in the town. The air quivered with the infernal din. "Fly!" screamed the priest, driving his flock before him, "I will stay here; we shall meet above." Many of them escaped through an opening in the palisade opposite to that by which the Iroquois had entered, but Daniel would not follow, for there still might be souls seeking salvation. The hour came for which he had long prepared himself. In a moment he saw the Iroquois, and came forth from the church to meet them. When they saw him in turn, radiant in the vestments of his office, confronting them with a look kindled by the inspiration of martyrdom, they stopped and stared in amazement, then recovering themselves, bent their bows, and fired a volley of arrows, that tore through his robes and flesh. A gun shot followed, the ball pierced his heart, and he fell dead, sighing the name of Jesus. They rushed upon him with yells of triumph, stripped him naked, gashed and hacked his lifeless body, and scooping his blood in their hands, bathed their faces in it to make them brave.

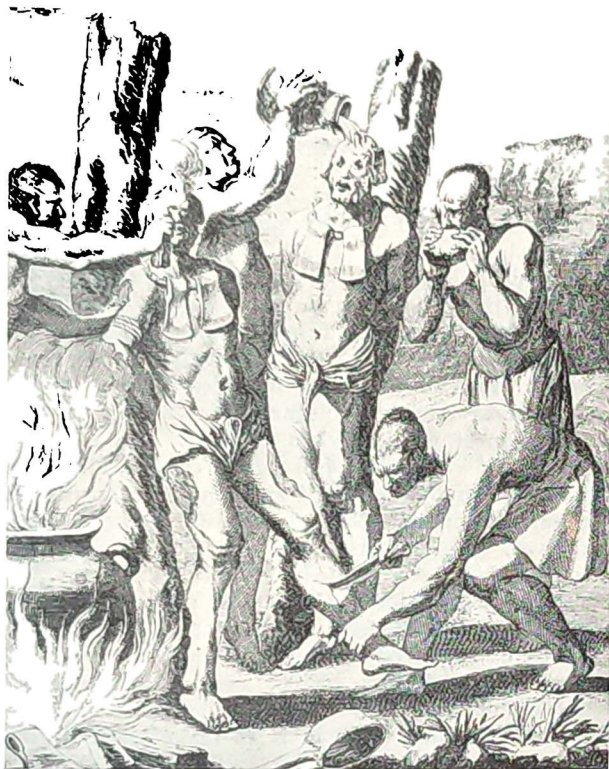
Fall of  
St. Joseph

Death of  
Antoine  
Daniel

The town was soon in a blaze and when the flames reached the church they flung the priest into it, and both were consumed together.

On the morning of March 16, 1649, the Iroquois burnt St. Louis, and took Brébeuf and Lalemant, the





THE TORTURE AND MARTYRDOM OF FATHERS BRÉBEUF  
AND LALEMANT  
by the Iroquois in New France, 1649

priests of the mission, prisoners. In the afternoon, Brébeuf was led apart and bound to a stake. After a succession of ghastly tortures, which included cutting off his lower lip and thrusting a red hot iron down his throat, they scalped him. When he was nearly dead, they laid open his breast and came in a crowd to drink of so valiant an enemy, thinking to imbibe with it some portion of his courage. A chief then tore out his heart and devoured it. Thus died Jean de Brébeuf, the founder of the Huron mission, its truest hero, and its greatest martyr. He came of a noble race, but never had the barons of his line confronted a fate so appalling with so prodigious a constancy. To the last he refused to flinch, and, as we are told, "his death was the astonishment of his murderers."

Iroquois  
burn  
St. Louis

Martyrdom  
of Jean de  
Brébeuf

From this time the Hurons ceased to exist as a nation. Ste. Marie was abandoned, and some of the priests removed with remnants of the tribe to Isle St. Joseph.

In the Journal of Father Buteux, on his mission to the Atticamagues, in 1651, an interesting picture is given of the hardships and dangers of his journey through a Canadian wilderness, at the end of winter, traversing almost pathless forests, crossing mountains, lakes and rivers, wading knee deep in melting snow, and unable, on account of all these difficulties, to carry enough food for more than "warding off death, rather than supporting life." Upon reaching the place where the Atticamagues are wont to assemble for the summer, they found a large cross, "erected long ago by the first Christian"

Father  
Buteux goes  
on a mission  
to the  
Atticamagues

of this tribe ; and a back chapel, " decorated with blue blankets, on which were fastened paper pictures, and some small crucifixes." Here Buteux was most affectionately welcomed, with dancing, feasting and speeches. He at once began to administer the rites of the Church, and found these forest neophytes well prepared, for those who had received instruction at Three Rivers had taught the others. Buteux made the round of their summer gatherings, everywhere consoled and edified by their simple piety and faith. One of them was so humble that he regarded himself " as a dog, and less than a flea, before God."

In 1620, when the Pilgrim Fathers landed at Plymouth Rock, exiles for religion, they carried their fervid faith with them to the New World. At first, beyond founding their own churches, they did nothing to influence the Indians with whom they came in contact, but after a while, the establishment of an Indian school and college was projected.

Considerable sums of money were collected in England for this purpose, and some hundreds of acres of land were set apart for the proposed school, which was duly erected. A zealous clergyman was placed at its head, and great results seemed likely to accrue. But the Indians were already growing jealous of the English settlements, and the fair prospect which was opening out before the Pilgrim Fathers was darkened by the massacre of nearly 350 whites at the instigation of a chief named Opechancanough, who, in order

to carry out his treacherous designs, had expressed a desire for Christian teaching. War immediately followed; the settlers vowed extermination to the Indians, the efforts of the clergymen were neutralised, and the discouragement caused by this disturbance retarded for some years missionary efforts among the Indians.

Work  
among the  
Indians  
retarded

It was not till 1636, when John Eliot decided to make known to them the message of the Cross, that the first mission was planted. He was twenty-seven years of age when he decided to seek in the New World that freedom of action and of conscience which he had sought in vain in the Old. Born at Nazeing, in Essex, he studied at Cambridge, and became a pupil under John Hooker, in the Grammar School of Little Baddow. Deciding to follow the Pilgrim Fathers, he sailed in November, 1631, in the good ship *Lyon* bound for Boston, accompanied by a party of sixty emigrants. On his arrival, he had not long to wait for an opportunity for his energies, for he was at once sought by the representatives of a congregation at Roxbury, near Boston, whose pastor had gone to England with the intention of finally settling his affairs. Eliot seems to have made a very favourable impression on those to whom he had been called to preach, and, when their pastor returned, they earnestly requested Eliot to remain as assistant-minister. This, however, he refused, as he was but the forerunner of a party of Englishmen who were about to form a new settlement.

John Eliot,  
the first  
missionary

In less than a year his flock arrived, and preparations were made for the new settlement. Eliot then took up the pastorate, having been ordained after

the Presbyterian custom. In the meantime, relations between the settlers and the natives were undergoing rapid change. At first received with open arms by the Indians, the English had been content rather to remain on sufferance, than to entertain any future schemes of acquiring territory. Used to privation from the first, they were free to act in accordance with the dictates of conscience

A new  
settlement

Religious  
freedom

in religious matters, and this was considered sufficient recompense for the hardships and difficulties which had to be encountered in their new homes. But there were some, and their numbers soon increased to a large majority, who, possessing but a nominal Christianity, pursued their object of self-aggrandisement at the expense of the natives, and were not slow to take advantage, by might or right, of any opportunity which offered itself.



John Eliot.

To such as these we may safely ascribe the disturbances which took place on the frontiers during the five years following Eliot's arrival. The surrounding

To such as these we may safely ascribe the disturbances which took place on the frontiers during the five years following Eliot's arrival. The surrounding

country was peopled by a tribe known as the Pequots, a branch of the Iroquois nation. Murders had been committed by some of them, but a treaty had been entered into, on condition of their delivering up the murderers. In spite of this, the commission of cruelties continued, until at last the colonists, assisted by the friendly Mohicans and Narragansets drove the Pequots from the territory, and by the slaughter of many hundreds of them in 1637, in what is known as the "Great Swamp Fight," secured for themselves a period of thirty-eight years of comparative peace. During this time, much progress was made in the colony, and Eliot was able to carry on with much success his truly Christian projects for the religious and temporal welfare of the Red Indians.

Disturbances due to conduct of some settlers

Trouble with the Pequot Indians

Success of Eliot's mission to the Indians

Having, by the aid of a native, learned "this exotick language," and with much patience and skill constructed a grammar of the same, he commenced, in 1646, that great work among the aborigines which is indelibly associated with his name.

On October 28, 1646, Eliot convoked a meeting of Indians who were interested in the habits and religion of the whites, at a place not far distant from his own house. He and the friends who accompanied him were met by a man named Waban, or "the Wind," and conducted to a large wigwam where the well-disposed chiefs of the tribe had assembled. To these he discoursed for an hour and a quarter with astonishing energy on the text "Can these dry bones live?" Eliot prayed that the four winds

Eliot addresses the Indians

of heaven might give life to the dry bones of the Indian religion, and breathe into it the breath of life.

After a conference of about three hours, Eliot returned home, highly pleased with the success of his first visit to the natives. Having been invited to repeat it, he did so many times with good effect. He now applied to the court of Massachusetts for a grant of land in order that the "praying Indians" might settle there and live together and enjoy civilised life. This was granted, and a number of them shortly after met and drew up laws for their future government. The town was called "Nooatomen," or "Rejoicing," and Eliot taught them how to surround it with a ditch and build a stone wall, supplying them as best he could with the necessary tools.

Hearing of the success of the Indians at Nooatomen, their countrymen in the neighbourhood of Concord sent a request to Eliot that he would come and preach to them. They then begged from the Government the grant of a piece of land, and proceeded to build themselves a town. Their sachems or chiefs and other principal men then met and drew up certain laws, which were to be observed in the new town. The results brought about by the collection of the Indians into settlements, and the approbation with which they regarded it, were attested by the fact that Eliot laid the foundations of the new town of Natick, on the banks of the Charles river, whither the inhabitants of Nooatomen removed and assisted in the building of the houses. Two streets were built, one on either side of the river, and these were connected by a bridge built entirely by the Indians. In the

Eliot obtains  
a grant of  
land

Eliot invited  
to preach by  
Indians

Eliot founds  
the town of  
Natick

midst was a circular fort, palisaded with trees, and a large English house, the upper part being used as a storehouse, with an apartment for Eliot's use, when on a visit to the place. The site was secured to the Indians by deed, and Eliot instructed them in the art of self-government.

Meanwhile the enormous task which Eliot had undertaken, in giving the Indians the Bible in their own language, was approaching completion. In 1661, the New Testament was issued from the press at Cambridge, in New England, and was followed in 1663 by the Old Testament. One copy of this literary masterpiece is still treasured in Yale College, while the tribes for whom it was designed have been long since scattered, their lands occupied by the white men, and their language lost for ever.

Bible translated into Indian tongue

Following the example of Eliot, in Massachusetts, some ministers and others in the colony of New Plymouth engaged in the same notable undertaking amongst the native Indians. Bourne of Sandwich, procured for them a grant of land at Mashpee, about fifty miles from Boston, and entailed the property to the Indians in perpetuity.

Other ministers follow Eliot's example

In 1649, a great meeting of Indians was held, attended by those who professed Christianity, and those who were still heathen. Hiacoomes (the first convert) was present. The authority of the Powawa, or "Medicine-men," was debated, many asserting that their power to harm their enemies was undeniable. The question was asked, "Who does not fear the Powaws? There is no man that does not fear them." When Hiacoomes heard this, he rose to make reply.

Great meeting of the Indians

Hiacoomes makes a speech



All eyes in the assembly were fixed upon him. Then came the words boldly from the lips of this Indian Christian :—

“ Though they may hurt such as fear them, yet I trust in the Great God of Heaven and earth, and therefore all the powers in the world can do me no harm. I fear them not.”

Astonished by his bold words, many expected that immediate judgment would overtake him, but he remained unhurt, thereby proving to all present the impotence of those he had defied. Before the end of the meeting, many came to him, and besought him to teach them concerning his God, and at the close no fewer than twenty-two Indians had resolved to embrace the Christian religion. Many others refused any longer to be in subjection to the medicine men, and were only too glad to be relieved from their fear of them.

The power which these men professed to have was not wholly disbelieved in by many of the whites. Some firmly believed that they were in league with the devil. During the wars with the Indians, the dogs which guarded the settlements “ would make a sad yelling if in the night they scented the approaches of them.” They “ therefore sacrificed a dog to the devil, after which no English dog would bark at an Indian for divers months ensuing.”

Although still retaining charge of the Church at Roxbury, Eliot was in the habit of going on a missionary excursion about once every fortnight, travelling to the various settlements in Massachusetts, and preaching on the way to those who were willing to hear. The hardships which travellers have to undergo in an unsettled country

Effect of  
Hiacoomes'  
words

Beliefs  
concerning  
medicine  
men

Eliot's  
missionary  
excursions

were encountered by him at every step. In writing to his friend, a Mr. Winslow, he says:—

“ I have not been dry, night nor day, from the third of the week to the sixth, but have travelled from place to place in that condition, and at night I pull off my boots, wring my stockings, and on with them again, and so continue. The rivers were raised, so that we were wet in riding through them.”

He was at great pains to win the affection of the Indians when on his journeys. In 1674, the year in which Eliot reached the zenith of his success, there were fourteen towns inhabited by Christian Indians.

A cloud, however, now arose upon the horizon. A sachem of ability and cunning, called Philip by the English, had succeeded to the chieftaincy of the Wampanongs, who inhabited the country round Plymouth. In 1675, he declared war against the English, and a reign of terror soon set in amongst the settlers throughout the country. Wampanong rising and reign of terror Farmhouses were attacked in the dead of night, and the Indians swooped down upon defenceless villages, slaying and scalping, and sometimes carrying their prisoners away to be killed by being roasted over a slow fire.

The militia were called out, but many homesteads were left unprotected. A party of fifteen women and children had taken refuge in the farmhouse of a man named Tozer, at Newich-Wannock. Indians attack a farmhouse A body of Indians attacked the place, but they were bravely kept outside the house by a girl of eighteen, who saw the enemy approaching.

Having shut the door, she set her back against it, thus giving the others time to escape by another door. These hurried to a building close by, which was better secured, but they were not a moment too soon. The Indians soon made short work of the door with their hatchets, and after knocking the girl down, believing her to be dead, turned in pursuit of the rest. These had in the meantime made good their escape, with the exception of two little children, who fell victims to the Indians.

Unfortunately, a few of the Christian Indians from the new praying-towns sided with Philip, although a large majority either took no part at all in the war, or joined the colonists, to whom they rendered good service. But the whites at first refused to acknowledge any distinction between Indian and Indian. All were alike their enemy.

In August, 1675, a party of praying Indians was arrested and sent to Boston to be tried for some murder which had caused great alarm at Lancaster.

Christian  
Indians  
arrested

The magistrate received satisfactory assurance of their innocence, but had great difficulty in protecting them from the violence of the mob, who longed to be revenged on all Indians who came within their grasp, whether Christian or otherwise.

The town of Natick, on which Eliot has laboured so abundantly, was looked upon with great suspicion by those who wished the Indians no good. The government, fearing that the place was scarcely safe from attacks by the whites, and that its continued existence was likely to lead to bloodshed, ordered Captain Prentiss to repair thither and remove the

inhabitants to a spot which had been selected for them on Deer Island. It was a heartrending time for Eliot. He lived to see the labours of his lifetime swept away by the relentless passions of his countrymen. The war was a heavy blow to the cause which he had so much at heart, and the mission never wholly recovered from it. By 1684, the fourteen places of worship in Massachusetts had been reduced to four. Natick received back some of its old inhabitants, and Eliot continued his visits to this and other settlements so long as his health would permit. He died May 20, 1690, in the 87th year of his age.

Captain  
Prentiss  
ordered to  
Natick

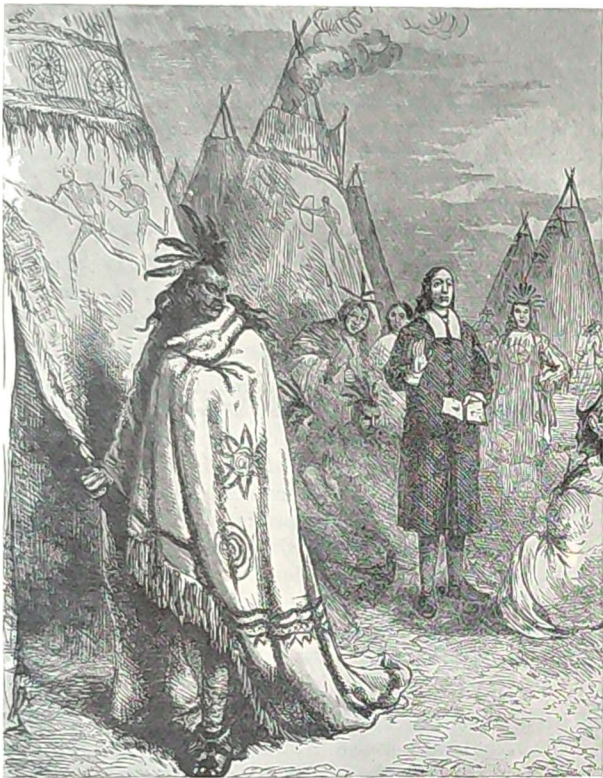
Death of  
Ellot

"In spite of the fact that the net result of his labours appears to be but small, there will always remain his brilliant example of the most unflinching resolution and undaunted courage, the example of a busy life, 'consecrated from youth to age to the glorious task of converting the Indians to Christianity. The enthusiasm which he possessed has been caught by succeeding generations, the spark which he blew into a flame has burned steadily ever since; and we look back across the space of a couple of centuries with admiration, to him who well earned the title of 'The Apostle to the Indians.'"

"The  
Apostle to  
the Indians"

The Protestant Church began its missionary work in New England on the Island of Martha's Vineyard, in 1643, about twenty-two years after the landing at Plymouth. In 1641, Thomas Mayhew, Senr., while in England, obtained a grant of Martha's Vineyard, and the neighbouring islands. In 1642, he sent his son Thomas, then

Protestant  
Church  
Mission



MAYHEW PREACHING TO THE INDIANS AT MARTHA'S  
VINEYARD

a young man of twenty-one years of age, to take possession, following him a few months later. Upon his arrival, he became both patentee and Governor of the Islands. Soon after this, the settlers called Thomas Mayhew, Junr., to be their minister. His English congregation being small, and demanding only a portion of his time, he extended his work to the Indians around him, who then numbered several thousands. Acquainting himself with the Indians, then mastering their language, he thus established a successful mission.

Thomas  
Mayhew  
becomes  
Governor  
of Martha's  
Vineyard

In October, 1652, the first native church was organised, with 282 members, the younger Mr. Mayhew having prepared for this a covenant in their own language. In 1657, while on his way to England to secure aid for his work, he was lost at sea. After the death of his son, Governor Mayhew, although seventy years of age, began to study the Indian language and carried on the mission. At least once a week he preached at their plantations. "He spared himself no pains in doing his work, often walking twenty miles through the woods in order to preach or visit these Indians." In 1670, the first Indian Church with a native pastor was organised, and the adult Christians on the island soon numbered about three thousand.

First native  
Church

First Indian  
Church with  
Indian pastor

Although the church now had its own pastor, Governor Mayhew continued to preach until his death, in the ninety-third year of his age.

Work on the island was continued by his grandson, John, and the latter's son, Experience, who translated the Psalms and the Gospel of St. John into the vernacular.

In 1702, the Church of England commenced an organised system for the maintenance of religion among its own emigrant children, and for "the propagation of the Gospel among the surrounding heathen." A charter was obtained, and this society entered upon its duties, the first meeting being held on Friday, June 7, 1701, in the library of Archbishop Tenison, who was appointed President. The first missionary appointed by this Society was George Keith, who was born in Aberdeen in 1638, and was a fellow-student in that university of Bishop Burnett. Together with Patrick Gordon, he set sail from England on April 24, 1702, and arrived in Boston on June 11. The latter died about a week after his arrival, but Keith proceeded on a missionary tour to Long Island, New York, Philadelphia and Pennsylvania, and in 1704 drew up a detailed narrative of his journey.

Church of  
England's  
mission

George  
Keith the  
first  
missionary

The last colony founded by Great Britain in America was Georgia, in the year 1733, and shortly afterwards, the settlement was increased by a body of German Protestants who had been expelled from the province of Salzburg on account of religion. About two hundred of these exiles embarked for Georgia, in four transports, which were equipped by the liberality of the Society for Promoting Christian Knowledge. The Salzburgers named their settlement Ebenezer, and in seeking for a clergyman as pastor for their own instruction and the conversion of the natives, they selected John Wesley, who was at that time at Oxford. Wesley at first declined the offer, his chief objection being that its acceptance would be a great

Georgia, the  
last colony  
founded by  
Gt. Britain

John Wesley  
offered  
pastorate of  
Ebenezer

grief to his mother, but the question being put to her, she replied, "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more." Wesley then consented to go, and received a salary of £50 per annum. After a voyage of nearly four months, he arrived in the Savannah river on February 5, 1736. He ministered to the settlers with ardour and assiduity, but at the close of the year 1737, he re-embarked for England, where he was destined to play a more important and successful part in Christian life, by the foundation of the Methodist Churches.

Wesley  
returns to  
England

He was succeeded by George Whitfield, whose great work in America was the foundation of an orphan house near Savannah.

To the Presbyterian Church of Scotland is due the honour of having been one of the first of all the Christian bodies in Great Britain to embark on foreign missionary enterprise. The society, known as the Society of the Propagation of Christian Knowledge, in connection with the Church of Scotland, which was formed for missionary work in the highlands and islands of Scotland, was founded in 1709, and, in 1743, it extended its operations to North America. The pioneer missionary of this Society was David Brainerd, a man who exerted a powerful influence over successive generations of missionaries. Born at Haddam, in Connecticut, in 1718, he became a student at Yale, and there resolved to devote his life to missionary work among the Indians of North America. He entered on his labours as a missionary of the Society among the Pennsylvania Indians in

David  
Brainerd  
pioneer  
missionary



1743, his first station being at Canaumeek. His life among them was a hard one, and he was often compelled to go without food, as he made it a rule that he would not accept the hospitality of the poor Indians. But, notwithstanding his hardships, he met with much success in his work. Drunkenness became less, and idolatrous sacrifices were entirely given up. He

**Death of  
Brainerd**

founded a Christian settlement at Cranbury, where, in a little over a year, the Indians had forty acres of land under cultivation with English grain, and as much Indian corn. Never a robust man, he was taken ill, and died in 1747, in his thirtieth year.

In the year 1738, a considerable number of Moravians migrated from Georgia to Tennessee. Amongst them was a family of the name of Zeisberger.

**Moravian  
migration**

A town was built called Bethlehem, and young David Zeisberger declared his determination to become a missionary to the Indians. In

1745, he began his work among them and was shortly afterwards arrested by the Colonial Government of



David Zeisberger

New York as a spy of the French and was imprisoned for seven weeks, during which time he devoted himself to the study of the Mohican language. On his release he laboured among the Delawares and Iroquois till 1750, and the "Six Nations" made him a sachem and keeper of their archives.

David  
Zeisberger  
arrested as a  
spy

Early in 1753, suspicious movements on the part of the Indians in the neighbourhood roused the fears of the brethren as to the safety of the new Indian-Christian town of Gnadenhutten. One evening in November, 1755, when the missionaries were sitting at supper, they were suddenly alarmed by an unusual barking of the dogs chained in the garden at the back of the house. As this continued for some minutes without cessation, Senseman, one of the missionaries, ran to the back door to ascertain the cause of the disturbance, and found the place surrounded by a band of Indians, who fired at him. Fortunately he was not hurt, but, guessing the fate that was likely to overtake those who remained in the house, he made good escape and took refuge in the wood. The others, on hearing the report of a gun, ran to the front door, to escape the danger threatening them in the rear, but no sooner had they opened it than they were confronted with another band of Indians, who stood ready with their arms pointed at the house. The missionaries were instantly fired upon, and Martin Nitschmann fell dead on the spot. As no means of escape appeared open to them, the rest fled in haste to the garret, and piled up the furniture against the door as a defence. The Indians entered the house, and pursuing them attacked the door behind which they had taken refuge.

Indian  
attack on  
Gnadenhutten

Martin  
Nitschmann  
killed



MORAVIAN MISSIONARIES ATTACKED BY THE INDIANS

This resisted their efforts, and the brethren were congratulating themselves on what appeared to be a most wonderful escape, when the Indians, never at a loss to devise some cruel method of attaining their end, proceeded to set the building on fire. Mission-house burned  
 In a few minutes the dry wooden shanty was in a blaze, and the poor souls who had fled to the garret were literally roasted to death.

In 1767, Zeisberger established a mission among the Indians round the Ohio. For some time the members of this mission continued their work without open molestation, but in 1770 a threatened tribal war caused them to depart to the Beaver Creek, where they formed the settlement of Friedenstadt.

The work prospered in the hands of the brethren, so that wherever they and their converts settled, the whole district for many miles was influenced in a favourable way by their presence, and by the doctrines of brotherly love and goodwill which they both preached and practised. Commencement of American War of Independence  
 But the great American War of Independence had commenced, and the Moravians, being neutral, were viewed with suspicion by all parties, and persecuted. Horrible atrocities are said to have been perpetrated on the converts by the Americans, numbers being scalped and murdered in cold blood.

The petty wars which were constantly being carried on by the Americans against the Indians, had brought about an appreciable decrease in their numbers in the neighbourhood of the brethren's settlements; and the gradual advance of the whites, and their occupation of Indian territory, caused large bands to proceed farthest west. Indians gradually pressed westwards

The congregation thus came to lose many of its adherents, and Zeisberger, at the close of a long and laborious life, saw with grief but little permanent reformation amongst the Indian tribes. He had established thirteen Christian towns, and though scarcely one remained, yet he had many converts, and his character, motives and efforts are "an honour to the Moravian Church and to our common humanity." He died in 1808, in the 90th year of his age, having devoted sixty years to missionary work among the Indians.

Death of  
Zeisberger

Peter Cartwright was one of the pioneer missionaries of the Mississippi Valley. Born in Virginia in 1785, his family settled in Logan County. Here, in 1801, Cartwright started preaching, and, after his marriage, settled in Illinois. Subsequently he was made Presiding Elder of the Sagamon district, a district extending over 600 miles. Here, he undertook a mission to the Pottawattomies of Fox River, and was given liberty to preach to the Indians.

It was not until 1820 that an impulse was given to Christian missions in the dominion of Canada, by John West, who was a chaplain of the Hudson's Bay Company.

John West's  
work in  
Canada

During his long journeys he interested himself especially in the Indians, and with self-sacrificing zeal, commenced by educating several Indian boys, of whom two, Henry Bubb and James Settes, afterwards rendered eminent service as missionaries amongst their countrymen. West induced the Church Missionary Society to set on foot an Indian Mission, which, in the course of thirty years, extended enormously and now stretches from Lake Superior to Herschel Island, on the borders of Alaska.

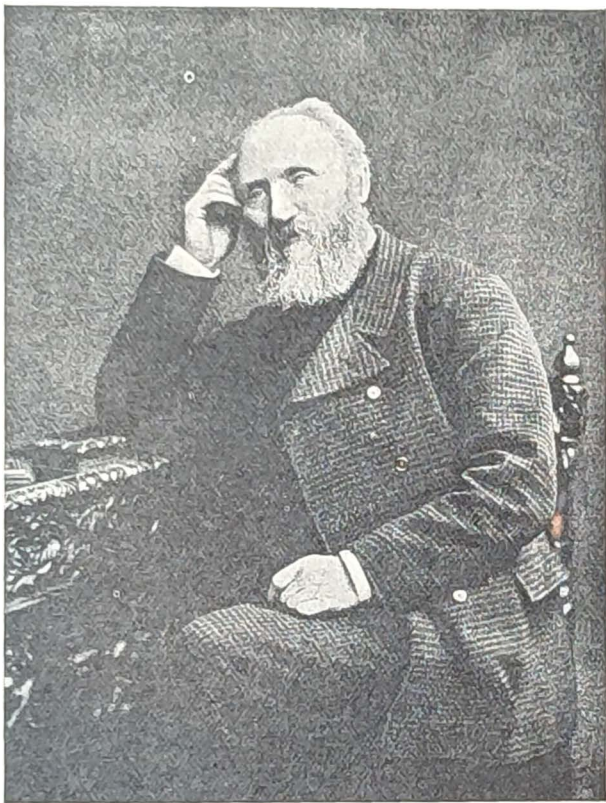
Before concluding this brief epitome of the early progress of Christian missions in the continent of North America, mention must be made of William Duncan, who with rare courage and genius, began, single-handed, a mission amongst the Indians of the North-West Pacific coast, who belonged to some of the most ferocious tribes on the American continent.

William  
Duncan's  
campaign

In 1856, when Captain Prevost brought before the Church Missionary Society an appeal to send missionaries to the North-West Pacific coast, William Duncan, a young man, offered his services, and sailed for Vancouver Island in December, 1856. On arriving there, the Governor, Sir James Douglas, urged in the strongest possible terms the folly of his attempting to civilise the wild and savage tribes of the North Pacific, but Duncan, not disheartened, determined to go on, and was taken to Fort Simpson, a fortified trading post of the Hudson's Bay Company, where he arrived in October of the following year. The fort was protected by palisades of heavy timbers, massive gates, and flanked by four bastions, with galleries on which guns were mounted, and strongly garrisoned with armed men. Fort Simpson was the centre of an Indian settlement consisting of nine Tsimshian tribes, who were notorious on the whole coast for their cruelty and fierce savagery. Their warfare was carried on with revolting cruelty, and, in taking captives, they enslaved the women and children and beheaded the men. Their religion consisted mainly of a demon cult, which was carried on through the mediation of the "Shamen" or medicine men. These

Duncan at  
Fort  
Simpson

The fierce  
Tsimshian  
tribes



WILLIAM DUNCAN

medicine men were regularly initiated into their calling by a process which produced in them the effect of mania.

The neophyte had to retire to the forest and work himself into a frenzy by fasting and self torture. When he reappeared among the tribes, he would rush upon the first person he met and bite a piece out of his flesh. He would then chase and seize some passing dog, tear it limb from limb with his hands, and devour it piecemeal, running about dripping with blood and rending the fragments as he ran. Some of the Indians were man-eaters, and, if they failed to find a dead body, would seize the first living one they met with. Murder was common, and cruelty unchecked; but undaunted, Duncan set to work and visited all the native houses, which contained about 2000 souls. On the whole he was well received. He mastered the language, and after eight months he was able to preach to the Indians in their own tongue.

Initiation of  
the  
medicine-  
men

Duncan  
preaches to  
the Indians

The first baptisms took place in 1861, but Duncan had to encounter great opposition from the medicine men and the older chiefs, and it soon became clear to him, that if he wished to form a Christian community, he must find a place some distance away from the temptations to which the natives were exposed. He eventually settled on Metlakahḷa, about twenty miles from Fort Simpson, on the coast; and here, on May 27, 1862, he started his Christian colony with fifty Indians. In less than a fortnight thirty canoes followed bringing a hundred more, and in less than a year, some six hundred were attending the services of the church. Being long of the opinion that

The first  
Baptism

The Colony  
of  
Metlakahḷa





DOG-EATERS RELIGIOUS ORGIES

it was necessary to occupy the minds and energies of his converts as well as to develop in them a desire to improve their condition, Duncan set out at once to introduce new trades into the colony. He encouraged and facilitated the antient industries of hunting, fishing,



MEDICINE MEN DERIDING AN INDIAN CONVERT

and gathering berries, and arranged for the exportation of their various products, such as salt and smoked fish, fish oil, dried fruits and furs.

Although beset with difficulties, after a time prosperity began to smile upon this little colony and the

minds of the people exhibited signs of development. Duncan's influence with the Indians rapidly increased, and he became widely known throughout the tribes, and often prevented war and outbreaks among them. Thus, by means of introducing peaceful industries, and in a practical manner teaching the benefits of civilisation together with Christian religion, he raised many thousands to a high state of civilisation and a high degree of morality. His colony at Metlakahtla is a model Christian community, which exercises a beneficial influence throughout the surrounding country.

In the year 1876, when the late Lord Dufferin, then Governor-General of Canada, took a journey of 600 miles to visit Duncan and his Mission, he was profoundly impressed by the evidences he beheld on every hand of the "substantial creation of a civilised community, from a people rescued in a single generation from the lowest degradation and savagery." It may be truly said that Duncan's work among the Indians probably stands unparalleled in the history of Christian Missions.



## CHAPTER XIX

## EARLY MISSIONS IN SOUTH AMERICA

The first missionary station in South America was founded at Paraguay. Paraguay was discovered in 1516 by a Castilian named John de Sotis, who had endeavoured to continue the exploration of Brazil, which was begun in 1500. He passed and named Rio Janeiro, and, sailing along the coast, found himself at the mouth of a great river to which he gave his name. Exploring up the river, he met some Indians, and, landing without taking precautions, followed them as far as a wood, where they turned and fired a volley of arrows, which killed de Sotis and most of his companions. They were then roasted and eaten in sight of those who remained in the boat.

Discovery of  
Paraguay by  
John de Sotis

Although other explorers succeeded him, it was not till 1535 that the Spaniards under Mendoza established a colony, and built Buenos Aires, and the Assuncion was also founded. Don Alvarez Munes, who succeeded Mendoza, made the conversion of the Indians the chief object of his attention, and missionaries were sent out from Europe by the Franciscans. Meanwhile, the Jesuits arrived, and founded the mission at Paraguay in 1586, after the tyranny of the Spaniards had rendered fruitless all the attempts of the Franciscans and lesser orders to go on with their work.

Foundation  
of  
Buenos Aires

The Jesuits wisely judged that the Spaniards needed reconverting first, and turned their efforts towards their reformation with such good effect, that before long the Indians, believing there must be something in a religion which could change the conduct of the whites, began to seek

The Jesuits  
and the  
Spaniards



THE MARTYRDOM OF FATHER MENDOZA IN PARAGUAY  
1635

baptism for the first time. The Jesuits were indefatigable. There was no tropical wilderness too intricate or far-stretching for them to traverse, no water too wide for them to cross in their hollow logs, no rock nor cave too dangerous for them to climb or enter, no Indian tribe too dull or refractory for them to teach.

The progress of the Gospel in Paraguay was checked, however, in 1641, by an Edict of the Court at Madrid, forbidding anyone but natural born subjects of Spain to become missionaries in Paraguay. Then began a continual struggle between the Spaniards and Jesuits, which lasted for centuries.

Edict of the  
Court of  
Madrid

It was not until twenty years after Peru was conquered, in 1523, that the first missionaries settled in that country. The Jesuits first landed and built a church at Santa Cruz de la Sierra, close to the Moxos country, where they hoped to labour. The first missionary was Cyprian Baraze, who, after a toil of eight and a half years, had the consolation of seeing a settlement of 600 Christians under his direction. In five years' time, this settlement is said to have contained 3000 converts, and Baraze was assisted by several other missionaries. Baraze himself was a man of remarkable character, and with intrepid courage; leaving his colony in the hands of his new assistants, he pushed

Conquest of  
Peru

Cyprian  
Baraze, first  
missionary  
to Peru

forward to dangerous work among the more savage tribes. He at length settled among a ferocious group, making himself, he states, "a barbarian with these barbarians, the easier to lead them into the paths of salvation." Baraze, who had acquired medical knowledge before leaving Europe, now turned it to good account, and by this means soon won the esteem and affection of these savage people.

His biographer states that—

“When any of them fell sick 'twas he who prepared their medicines, washed and dressed their wounds, and cleaned their huts; which several things he performed with such an air of cheerfulness and affection as charmed them.”

Esteem and gratitude soon impelled them to comply with his desires, and they quitted their first habitations without regret, wholly for the sake of following him. Thus, in less than a year, he got together more than 2000 followers, who formed a large town, which was called “The Blessed Trinity.” Having converted

Baraze  
introduces  
oxen into the  
country

them to Christianity, he established a form of government amongst them, and instructed them in the arts of ploughing, carpentering, weaving, etc. He also endeavoured to stock the country with oxen and cows, and personally drove a herd of two hundred over the mountains from Santa Cruz de la Sierra, amid the greatest difficulties. These soon increased, and provided cattle more than sufficient for the subsistence of the Christian settlements.

Indians learn  
to make  
bricks

He also taught the Indians to make bricks, and was thus enabled to build two churches.

Then he went on to another tribe, and rapidly converted them.

Having spent a short time among the Cironians, he journeyed to the Guarayans, a wild and murderous race; his sweet gentleness, however, soon won them, and they promised to comply with his Christian instructions, which promises they, however, forgot directly he was out of their sight. They were finally prevailed upon to come and settle among the Moxos.

His great work was the discovery of a road across the mountains to Peru, whereby a fourteen days communication was established with Lima. He also discovered the Baures, a more civilised people than the Moxos, living in fortified villages. He visited many of these villages, and made a favourable impression; but eventually he was attacked while visiting a hostile tribe, and fell a martyr on September 16, 1702.

Road from  
Peru to Lima  
discovered

The first mission in Brazil was established in 1549, when a band of six monks, under Manuel de Nobrega, landed in that country. The missionaries found, shortly after their arrival, that the natives were confirmed cannibals, and on one occasion they snatched from the hands of jubilant old women a victim, whom they were just taking to the fire to be roasted. It was many years before their labours were crowned with success. This pioneer missionary band was followed by Anchieta, a Jesuit Father, who practised medicine and surgery among the natives with good results. He says: "I serve as physician and barber, physicking and bleeding the Indians, and some of them have recovered under my hands."

Manuel de  
Nobrega and  
first  
Brazilian  
Mission

Anchieta  
follows M. de  
Nobrega

In Mexico, a mission was founded by some Franciscan monks from Ghent, in 1522. Pedro de Musa, one of these pioneers, who worked among the Indians for fifty years, reports that in six years they had won 20,000 converts. In 1526, the Dominicans and the Augustinians founded missions in the country, and in 1572, the Jesuits established themselves in New Mexico. Mexico soon became a centre of missions and from thence Christianity was carried to the Ladrone and the Philippine Islands.

First  
Mexican  
Mission





THE ARRIVAL OF MISSIONARIES AT AN ISLAND IN THE SOUTH SEAS

CHAPTER XX  
EARLY MISSIONS IN THE WEST INDIES  
AND THE PACIFIC

There is a tradition recorded in manuscript by an early chronicler, that the West Indies were discovered by Madoc, the son of Owen Guyneth, Prince of North Wales, in the year 1170. It reads as follows:—

“ . . . Madoc, another of Owen Guyneth his sonnes left the land in contention betwixt his brethren, and prepared certaine ships, with men and munition, and sought adventures by Seas, sailing West, and leaving the coast of Ireland so farre north, that he came into a lande unknowen, where he saw many strange things.

Discovery of  
W. Indies

Tradition  
concerning  
Madoc

“ This land must needs be some part of that country of which the Spanyards affirme themselves to be the first finders since Hannos time. Whereupon it is manifest that that country was by Britaines discovered, long before Columbus led any Spanyards thither . . . Therefore it is to be supposed that he and his people inhabited part of those countreys; for it appeareth by Francis Lopez de Gamara, that in Acuzamil and other places the people honoured the crosse.

British—  
not  
Columbus—  
discover  
W. Indies

“ Whereby it may be gathered that Christians had bene there before the coming of the Spanyards. But because this people were not many, they followed the maners of the land which they came unto and used the language they found there.”

It was not until about the year 1525 that Bartholomew de las Casas, who has been called the "Apostle of the West Indies," founded the first mission station in the islands. He was a monk of the Dominican order and graduated at the University of Salamanca, whence he was sent to America and ordained a priest. Here he became deeply interested in the terrible slave traffic that was carried on between America and the West Indies at that time, and resolved to devote his life to the task of alleviating the sufferings of the victims, and inducing their masters to treat them with less cruelty.

B. de las  
Casas founds  
first mission

But from this period, till the early part of the eighteenth century, the West Indies were neglected and little progress was made.

In 1716, however, there died at Jamaica, Christopher Codrington, Governor of the Leeward Islands, who left a bequest to found a college in which were to be—

"Maintained a convenient number of professors and scholars, who should be under the vows of poverty, chastity and obedience, and be obliged to study and practice physic and chirurgery as well as divinity, that by the apparent usefulness of the former to all men they might both endear themselves to the people, and have the better opportunities of doing good to men's souls whilst taking care of their bodies."

Christopher  
Codrington's  
legacy

The foundation of this institution was the commencement of a new era in missionary enterprise in the islands.

In 1778, Baxter, inspired by the preaching of Wesley, founded a successful mission station at St. John's, the

capital of Antigua. He was shortly after followed by Dr. Coke, the son of a Brecon apothecary, who spent a fortune in establishing the Wesleyan missions in the West Indies. His great aim was to put a stop to the slave traffic, and with that object he visited George Washington to ask for his help. He explored St. Vincent, founding a mission station there, and, in 1788, accompanied by Baxter, visited the Caribs. Through their instrumentality and labours for twenty-eight years, mission stations were founded throughout the West Indian islands. Baxter succumbed to fever in Antigua, in 1805.

Dr. Coke  
founds  
mission  
station in  
St. Vincent

In 1813, the Baptist Missionary Society sent John Rowe to found a mission station in Jamaica, but his career was brief, for he died three years after his arrival. He was followed by William Knibb, who made the question of slavery a burning one. Feeling on the question ran high in the islands, where the labour was entirely performed by the slaves. In 1831, the agitation reached its height, and an outbreak took place, during which the lives of 700 slaves were sacrificed, and much damage done to property. Knibb was arrested and charged with fomenting the insurrection, but, after being tried, was liberated and exonerated from the charge. He was afterwards appointed to visit England to make an appeal on behalf of the negroes of Jamaica.

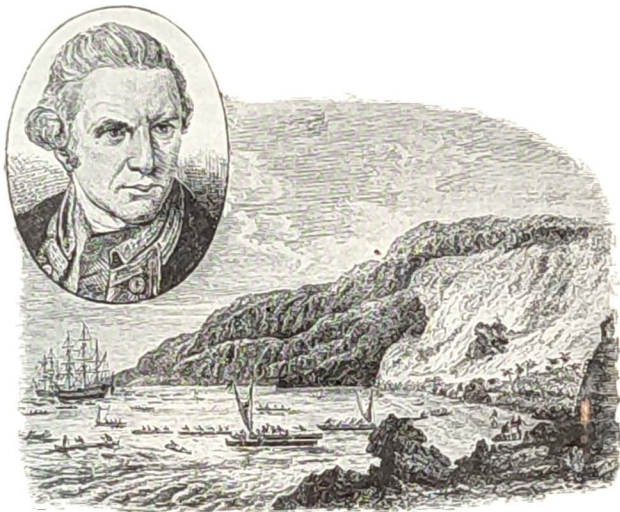
William  
Knibb, the  
opponent of  
slavery

Knibb's crusade made a great impression, and on August 1, 1838, through the efforts of Wilberforce at home, slavery was finally abolished throughout every country over which floats the British flag.

Knibb died at Jamaica on November 15, 1845, from an attack of yellow fever, at the early age of 42.

It was Captain Cook's famous discoveries in the South Seas that opened up the way for missionary enterprise in this vast district.

In the third of the globe which is covered by the Pacific Ocean, between Asia and the Americas, there

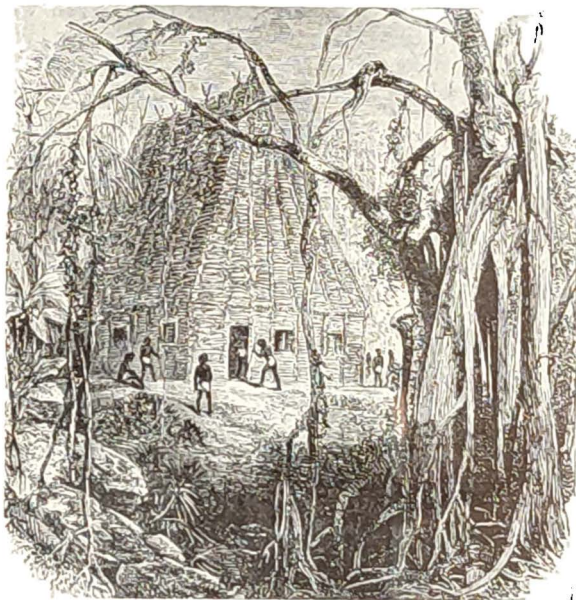


THE "DISCOVERY" AND THE "RESOLUTE" IN  
KEALAKAKUA BAY

Inset is a portrait of Captain Cook

are seventeen groups of islands, nine of which have altogether, and the others partially, become Christian during the last fifty years. Of these islands, the natives inhabiting Fiji were probably the most savage and degraded at the time they were discovered by Cook, in 1773. Cunning and treacherous to a degree, the

natives were ready to murder from sheer blood-thirstiness. Cannibalism was rife, and the first missionaries who went there, carried their lives in their hands. These were William and David Cargill,



THE FIRST MISSION CHURCH IN FIJI

two Wesleyan missionaries, who, in 1835, after Christianising the Friendly Islands, 800 miles distant, landed at Lakemba, one of the Fiji group. They were followed three years later by Calvert, John Hunt,

and Watford. Hunt and Calvert were joined by Dr. Lyon, whose medical knowledge did much to further the cause. His fame soon reached the king, who, being a man of violent temper, proved a most difficult patient to manage. When dissatisfied with his progress, he would seize his club, and threaten Dr. Lyon with instant extinction. On one occasion the physician, deeming it prudent to beat a hasty retreat, left his coat tails in the hands of the irate patient.

From Lakemba, the missionaries journeyed to Somo-Somo, a town of great importance in the island. Here they were daily witnesses of the most abominable scenes of cruelty and vice. Cannibal feasts attended by the wildest orgies were of constant occurrence, the bodies being cooked in ovens close to the house of the missionaries. When Dr. Lyon remonstrated, the chief threatened to club him on the spot. These heroic Wesleyan missionaries must ever hold a prominent place in the history of missionary enterprise among the islands of the Pacific.

To realise the progress that has been made in the missions to the Fijian Islands in a comparatively short time, it is sufficient to state that in 1835 not one Fijian had been converted to Christianity, but in 1885, there was not one heathen remaining in the whole of the eighty inhabited islands. The Sunday schools now contain 40,000 scholars, and the average attendance at the places of worship is 104,000. There is a church in every village, and a Christian College in Fiji. The Bible is printed in their own language, and the natives now form a highly civilised community.

Among the martyrs of the Pacific, mention must be made of John Williams, who lost his life at Erromango.

Born near London, in 1796, he was sent with his wife to the South Sea islands by the London Missionary Society, in 1816. For some time he stayed at Emio, one of the Society Islands, to study the language. He then set off on a journey round the Society Islands, and achieved a remarkable

John  
Williams,  
Martyr



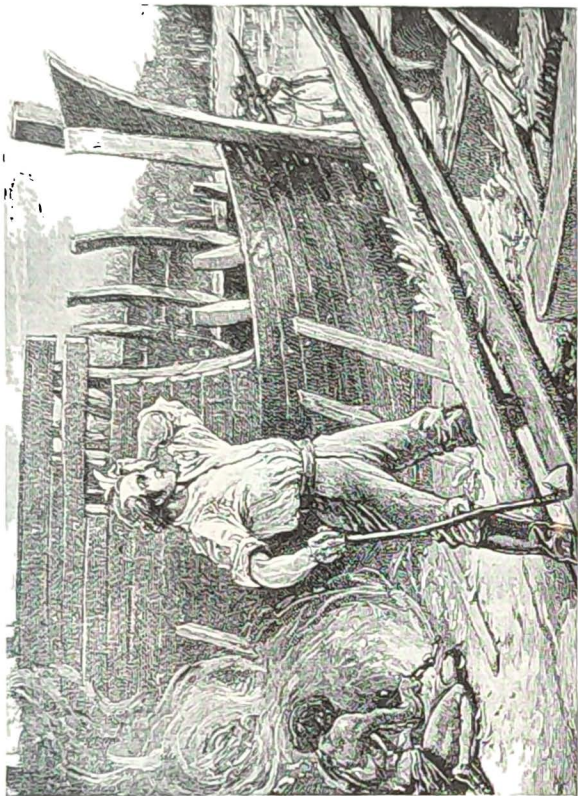
John Williams

success in converting the natives to Christianity, and in introducing the arts and habits of civilisation. In 1823, accompanied by six native teachers, he visited the Hervey Islands, and discovered Raratongo, the largest of this group, where he founded a mission, from which all the islands were Christianised. At the request of the natives, he drew up a code of laws for civil administration,

making great use of the native teachers, whom he had trained. He reduced the language of Raiatea to writing, and translated into it the New Testament. With the aid of the natives, and with self-made tools, he built a ship, in which, during the next four years, he explored nearly all the South Sea islands. In 1830, he sailed 2000 miles to Samoa, and made a second visit in 1832, where he

Williams  
discovers  
Raratongo





JOHN WILLIAMS BUILDING HIS MISSION SHIP, "THE MESSENGER OF PEACE"

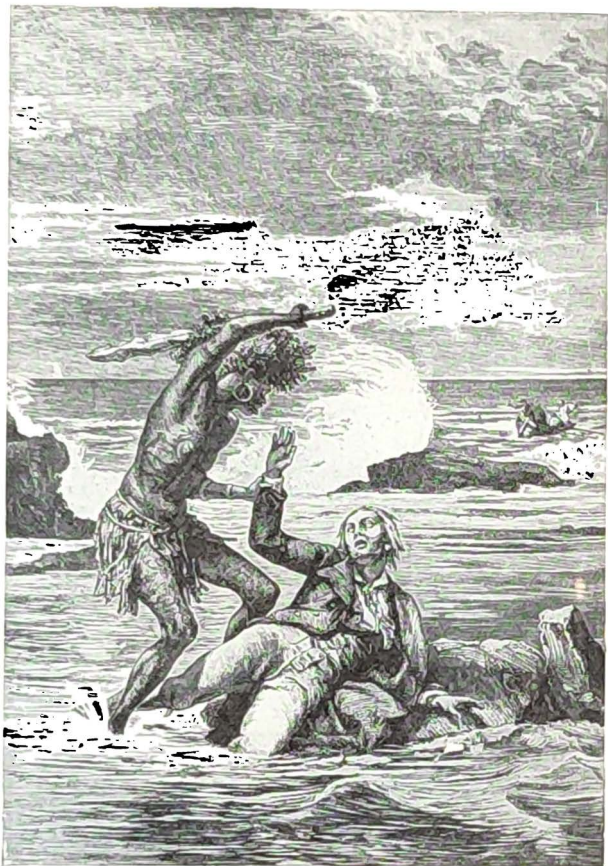
started a mission with great success. In the following year, broken in health, he returned to England for a period of four years, returning to the seat of his labours in 1838, accompanied by ten other missionaries. After visiting the other stations established by him, and several new groups, he proceeded with two companions to the New Hebrides, with a view to establishing a mission there. They sailed into Dillons Bay, but, on landing, they were treacherously attacked by the natives, speared, and beaten to death. Afterwards their bodies were roasted and devoured by cannibals. The news reached Samoa, where the weeping and wailing of the tender-hearted natives was overwhelming. Williams was mourned for many days to come, for there are few in the history of missionary enterprise who turned more men from darkness to light, from cannibal fury to Christian love, than the martyr of Erromango.

The New Hebrides proved exceptionally fatal to missionary work, for soon after Williams' death, another missionary, named Gordon, and his wife from Canada, lost their lives in a similar manner. Hearing of the murder of Williams at Erromango, James Douglas Gordon resolved, in 1864, to take his place. He continued his missionary labours with great earnestness and apparent success, until he, too, was taken by violence. While engaged in translating into Erromango that passage in the Acts in which the death of Stephen is recorded, two natives came to his house on a professedly friendly errand, and engaged him in conversation. Watching his opportunity one of them struck him a heavy blow with his tomahawk, and killed him on the spot.

Goes to  
New  
Hebrides

His death

His place  
taken by  
Gordon



THE MARTYRDOM OF JOHN WILLIAMS AT ERROMANGO

One of the most heroic and self-sacrificing deeds ever recorded in the annals of missionary work, was that performed by Father Damien, a young Roman Catholic priest, who gave his life to the lepers of the island of Molokai. In the leper settlement of Molokai, in the Pacific, over 700 natives were living, affected by the disease, and among them, Damien, to lighten their affliction, went to live in 1873. He soon contracted the disease and died from it in 1889, in the midst of those whom he went to solace and comfort.

Father  
Damien

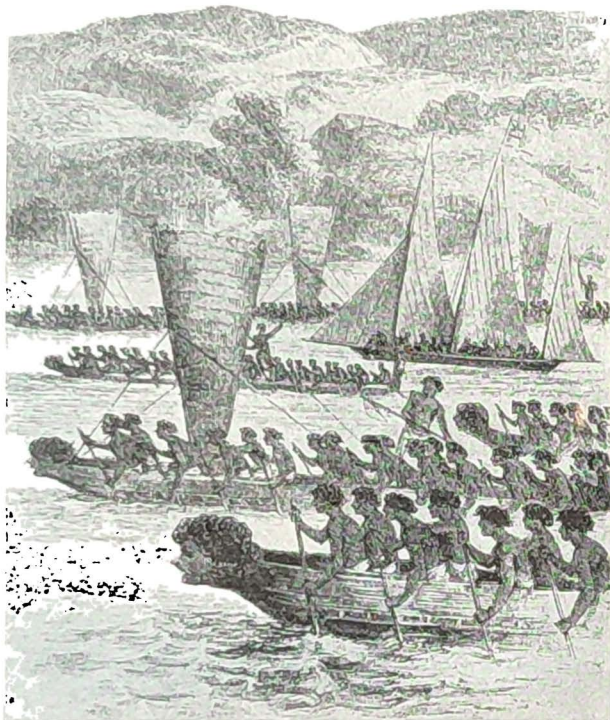


Father Damien

In New Zealand a missionary station was established in 1814, by the Church Missionary Society, at the earnest solicitation of that remarkable man, Samuel Marsden, who was, at that time, Government Chaplain at Sydney.

Born about 1764, near Leeds, he was educated at Hull Grammar School, and St. John's, Cambridge. Through Mr. Wilberforce, he obtained the appointment of Chaplain to the convicts of New South Wales.

The colony of Paramatta was at that time composed of the worst of felons and bushrangers, the very scum



MAORI WAR CANOES ACCOMPANYING THE MISSION BOAT



and refuse of a vicious population, banished from their own land for every conceivable crime. Marsden, on landing at the scene of his labours, was thwarted and opposed and misrepresented at every step by those in authority, yet he still persevered in carrying out his own

Samuel  
Marsden  
and the  
bushrangers



Samuel Marsden

well-laid plans for the abandoned criminals and the reckless and brutish population. Whilst engaged in his projects for the colonists, however, he did not lose sight of the despised Australian natives, and made frequent, though abortive attempts for their good. Subsequently he directed his attention more particularly to the New Zealanders, to whom he opened his hospitable doors, and

soon gained a wondrous influence over them, but he lacked assistance. At length the Church Missionary Society stepped into the breach and placed two skilled mechanics under his charge, to visit the islands; to establish friendly relations with the natives, and to use the arts of civilisation as a means towards the promulgation of the gospel.

On November 19, 1814, Marsden embarked in the brig *Active*, first of missionary vessels, and landed in the Bay of Islands, close to a recent scene of murder and cannibalism. There was also a civil war raging. For a quarter of a century he made the mission his constant care, though residing at Paramatta. For a long time there were no converts, and the missionaries were exposed to imminent peril amidst the sanguinary conflicts which surrounded them. But the natives desired that the "Pakehas," or Englishmen, should settle among them, for they were wise enough to see the advantages arising from the presence of civilised and kindly teachers. And on one occasion they assured Marsden that there was no danger of the "Pakehas" being killed and eaten, for "their flesh was not so sweet as Maoria flesh because the English ate too much salt." At length a spirit of enquiry was manifested; one chief and then another was baptised; the people followed their example; houses of prayer sprang up in various directions, and the wilderness began to "blossom as the rose."

Marsden  
visits the  
Islands

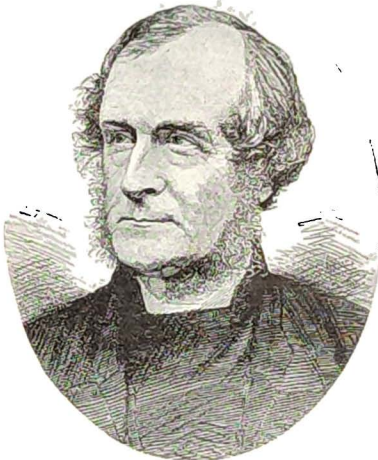
Missionaries  
not good to  
eat

Marsden's seventh and last visit to the mission was a memorable one. He was now seventy-two, bowed down with infirmity, and with failing sight. His advent was hailed with delight. Wherever the venerable patriarch appeared, he was greeted by the native Christians with tears of joy, while the heathen population welcomed him with the firing of muskets and the exhibition of their war dance.

From this time the progress of Christianity in New Zealand was remarkable, and on Bishop Selwyn's arrival, in 1842, in the course of his sermon,

which he preached at Paihai, he was able to say in all verity: "We see here a whole nation of pagans converted to the faith." Selwyn was a curate in Windsor, and was barely thirty-four when he was appointed Bishop of New Zealand. He learnt the Maori language on his voyage out, and preached in the native tongue on the

Bishop  
Selwyn  
arrives in  
New  
Zealand



Bishop Selwyn

first Sunday after his arrival in Auckland, in 1842. He soon became beloved by both Colonial and Maori alike, and founded a school which was afterwards transferred to St. John's College, Auckland. In 1867, he left his missionary work to become Bishop of Lichfield. The Maoris now form a Christian community, numbering some 35,000 souls.

Before concluding this brief account of

early missions in the South Seas, mention must be made of Bishop Patteson, the martyr of Nukapu. Consecrated Bishop of Melanesia by his fellow-worker, Bishop Selwyn, he laboured there for many years with unflagging zeal.

Bishop  
Patteson,  
the martyr

An illness in 1870 necessitated a visit to and rest in Auckland, but when scarcely recovered, seeing dangers



ahead for his mission, he returned to Melanesia. It may be said that slavery slew Patteson. The cruel and vile system of kidnapping the natives for slaves had won hatred for the white men, and their ships were known as "kill-kill," or "snatch-snatch" vessels. The islands were being rapidly depopulated, and the remaining natives were filled with a desire for revenge. Patteson set to work to try and mend matters, and was grieved at the changed attitude of the natives and their shy timidity in



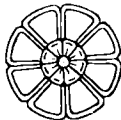
Bishop Patteson

coming to meet even him. On September 20, 1871, he started in the *Southern Cross* for Nukapu. When the ship stood off the coral reef, several canoes filled with natives were seen cruising about. Taking a few presents, the Bishop and his party got into a boat and pulled towards the island. Although the people recognised him, there was a strangeness in their manner. To disarm suspicion, he got into one of their canoes, and his friends saw him land and disappear into the crowd. With intense anxiety they awaited his return. Presently a man in one of the canoes began shouting: "Have you

Lands on  
Nukapu

anything like this?" and a shower of arrows followed, with cries of vengeance. The shafts flew with fatal accuracy, and the boat was with difficulty pulled back to the ship, filled with wounded men. One of the crew, named Atkins, insisted on returning to look after the Bishop. Two canoes were being rowed to meet them; one soon went back, leaving the other to float forward. In it was apparently a heap, and at first one of the sailors, thinking it might be a man in ambush, prepared his pistol. But it carried not the living, but the dead. "Those are the Bishop's shoes!" Then this funeral barge reached them, and one thrilling whisper passed their lips, "The body!" With breaking hearts and trembling hands they lifted out the body of Patteson. It was wrapped carefully in a native mat, and upon the breast was placed a spray of native palm, with five mysterious knots tied in leaves, and when they unwrapped him, beneath the spray of palm were five wounds. The explanation was that the Bishop had been killed in expiation of the outrage on five natives who had died at the hands of the white men. His face was calm and full of peace; he had not suffered from the spear wounds in his breast, for a murderous blow at the back of the head must have killed him instantaneously.

Death of  
Patteson





OUT-PATIENTS AT THE MISSION HOSPITAL AT BAGHDAD

## CHAPTER XXI

## MEDICAL MISSIONS

From the time when Christ laid His hands upon the blind, the lame and the diseased, the healing of the sick has been associated with missionary enterprise.

When we look into the nature of the miracles performed by Him, we find that no fewer than twenty-three, or two-thirds of the whole, were miracles of healing.

When He gave His direct command to the Apostles, "He gave them power to heal all manner of sickness and all manner of disease."

The book of the Acts has been fitly called the first report of the first medical missionary society.

In the choice of St. Luke, "the beloved physician," as a travelling companion on his missionary journey, St. Paul, no doubt, recognised the value of the medical element in the evangelist. St. Paul left St. Luke at Philippi, where he continued to labour for some seven years, and he must therefore be regarded as a medical missionary placed in charge of that early mission station.

The intimate connection between the healing of the body and the healing of the soul was even recognised in the dim ages of the past, and was perpetuated in the person of the Priest-Physician until the close of the mediæval period. One of the earliest Buddhist writings recognises this connection in the following words:—

"No physician is worthy of waiting on the sick unless he has five qualifications: (1) The skill to prescribe the proper remedy; (2) The judgment to order the proper diet; (3) The motive must be life, not greed; (4) He must be content and willing to

The Priest-Physician

do the most repulsive office for the sake of those he is waiting upon; (5) He must be both able and willing to teach, to incite, and to gladden by religious discourse, the hearts of those whom he has attended."

From the earliest times in its history, the Christian Church has been associated with works of mercy among the sick, in ministering to their sufferings, and in the foundation of hospitals.

In ancient days every monastery had its infirmary, and probably the earliest reliable record of the building of a hospital in England is that mentioned in the life of Lanfranc, Archbishop of Canterbury, who, in 1080, founded a hospital for leprosy, and one for ordinary diseases.

Lanfranc  
founds first  
hospital  
in England

The early Jesuit Fathers who, as we have seen, were the pioneer missionaries of the Christian Church, were frequently skilled in medicine, and made use of their knowledge with great advantage in influencing those to whom they ministered. It is to them we owe the introduction of several valuable drugs into Europe, such as cinchona, which has proved an inestimable boon to humanity in fever-stricken lands; also ipecacuanha, and other remedial agents we owe to their endeavours.

It is to a physician that England owes in great part her influence and possessions in the Far East to-day.

In 1636, Dr. Gabriel Boughton having cured a princess of the Great Mogul's Court, who had been badly burned, asked as his only reward, permission for his countrymen to settle and trade in India. This concession was granted by the Emperor of Delhi, and thus was laid the foundation of English power and civilisation in India.

Foundation  
of English  
power in  
India

In 1747, the Moravians sent two doctors to the fire-worshippers in Persia, but they met with little success, and soon returned.

The first qualified medical missionary sent out from England was Dr. John Thomas, Carey's colleague, who went with him to India, in 1793. It was he who made the first caste convert in Northern India, in the person of Krishna Pal.

John Thomas  
first medical  
missionary

The next medical missionary of whom we have record is Dr. John Scudder, who with his wife sailed in 1819 from New York for India, where he laboured until his death in 1855. Following him came Peter Parker, who was ordained a minister, as well as possessing a medical degree. He laboured in Canton and Singapore from 1834, and of him it is said that "he opened China to the Gospel at the point of his lancet." It was while on a visit to Edinburgh, in 1841, that Dr. Parker led the famous Dr. John Abercrombie to establish the Edinburgh Medical Missionary Society, which has since become a home institution for specially training medical students, on graduation, for mission work, and also has established model medical missions at Nazareth and Damascus.

John Scudder  
sails for  
India

In February, 1838, the Canton Medical Missionary Society was formed. Dr. Parker was elected Vice-President, and the hospital he founded was taken under its patronage. Over 12,000 patients were treated here during one year, of which 703 were in-patients. The number of patients increased in 1884 to 15,405.

Canton  
Medical  
Missionary  
Society

In 1827, Dr. Colledge, when in Macao, as surgeon to the East India Company, began missionary work among the poor, and especially the blind.

It is stated that in 1849 there were forty medical missionaries scattered throughout the mission field, twenty-six being Americans, twelve British, one from France, and one from Turkey. To-day, the medical mission band numbers over 800, and every year sees an addition to the number.

Colledge's  
missionary  
work

In 1856, the Free Church of Scotland united with the Edinburgh Medical Missionary Society in sending out to Madras Dr. Paterson. During sixteen years of incessant toil, he preached the Gospel to the natives, tending their souls and bodies to the number of 43,000 every year. He sent forth twelve educated natives from all missions to be medical missionaries in their own districts, whilst he and his wife won an entrance into native households, from which all but the physician were excluded. His long and successful career closed in 1871.

Dr. Paterson  
sent out to  
Madras

The Americans were among the first to realise that the hospital is the secret of success in the foreign missionary field, and that the influence the medical missionary can exert is almost boundless. In 1876, Dr. W. H. Thomson succeeded in establishing seven scholarships at the University of the City of New York, and three years later, Mr. E. F. Baldwin opened, in Philadelphia, the first organised medical mission in America, which was followed, in 1881, by the foundation of the International Medical Mission Society in New York City.

First medical  
mission in  
America

It was not until the latter part of the last century that the value of the assistance of women in the medical missionary field became apparent. It was in 1860, when Mrs. Janet C. Smith took up her residence in Seringapore,

that the doors of the Zenanas of the best Hindoo families were opened to her. She soon saw the possibilities to a fully-qualified medical worker, and did what she could to induce the Ladies' Society of her Church in Scotland to send her a suitable helper. The first qualified lady medical missionary started work in India in 1866, when Miss Fanny J. Butler began her labours at Jabalpur, and afterwards at Bhagulpur, in Central India, where she practised dispensary work, and dealt with thousands of sick out-patients. In 1888, she was invited to come to Kashmir, where she opened another dispensary. The trying climate and insanitary conditions of her surroundings brought on an illness, which ended in her death in 1889. Another of this noble band of women workers was Mary Reed, an American lady, who, early in the eighties, left her home to spend her life among the lepers in the Indian hills. She sailed in 1884, and remained in Gonda till 1890, when she returned for a time to America. Shortly after her return, she developed the terrible disease which she had contracted from those amongst whom she had laboured. With this appalling future in store for her, still undaunted, she returned to India, and was appointed Superintendent to the Asylum for Lepers at Chandag, where she continued the work of her life.

Miss Fanny  
Butler, first  
lady medical  
missionary

Centuries have rolled away, the gifts of miraculous healing have long since ceased to be manifested, but the missionary with medical knowledge may open the hearts of many who otherwise would be lost. The medical missionary has a sphere of work, which embraces the home and foreign field, extending to all sects, people and nations. In fact, no evangelical mission can be considered complete without the medical agency.



## CHAPTER XXII

## FOUNDATION OF MISSIONARY SOCIETIES

Waft, waft, ye winds this story,  
 And you ye waters roll,  
 Till like a sea of glory  
 It spreads from pole to pole.

The first British Foreign Missionary Society was the outcome of a periodical meeting of the Northamptonshire Association of Baptist Ministers, which was presided over by John Sutcliffe, who was then minister of Olney. A plan was drawn up to exhort all the churches to engage in a special prayer. In this petition was included that the "spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests," and in 1792, the Baptist Missionary Society was formed at Kettering, which consisted of twelve subscribers, and William Carey as its first missionary. The foundation of the London Missionary Society, in 1795, was the immediate result of Carey's Bengal mission. It numbers among its pioneers and heroes such names as Robert Morrison and John Williams, William Ellis, Robert Moffat, and David Livingstone.

Foundation  
 of the Baptist  
 Missionary  
 Society

The Scottish Missionary Society was the next to come into existence, in 1796, when an appeal was made by Greville Ewing, which brought together ministers of the Established and Secession churches of Scotland. Peter Greig and John Brunton were the pioneers of the Scottish Mission, the former being the first missionary martyr of modern times. Almost at the same period, the Glasgow

Scottish  
 Missionary  
 Society

Missionary Society was established on the same broad basis as the one in Edinburgh, and the year 1799 saw the foundation of the Church Missionary Society, under the name of the Society for Missions to Africa and the East. Evangelical in its origin, it has ever expressed all that is noblest and most catholic in the Church of England. Among its pioneers were Henry Martyn, who did such memorable work in India.

The Wesleyan Methodist Missionary Society dates its foundation from 1813, on the last day of which Dr. Coke sailed for Ceylon with six missionaries and laid the foundation of a prosperous mission in the north of the island. Wesleyan Methodism may be said to be the offspring of the spirit of foreign missions; for Samuel Wesley, the father of John, who became the founder of that body, while Rector of Epworth, offered himself as a missionary to India. John Wesley himself was for two years in Georgia, labouring as a missionary of the Propagation Society to the slaves. "The world is my parish," was his favourite motto, and the Church and Society which bear his name have ever carried it out. In 1769, the Conference sent Pilmoor and Bordman as missionaries to America, the result of which was the formation of the Great Methodist Episcopal Church. Among the Wesleyan pioneers were William and Barnabas Shaw, remarkable for their labours in Namaqualand; and the history of missions records no greater triumph than that of the Wesleyans in the Fiji Islands, where William and David Cargill, James Calvert, John Hunt, and other heroic men, transformed the savage and cannibal inhabitants to a Christian colony in a period of less than fifty years.

The  
Wesleyan  
Methodist  
Missionary  
Society

Samuel  
Wesley

The Society for the Propagation of the Gospel in foreign parts became a missionary agency in 1821, although it had given assistance to missions since its incorporation in 1701. Among its famous pioneers were Dr. Caldwell, who did remarkable work in India, Samuel Marsden and Bishop Selwyn in New Zealand, and martyrs like Bishop Patteson in Melanesia.

Society for  
the Propaga-  
tion of the  
Gospel

Of other Societies, mention must be made of the Primitive Methodist Society, founded in 1834, the China Inland Mission, organised in 1866, and of numerous Societies in America and on the Continent of Europe engaged in missionary enterprise.

Other  
Societies

Fostered by these organisations, the great work of evangelisation has spread throughout the world, until now, at the beginning of the twentieth century, there is scarcely a corner of the globe where the heralds of the Cross have not proclaimed their message.

Thus the tide of Christianity flows onward, and men, impelled by the Divine instinct to succour and help, still press forward to uphold the banner and maintain the fight.

O'er every foe victorious,  
He on His throne shall rest,  
From age to age more glorious,  
All-blessing and all-blest ;  
The tide of time shall never  
His Covenant remove ;  
His name shall stand for ever,  
His great, best name of Love.

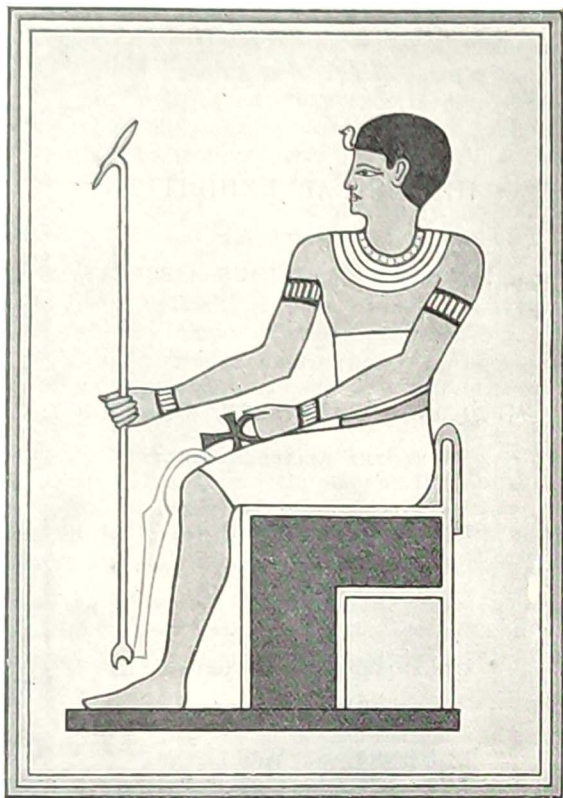
HISTORICAL EXHIBITION  
OF  
RARE AND CURIOUS OBJECTS

RELATING TO  
MEDICINE, CHEMISTRY, PHARMACY  
AND THE ALLIED SCIENCES

TO BE HELD IN LONDON, 1913

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ORGANISED BY, AND UNDER THE  
DIRECTION OF  
HENRY S. WELLCOME



I-EM-HETEP

ALSO CALLED IMHOTEP, IMOUTHES IMHOTPOU

I-EM-HETEP ("He who cometh in peace"), the earliest known Egyptian deity of medicine and healing, was the good physician of gods and men. There is little doubt that he was a real personage, renowned for his skill in healing, who lived in the reign of Tser of the II. Dynasty, and was afterwards deified.

## HISTORICAL MEDICAL EXHIBITION

With the object of stimulating the study of the great past, I am organising an Exhibition in connection with the history of medicine, chemistry, pharmacy and the allied sciences. It is my aim to bring together a collection of historical objects illustrating the development of the art and science of healing, etc., throughout the ages.

The Exhibition will be *strictly professional and scientific in character*, and will not be open to the general public.

For many years I have been engaged in researches respecting the early methods employed in the healing art, both among civilised and uncivilised peoples. It has been my object in particular to trace the origin of the use of remedial agents.

Why were certain substances used in the treatment of disease? Was their adoption the result of study and practical observation, or was it more usually the result of accident? Were the alleged virtues purely imaginary and due to some superstitious suggestion?

A consideration of such questions is always of interest and sometimes adds to our knowledge.

There is a considerable amount of information scattered throughout the world in folk-lore, in early manuscripts, and in printed books, but the difficulties of tracing out and sifting the evidence are great. I anticipate that the Exhibition will reveal many facts, and will elucidate many obscure points in connection with the origins of various medicines, and in respect to the history of diseases. It should also bring to light many objects of historical interest hitherto known only to the possessors and their personal friends.

I shall greatly value any information sent me in regard to medical lore, early traditions, or references to antient medical treatment in manuscripts, printed works, etc. Even though the items be but small, they may form important connecting links in the chain of historical evidence.

Interesting information concerning quaint customs practised in connection with the healing art, and items of curious

medical lore, may often be gathered from peasants and others living in country districts. Medical missionaries, and others in contact with native races, can also obtain particulars of interest in this connection. Every little helps, and, as I am desirous of making the Historical Medical Exhibition as complete as possible, I shall be grateful for any communications anyone may be able to make.

It is my desire ultimately to place before the Profession, in a collected form, all the information obtained.

The success of the undertaking will largely depend upon the co-operation of those who, like myself, are interested in these subjects. The following pages indicate the range of the proposed Exhibition. I trust I may count upon the kind assistance of readers possessing objects of historical medical interest, by lending them, so that the Exhibition may be thoroughly representative. I should also highly esteem information as to any similar objects in the possession of others.

I need hardly say that the greatest care will be taken of every object lent. All exhibits will be insured, also while in transit, if requested, and packing and carriage both ways will be paid. Unless a desire be expressed to the contrary, the name of each contributor will be mentioned in the catalogue, and placed with the exhibit.

Hints and suggestions in connection with the Exhibition will be much appreciated.

Owing to the magnitude of the work involved in arranging, classifying and obtaining loans of interest from all quarters of the globe, and to my desire to make the Exhibition as complete and comprehensive as possible, a considerable period of time is necessary. The date fixed, therefore, is 1913. Meanwhile, I should greatly appreciate any information which may be forwarded to me in regard to medical traditions, references and illustrations of antient medical or surgical treatment, and also the offer of any loans of suitable objects.

HENRY S. WELLCOME

SNOW HILL BUILDINGS  
LONDON, E.C.

CLASSIFICATION OF EXHIBITS FOR THE  
HISTORICAL MEDICAL EXHIBITION

## SECTION 1

Paintings, drawings, engravings, prints, photographs, models, silhouettes, sculptures and casts of medical interest:—

- (a) Portraits of distinguished physicians, surgeons, alchemists, chemists, apothecaries, pharmacists, nurses, etc.
- (b) Pictures of antient British and foreign, medical, chemical and pharmaceutical institutions.
- (c) Representations of important and interesting events in the history of medicine, chemistry and pharmacy.
- (d) Medals, medallions, and coins of medical interest.

## SECTION 2

Rare and curious manuscripts, incunabula, books, periodicals, pamphlets and book-plates, on, and connected with, medical, chemical, pharmaceutical and allied scientific subjects.

## SECTION 3

Letters, prescriptions, autographs, records of experiments, antient diplomas, licences, instruments, apparatus, and other personal relics of medical, pharmaceutical and chemical interest.

## SECTION 4

Curiosities of Medicine:—

- (a) *Materia medica* of all ages. Specimens of antient medicines, remedial agents in all forms.
- (b) Recipes and formulæ of all ages.
- (c) Antient and modern medicine chests—civil, military and naval.
- (d) Votive offerings for health, antient and modern amulets, amuletic medicines, medals, tokens, seals, emblems, charms and talismans. Medical relics of savage and primitive peoples.
- (e) Antient corporate insignia and early diplomas in medicine and surgery granted by British and foreign colleges.
- (f) Rare and curious memorials of medical practice.
- (g) Specimens illustrating medication by animal substances.
- (h) Relics of the influence of astrology on medicine.



## SECTION 5

Curiosities of Surgery, Anatomy and Pathology :—

- (a) Relics of antient and mediæval surgery, dentistry and veterinary surgery.
- (b) Antient and mediæval hospital equipment.
- (c) Curiosities of anatomy; curious anatomical models.
- (d) History and development of instruments and appliances used in surgery and medicine.
- (e) Historical and antient surgical instruments and appliances, etc.
- (f) Instruments used in surgery in prehistoric times and by savage peoples.
- (g) Improvised instruments and appliances that have been used in emergencies (especially those that have led to inventions and discoveries).
- (h) Calculi and other pathological specimens of historical interest.
- (i) Models for obstetrical teaching.

## SECTION 6

Curiosities of Pharmacy :—

- (a) Quaint pharmaceutical recipes.
- (b) Scales, weights and measures of all ages.
- (c) Antient stills, mortars and pharmaceutical implements.
- (d) Curious bottles, carboys, retorts, alembics, ointment and specie jars, drug vases, pots, ewers and mills, etc.
- (e) Curious laboratory apparatus.
- (f) Antient prescription-books and price lists.
- (g) Antient counter bills, labels, business cards, curious advertisements and trade tokens.
- (h) Antient apothecaries' shop-signs, early shop-fittings and appliances.
- (i) Early pharmaceutical specialities, and specimens of obsolete and strange medical combinations.
- (j) Old travellers' advice books, curious orders, etc.

## SECTION 7

Products and preparations, antient and modern, of chemical and scientific research :—

- (a) First specimens of rare alkaloids and other active principles made by their discoverers.
- (b) Rare elements and their salts, etc.

## SECTION 8

Curiosities of Allied Sciences :—

- (a) Antient herbaria.
- (b) Abnormal plant forms.
- (c) Curious magnetic and electrical appliances.
- (d) Curious relics of dental surgery—
  - (1) Early artificial dentures
  - (2) Antient instruments, appliances, etc.
- (e) Optics—
  - (1) Antient spectacles and eye-glasses.
  - (2) Early instruments and appliances used by oculists.

## SECTION 9

Historical apparatus associated with important discoveries in medicine, chemistry, pharmacy, electricity, etc.

## SECTION 10

- (a) Objects of interest, antient and modern, connected with preventive medicine, public health, tropical medicine.
- (b) Exhibits illustrative of physiology, anthropology, microscopy, bacteriology, biology and geography.
- (c) Placards, posters, manifestos, declarations concerning epidemic diseases, etc.
- (d) Antient bills of health.

## SECTION 11

Nursing and Ambulance :—

- (a) Early hospital and general nursing.
- (b) Accouchement chairs.
- (c) Nursery appliances and feeding apparatus for infants.
- (d) Ambulance appliances.
- (e) Antient feeding-cups, bottles, urinals and bed-pans.
- (f) Naval and Military nursing and ambulance appliances and equipments.
- (g) Relics and objects of interest associated with nurses.
- (h) Relics of Foundling Hospitals.

Quackery :—

## SECTION 12

- (a) Antient and modern pictures, prints, and relics of notorious quack doctors.
- (b) Specimens of quack medicines, preparations and appliances.
- (c) Old bills, placards and pamphlets referring to quack medicines.

## SECTION 13

Criminology :—

- (a) Curious poisons.
- (b) Historical objects connected with famous poisoning and other criminal cases.
- (c) Curious methods of torture and execution.

## SECTION 14

History of the nomenclature, causation and treatment of the most important diseases that have afflicted mankind from the earliest periods, for example :—

Smallpox, leprosy, plague, tuberculosis, epilepsy, scurvy, cholera, cancer, malaria, syphilis, king's evil, etc.

Some of these diseases were recognised by the Egyptians, Chinese, Hindoos, Hebrews and others, thousands of years ago, and antient methods of treatment are perpetuated to the present day.

It is my aim to map out as complete a history as possible of these and other specific diseases, and I shall appreciate the assistance of any who may be able to furnish links in the chain of evidence of identification, history, treatment, etc., etc., such as are obtainable from local medical folk-lore, antient manuscripts, and early printed books, etc.

## SECTION 15

Photography :—

- (a) Objects illustrating the invention and history of photography.
- (b) Early cameras and apparatus.
- (c) Daguerreotypes.
- (d) Portraits of the pioneers of photography.
- (e) Original papers and early MSS. on photography.
- (f) Application of photography to medicine.
- (g) Early X-ray apparatus.
- (h) Curiosities of photography.

## SECTION 16

Adulteration and falsification of drugs, medicines, food-stuffs, fabrics, and of any articles affecting health, or associated with medicine, chemistry, pharmacy, and allied sciences.

All communications respecting the Historical Medical Exhibition should be addressed to—

HENRY S. WELLCOME

Snow Hill Buildings, London, E.C.

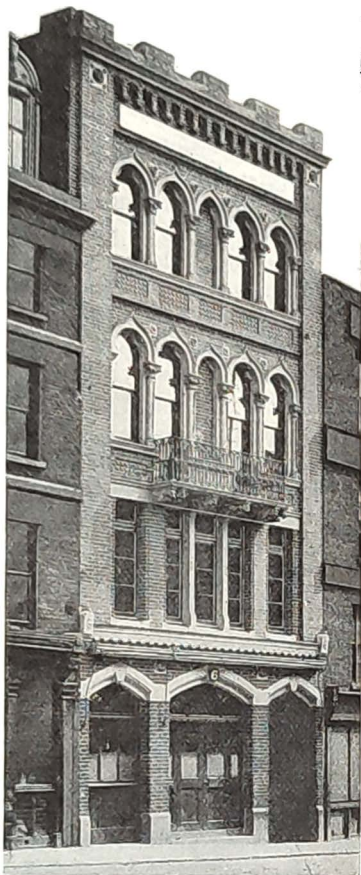
## THE MARCH OF SCIENCE

" Without a scientific foundation no permanent superstructure can be raised. Does not experience warn us that the rule of thumb is dead and that the rule of science has taken its place ; that to-day we cannot be satisfied with the crude methods which were sufficient for our forefathers, and that those great industries which do not keep abreast of the advance of science must surely and rapidly decline? "

*Extract from a speech by H.M. King George V  
(when Prince of Wales), at the Inter-  
national Congress of Applied Chemistry,  
London, May 27, 1909.*

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Science also has her Mission—a noble and lofty one; her victories won by zealous toil and eager effort; her gifts dedicated to the progress and service of mankind.



WELLCOME CHEMICAL RESEARCH LABORATORIES  
KING STREET, LONDON

This INSTITUTION is conducted separately from the business of BURROUGHS WELLCOME & Co., and is under distinct direction, although in the Laboratories a large amount of important scientific work is carried out for the firm.

AWARDS CONFERRED UPON THE

WELLCOME CHEMICAL RESEARCH LABORATORIES

INTERNATIONAL  
EXPOSITION  
ST. LOUIS, 1904

ONE GRAND PRIZE  
AND  
THREE GOLD MEDALS



INTERNATIONAL  
EXHIBITION  
LIÉGE, 1905

ONE GRAND PRIZE  
ONE DIPLOMA OF HONOUR  
AND  
TWO GOLD MEDALS



INTERNATIONAL  
EXHIBITION  
MILAN, 1906

ONE GRAND PRIZE



FRANCO-BRITISH  
EXHIBITION  
LONDON, 1908

TWO GRAND PRIZES

FOR

CHEMICAL AND PHARMACOGNOSTICAL RESEARCH

--- ETC., ETC.



**WELLCOME PHYSIOLOGICAL RESEARCH LABORATORIES**  
**HERNE HILL, LONDON**

This INSTITUTION is conducted separately from the business of BURROUGHS WELLCOME & Co., and is under distinct direction, although in the Laboratories a large amount of important scientific work is carried out for the firm.

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ONE GRAND PRIZE

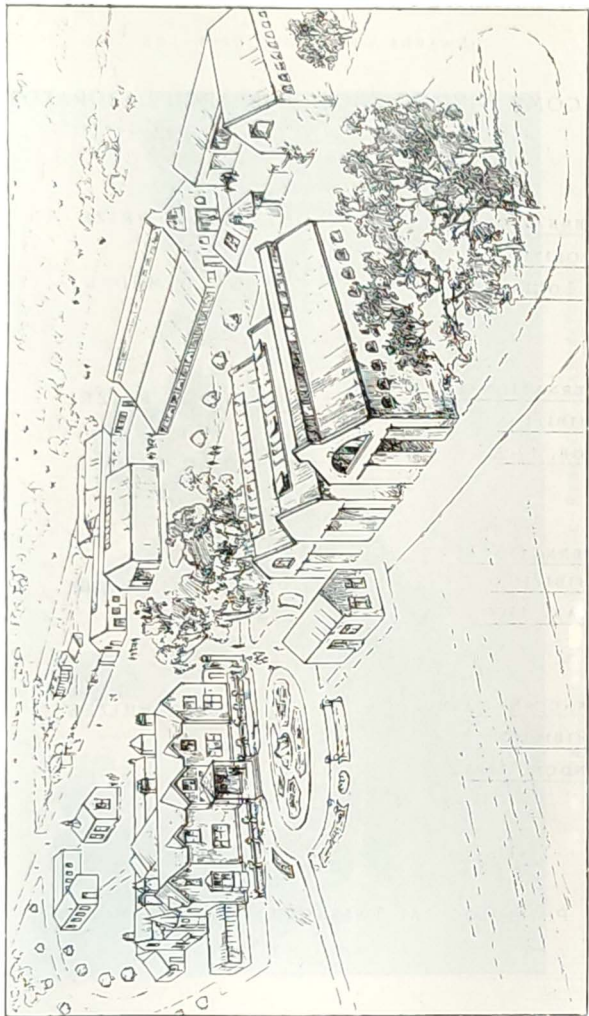
FRANCO-BRITISH  
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LONDON, 1908

TWO GRAND PRIZES

FOR

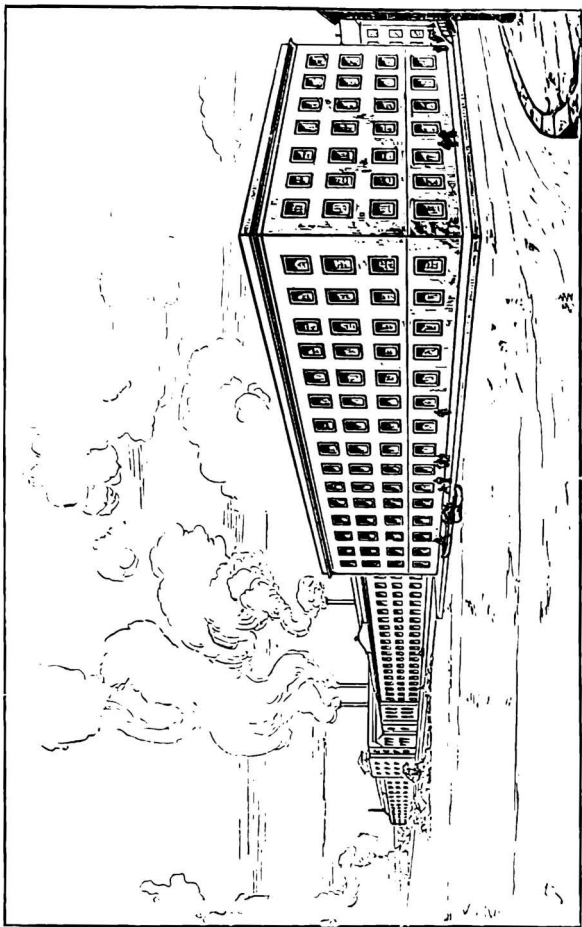
PHYSIOLOGICAL RESEARCH AND PREPARATIONS  
ETC., ETC.





BIRD'S-EYE VIEW OF THE WELLCOME PHYSIOLOGICAL RESEARCH LABORATORIES

WEAPONS OF PRECISION  
PRODUCED BY  
SCIENCE AND INDUSTRY.



'WELCOME' CHEMICAL WORKS, DARTFORD, KENT



THE WORK OF  
BURROUGHS WELLCOME & CO.

From the time of the founding of the firm, progress has been steady and continuous. The keynote of this success lies in the firm's own original scientific work, conducted under the most favourable conditions, as well as its ready recognition of all scientific advances and research, and adaptation of the results to the methods of modern production.

Keynote of  
success

"The rule of thumb is dead and  
the rule of science has taken its place"

"Science and Industry" has been the guiding motto of B. W. & Co. from the first. They have aimed at attaining and maintaining the highest possible degree of excellence in the products they issue. By keeping abreast of research work, and by promptly adopting the most scientific modern methods, they have not only kept pace with the latest developments in medicine and pharmacy, but have been pioneers in the introduction of some of the most notable agents employed in modern medicine.

"Science and  
Industry"

Patient and persistent research\* by a staff of chemical, pharmaceutical and physiological experts has yielded fruitful results. Not only has the firm satisfied the highest requirements of physicians by the purity, reliability and scientific precision of its products, but it has met the needs of conscientious pharmacists who pride themselves on the *supreme* quality of everything they dispense.

Results of  
scientific  
research

\* Research, pioneered by Burroughs Wellcome & Co. many years ago, is still continued in their Works by a highly-qualified staff. The Wellcome Chemical Research Laboratories, King Street, London, and the Wellcome Physiological Research Laboratories, Brockwell Hall, Herne Hill, London, are Institutions conducted separately and distinctly from the business of Burroughs Wellcome & Co., under separate and distinct direction, although in these two Institutions a large amount of important scientific work is carried out for the firm.



PORTION OF FRONTAGE  
BURROUGHS WELLCOME & Co.'s CHIEF OFFICES, LONDON  
Corner of Holborn Viaduct and Snow Hill  
(facing Holborn Viaduct Station)

To supply medicaments characterised by purity, accuracy, uniformity and reliability has been the firm's policy from its earliest days. This has been achieved by devising new appliances, by employing only the most scientific methods, and by conducting the various stages of preparation under the direct supervision and control of specially-trained and qualified pharmacists and other experts. High appreciation has been accorded by physicians and pharmacists throughout the world to the "WEAPONS OF PRECISION" created by the firm. Untiring, strenuous endeavour and vast expenditure have been required to attain these successful results.

#### WORKING IMPERIALLY

It has been the special ambition of this firm to win back to England, by actual merit, some of the lost industries snatched away from the country in recent years by alert enterprising rivals of other lands, who wisely and well apply science to their industries; and do not slumber. B. W. & Co., never content with the time-honoured "rule-of-thumb" methods, have in a considerable measure gratified their ambition. Particularly in the production of Fine Medicinal Chemicals, including the powerful alkaloids, glucosides and other active principles which, by securing greater certainty and uniformity of potency, are now so largely replacing the use of bulky and nauseous crude natural drugs.

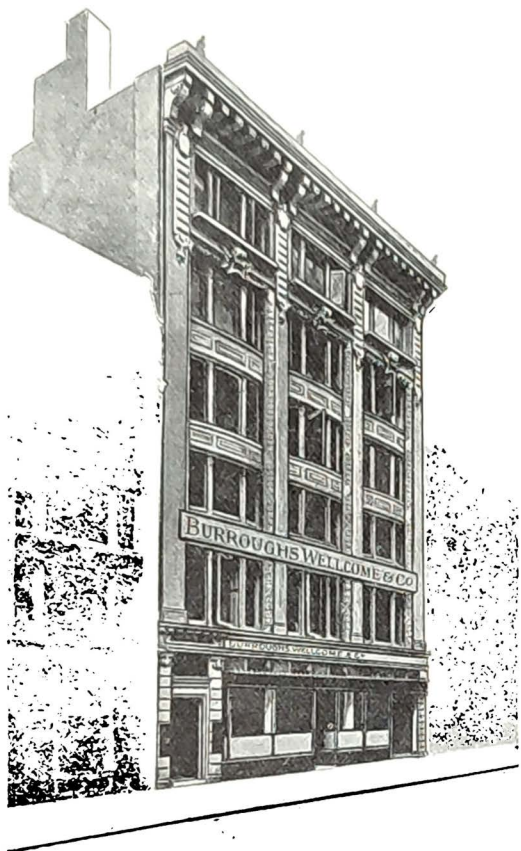
Bringing  
back to  
England lost  
industries

In this work it has been the aim not only to equal but to surpass foreign production, and the results have been strikingly successful.

#### PIONEERS IN NEW DRUGS

The firm has pioneered the introduction of many new and valuable natural drugs, notable amongst which may be mentioned Strophanthus, or Kombé, the powerful African arrow poison which has proved so efficacious in certain heart disorders.

"Turned a deadly enemy into a valued friend"



*United States of America*  
BURROUGHS WELLCOME & CO.  
35, 37 & 39, WEST THIRTY-THIRD STREET, NEW YORK CITY

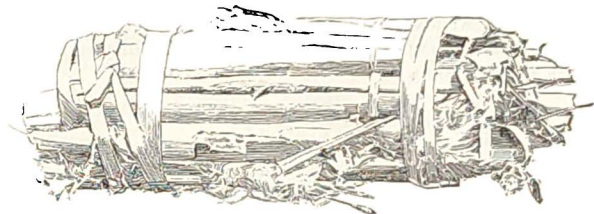
Sir THOMAS FRASER of the Edinburgh University first investigated and demonstrated the properties of Kombé from a comparatively small specimen, and B. W. & Co. immediately took vigorous steps to procure supplies of the drug, regardless of expense and immense difficulties.

Pioneers in the introduction of Strophanthus

Emissaries were sent to collect the small reserves of arrow poison from the rude huts of many Central African warriors. In this way a fair quantity was accumulated, but at a cost of more than £20 per pound.

£20 per pound

Thus the true Strophanthus Kombé was first introduced to England and to the world—B. W. & Co. were first in the field.



A bundle of the first consignment of strophanthus which reached Europe for Burroughs Wellcome & Co

These earliest supplies were obtained quite regardless of monetary considerations, and, notwithstanding the great cost, parcels of the drug and its preparations were at once distributed, without charge, to leading physicians throughout the world. By this means the therapeutic properties of strophanthus were confirmed by investigators in various lands.

For more than a year this was the only supply of strophanthus outside the "Dark Continent," and then B. W. & Co. again secured all that was obtainable, and were the only suppliers for many months. Strophanthus is now one of the approved remedies of the Pharmacopœias. In less than two years the firm was treating several hundred-weight of strophanthus seeds at a time, thus securing perfect uniformity in the activity

Products of B. W. & Co. secure precision of dose

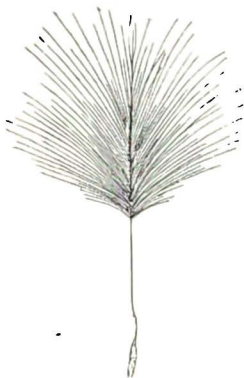


of the products, and enabling the dosage and action to be controlled with precision.



Arrow-head poisoned with strophanthus

Amongst those who were interested in the introduction of strophanthus were Sir JOHN KIRK (then of Zanzibar), and Dr. DAVID LIVINGSTONE, who referred to its employment by natives as an arrow poison, in his narrative of his expedition to the Zambesi. It was the intimate association which BURROUGHS WELLCOME & Co. have always had with the pioneers of African exploration which enabled them to be first in placing supplies of the drug at the disposal of the medical profession.



Fanned seed of *Strophanthus Kombé*

STROPHANTHUS KOMBÉ, the source of the drug, is a woody climber growing freely in many parts of Eastern Africa. From the seeds the natives prepare a paste with which they poison their arrows.

The seeds are contained in follicles, and each bears a beautiful plume-like appendage springing from a delicate stalk. Each seed weighs about half a grain.

#### PIONEERS IN PHARMACOLOGICAL WORK ON ANIMAL SUBSTANCES

When renewed attention was drawn to the therapeutic action of certain animal substances, this firm pioneered the pharmacological work on the various glands, and having already been long engaged upon researches on brain matter and other substances of animal origin, they were first to produce a stable and reliable product of the thyroid gland. This still remains the standard and accepted preparation amongst the medical profession throughout the world.

Although the principle suggesting and guiding this modern departure in therapeutics is the outcome of recent physiological research, the belief in the use of organs or tissues for the relief of human suffering, or for the production of certain physical conditions, is known to have existed from the earliest times.

The belief in the utility and value of animal glands and tissues in the cure of disease is not altogether the outcome of modern research, for we learn from Herodotus, fifth century B.C., that in his day, the people called Budini or Geloni "used the testicles of otters, beavers and other square-faced animals for diseases of the womb." From prehistoric times savage peoples have eaten the hearts of lions, tigers and other courageous animals, and even of human enemies, with the object of acquiring added valour in battle.

Among old-world medicines, compounds of the organs, tissues and excreta of mammals, birds, fishes and insects occupied permanent positions of prominence. They were included in the London Pharmacopœia issued by the Royal College of Physicians in 1676, and in Salomon's New London



*Australia*

BURROUGHS WELLCOME & Co.  
481. KENT STREET, SYDNEY, N.S.W.

Dispensary of 1684. The present increasing use of animal substances may be largely traced to the researches and enthusiastic advocacy of Brown-Sequard, though it must be admitted that such advocacy was exaggerated, and perhaps lacked dignity and reserve. In spite of his attitude, which experience has not justified, he, in some considerable measure, succeeded in establishing his contention that glands, with or without excretory ducts, give to the blood principles, always important and in most cases essential to the general well-being of the body.

Organo-therapy, animal medication, and glandular therapeutics are among the terms now applied to the administration of organs, tissues, or internal secretions of glands, in certain diseases, induced or believed to be induced, by the degeneration, disease, Modern knowledge defective development, or removal of the corresponding organs, tissues or glands. Many diseases arising from defective functions of particular organs are now treated by these animal substances, and the principle has been established that the lessened or lost power of an organ may in some cases be restored by the administration of corresponding organs taken from healthy lower animals.

The work of BURROUGHS WELLCOME & CO. on these animal substances has been directed, not to the therapeutic, but to the chemical and pharmacological side, and to the production of active and staple products for the use of the medical profession. That they have attained marked success in their endeavours is strikingly illustrated in the case of 'TABLOID' THYROID GLAND, which is standardised by chemical means controlled by physiological test, so as to ensure that the desiccated gland substance, of which each product represents a definite amount, contains not less than 0.2 per cent. of Iodine in organic combination.

Amongst other animal products dealt with has been the suprarenal gland, which yielded first to Abel and Crawford a powerful and highly active principle under the title

Epinephrine; other workers produced modified products, but the active principle was first produced in a dry, soluble, active form in the Wellcome Physiological Research Laboratories, and is now issued by the firm under the title 'HEMISINE.' The pituitary gland has been the subject of recent researches, and a stable and reliable extract has been issued as 'VAPOROLE' PITUITARY (INFUNDIBULAR) EXTRACT. Further clinical trials are necessary to determine the full therapeutic value of the pituitary gland, but the results already obtained show that it is an agent of great promise.

#### ERGOT PREPARATIONS

Ergot, the blessed and cursed blight of rye, which has wrought much good and much evil, is a substance greatly valued as a remedy, although it destroyed countless lives during the grain plagues, called St. Anthony's Fire, of the middle ages.

Ergot of rye has been one of the problems that has long baffled scientific workers. It was investigated in these same laboratories, and the true representative active principles were discovered, and are now issued as standardised products of great power and uniform activity of immense importance to the medical profession.

#### THERAPEUTIC SERA

The Wellcome Physiological Research Laboratories were pioneers in the production of Anti-Diphtheritic Serum in the British Empire, and also supplied the first used in America. During the early days, and until the real value was conclusively demonstrated, all offers to purchase supplies of the serum were refused, but all that could be produced was freely placed at the disposal of the principal clinics, hospitals, and private medical men who had diphtheritic cases under treatment. These trials proved successful, and the 'Wellcome' brand

Ergot  
blessed and  
cursed

At first for  
clinical tests

of serum supplied by B. W. & Co. has continued to hold first place throughout the Empire. These laboratories have done a vast amount of original work in the whole range of therapeutic sera—and in vaccines, etc., and in many other organic bodies of importance in medicine.

Though these Physiological Research Laboratories are conducted under separate and distinct direction, and many of the researches are solely of scientific interest as contributions to human knowledge, yet much work of practical value is carried out for the firm, whose Principal founded the laboratories.

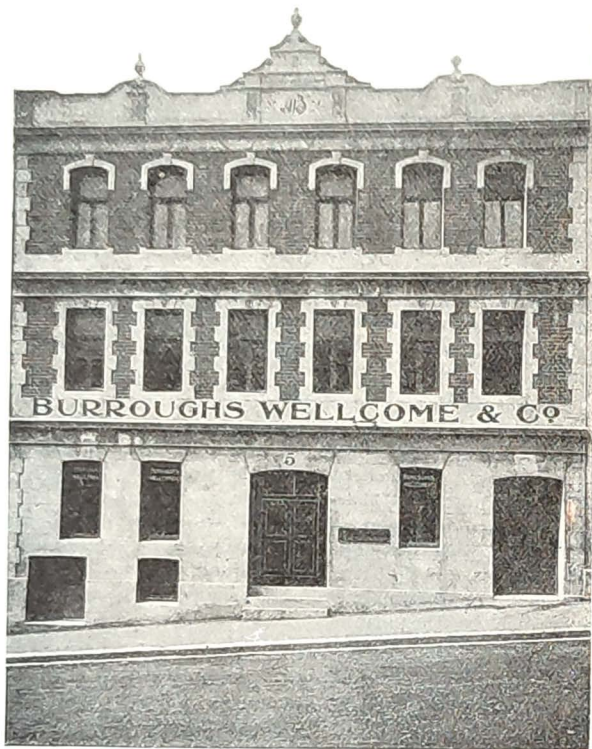
#### FINE CHEMICALS

The Wellcome Chemical Research Laboratories have worked in the same manner with benefit to science and to the firm, devising new chemical processes and producing new chemical agents, both organic and inorganic.

The investigation of vegetable drugs and their representative principles has yielded highly important results, both in the discovery of new principles and in raising the standard of purity and potency of valuable well-known substances, notably Pilocarpine, Aconitine, etc., Raising the standard etc. The co-operation of these two research laboratories, with their efficient scientific staffs working under the guidance of the two highly-qualified Directors, distinguished for thoroughness and accuracy, is of immense importance to the firm.

But the research work does not rest here. There is also in the experimental and analytical laboratories at the firm's works a highly-skilled staff constantly engaged in research for the discovery of new active chemical and pharmaceutical substances, and for the improvement of those already known.

Amongst the recent discoveries are 'SOAMIN,' which has proved so successful in the treatment of Syphilis and of the dread Sleeping Sickness now rapidly decimating the population of the Congo, Uganda and other parts of Central Africa ;



*South Africa*

BURROUGHS WELLCOME & CO.  
5, LOOP STREET, CAPE TOWN

also 'ORSUDAN,' now under trial for Malaria; 'NIZIN,' a powerful new antiseptic, free from many of the dangers of other antiseptics; and 'Lodal,' an oxidation product of laudanoline, which shows promise of being a valuable therapeutic agent.

A large number of other important developments in chemistry and pharmacy have been made in the works laboratories, including the production of Chloroform of a standard that secures greatly increased uniformity and safety, and the confidence of the medical profession.

In the manufacturing departments every operation is studied with a view to new discoveries and improvements, and daily progress is continually aimed at.

#### EQUIPMENTS

Completely fitted cases have been devised to meet the requirements of up-to-date medical men and others engaged in medical and sanitary science—for example, hypodermic, ophthalmic, urine testing, water analysis, bacteriological testing cases, etc., are issued.

Also medicine and first-aid chests, cases, belts, etc., for explorers, missionaries, travelling journalists, war correspondents, military and naval purposes, aviators, motorists, yachtsmen, planters—in fact, equipments for the air, for the earth, for the depths, and for every clime under every condition.

#### HISTORY OF COMPRESSED DRUGS

Burroughs Wellcome & Co. are successors to, and the sole proprietors of, the business of BROCKEDON, who, in 1842, originated compressed medicines in the shape of bi-convex discs—issued under the designation of "compressed pills." The production of compressed substances has been developed and carried to a high state of perfection by B. W. & Co.

Origin of  
compressed  
products

This has





*Italy*

BURROUGHS WELLCOME & Co.  
26, VIA LEGNANO, MILAN

been accomplished by research and the use of chemicals of exceptional quality, and by the employment of specially-devised machinery of rare accuracy. This exclusive machinery, invented by the firm, and produced at great cost, operates with the precision of the finest watch-work. By its aid the firm's specially-trained expert chemists are enabled to prepare compressed products for issue under the 'Tabloid,' 'Soloid' and other brands, of unique accuracy of dosage and of a perfection of finish never before attained. These products present medicines, etc., of so varied a character as to represent a range of dosage of 1/1000 of a grain to 60 grains or more.

B. W. & Co's  
work in  
perfecting

The qualities of purity, accuracy, activity and stability which characterise 'Tabloid' and 'Soloid' products have secured unusual appreciation and approval from medical and pharmaceutical experts, and these preparations are prescribed in private practice and in military and civil hospitals in all parts of the world.

World-wide  
appreciation

#### MEDICAL AND FIRST-AID EQUIPMENTS

From the time of the founding of the business, Burroughs Wellcome & Co. have made a special feature of studying medical and surgical requirements for expeditions to tropical, arctic and other trying climates, especially for the use of missionaries, explorers and other travellers.

Careful and prolonged enquiry and practical experimentation have enabled them to so perfect their equipments for these purposes that almost every missionary journey and pioneering tour of recent years has been fitted out by the firm.

#### B. W. & CO.'S GENERAL OFFICES

The firm's chief offices and administrative premises are centrally situated in the City of London, facing Holborn Viaduct Station, and at the junction of Holborn Viaduct and Snow Hill. They are thus within a stone's-throw of such historic sights as St. Paul's Cathedral,

Chief Offices

the Old Bailey (Central Criminal Courts), the Charterhouse, St. Bartholomew's and Smithfield.

Originally occupying only the corner building, these offices have been extended, at the demand of increased business, both along Holborn and down Snow Hill until the street frontage has become nearly 300 feet, and the floor space 43,000 square feet (*see page 248*).

#### 'WELLCOME' CHEMICAL WORKS

The 'Wellcome' Chemical Works (*illustrated on page 246*), which form the principal manufacturing premises of the firm, are situated at Dartford, Kent, near London.

Works

On one side the Works have direct water communication with London and the Docks of the Waterway of the Thames; on the other side they front on to the railway and so are in touch with the metropolis and the Continent.

#### SIX B. W. & CO. ESTABLISHMENTS ABROAD

Burroughs Wellcome & Co. have fully-equipped establishments at New York, Montreal, Sydney, Cape Town, Milan and Shanghai. Photographs of the United States, Sydney, Cape Town and Milan Houses appear on *pages 250, 254, 258 and 260*.



THE



'Tabloid' | Invented  
AND | by  
'Soloid' | B. W. & Co.

Are  
B. W. & Co.



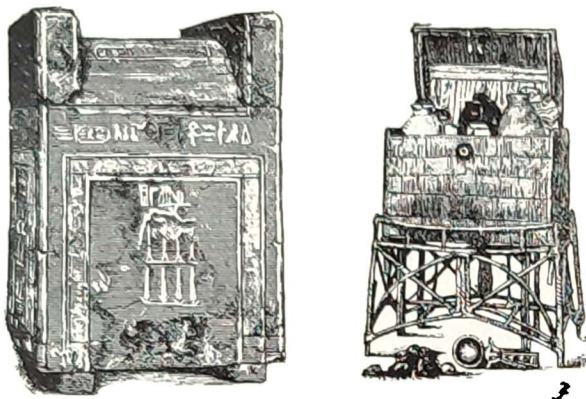
They *mark* the work of  
Burroughs Wellcome & Co.

They *mean* " Issued by  
Burroughs Wellcome & Co."

They *stand* for



products



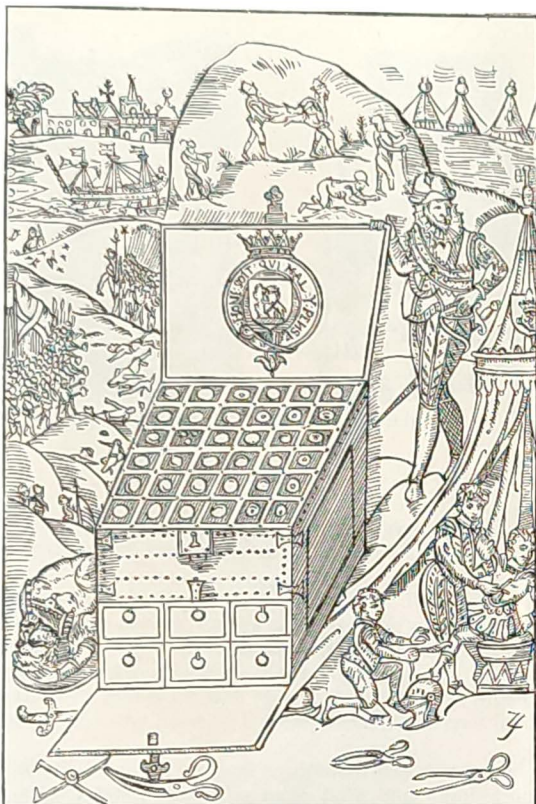
The Medicine Chest of  
Queen Mentu-Hotep, who lived 2200 B. C.

The massive outer case for the chest is shown on the left. It is composed of wood decorated with hieroglyphics amongst which are the royal cartouche and the figure of a crouching jackal.

The chest itself is depicted on the right. It is composed of plaited papyrus reeds, and is supported on a stand. The chest is divided into six compartments, each containing a beautifully-shaped medicine jar of oriental alabaster. Various medicinal roots, and a wooden spoon, the handle of which is ornamented with the head of Hathor, were discovered in the chest.

This unique Egyptian medical equipment was discovered at Thebes, and demonstrates the huge bulk and cumbersome fittings, combined with paucity of supplies, which have been characteristic of medical outfits from the days of the Pharaohs until the introduction of 'Tabloid' products. The modern traveller, armed with a 'Tabloid' Brand Pocket-Case, carries a scientific therapeutic equipment, the equivalent of which in the drugs of ancient Egypt could be transported only by a regiment of slaves.

HISTORICAL  
MEDICAL EQUIPMENTS  
USED IN  
MISSIONARY, GEOGRAPHICAL  
AND  
EXPLORING JOURNEYS



#### MILITARY MEDICINE CHEST—1588

Fabricius, a noted Swiss physician of the XVI century, recommended that the military chest should be furnished with no less than 362 varieties of medicine, some of which contained as many as 64 ingredients. The complexity of arrangement, the huge bulk and great weight, the liability to breakage, and the complicated inconvenience of medicine chests persisted until the introduction of 'Tabloid' Medical Equipments.



**THE SMALLEST MEDICINE CHEST IN THE WORLD**

This tiny gold medicine chest is fitted with twelve square medicine chest bottles, containing 300 doses of 'Tabloid' Brand Medicaments equivalent to 15 pints of fluid medicine.





NORTH POLE



SOUTH POLE

'TABLOID' MEDICAL EQUIPMENTS  
have reached the North Pole and as  
near to the South Pole as man has gone





## HISTORICAL MEDICAL EQUIPMENTS

OF MISSIONARY, GEOGRAPHICAL AND EXPLORING  
JOURNEYS

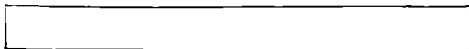
The Medical Equipments of the present day differ notably from those of olden times in two distinct directions—diminished bulk, and in purity and efficacy of content. This improvement has only been effected in the last quarter century and mainly by B. W. & Co.; before that time, medicine chests had to be either of enormous and unwieldy size, or, if small, they could contain only the most meagre supplies.

In the Middle Ages, owing to the great variety and bulky nature of the remedial agents used, the medicine chests employed assumed enormous proportions, and it was not until the middle of the nineteenth century that progress was made towards reducing their bulk.

Bulky yet  
inadequate  
equipments



Size of one product of 'Tableid'  
Cinchona Tincture, min. 30



Length of 30 min. tube of Liquid Tincture, same  
diameter as 'Tableid' product

Early missionaries and explorers, particularly in Africa, found the difficulties of procuring suitable portable medical supplies practically insuperable, and the horrors of disease and death associated with their expeditions were almost beyond description.

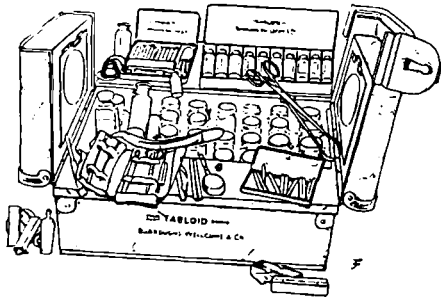
“ When I think (said the late Sir H. M. STANLEY, in the course of one of his lectures) of the dreadful mortality of Capt. TUCKEY'S Expedition in 1816, of the NIGER Expedition in 1841, of the sufferings of BURTON and SPEKE, and of my own first two expeditions, I am amazed to find that much of the mortality and sickness was due to the crude way in which medicines were supplied to travellers. The very recollection causes me to shudder.”

A famous Explorer on early expeditions

That a very marked change has taken place can be gathered from a more recent speech of this eminent explorer and journalist, in which he said :—

In my early expeditions into Africa, there was one secret wish which endured with me always, and that was to ameliorate the miseries of African explorers. How it was to be done I knew not; who

B. W. & Co. was to do it, I did not know. But I made the acquaintance of Messrs. BURROUGHS WELLCOME & Co. As soon as I came in sight of their preparations and their works, I found the consummation of my secret wish. On my later expeditions I had all the medicines that were required for my black men, as well as my white men, beautifully prepared, and in most elegant fashion arranged in the smallest medicine chest it was ever my lot to carry into Africa.



one of the 'Fabloid' Brand Medicine Chests carried by the late Sir H. M. Stanley through "Lakeet Africa," and brought back, after three years' journey, with the remaining contents unimpaired.

In his books, *Founding the Congo Free State* and *In Darkest Africa*, the late Sir H. M. STANLEY wrote in the very highest terms of 'Tabloid' Medical Equipments.

Amongst other equipments used during STANLEY'S travels is the famous "Rear-Guard" 'Tabloid' Medicine Chest, which remained in the swampy forest regions of the Aruwhimi for nearly four years, and more than once was actually submerged in the river. When it was brought back to London, the remaining contents were tested by the official analyst of the *Lancet* (London), who reported that the 'Tabloid' medicaments had perfectly preserved their efficacy.

Tested by  
the  
"Lancet"

The late Surgeon-Major PARKE, Stanley's Medical Officer, in his *Guide to Health in Africa*, writes:—

The medical preparations which I have throughout recommended are those of BURROUGHS WELLCOME & Co., as I have found, after a varied experience of the different forms in which drugs are prepared for foreign use, that there are none which can compare with them ['Tabloid' products] for convenience of portability in transit and for unfalling reliability in strength of doses after prolonged exposure. I have always felt that the officers of the Emin Pasha Relief Expedition one and all owe their lives to the unchangeability of these preparations, and know that I am fulfilling my duty to every traveller in recommending them.

Unfalling  
reliability,  
portability  
and con-  
venience

At this point it is of interest to turn to the 'Tabloid' Medicine Chest, illustrated on *page* 273, which was discovered near Kenia, in the Aruwhimi Dwarf Country. It was the last chest supplied to EMIN PASHA, GORDON'S Governor of the Equatorial Soudan.

Emin Pasha

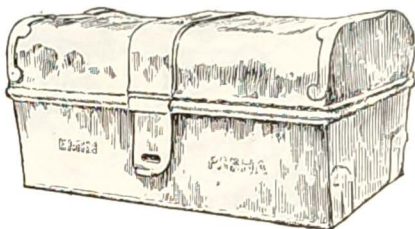
This chest was taken by Arabs when EMIN PASHA was massacred in 1892, and was recaptured by BARON DHANIS, Commandant of the Congo Free State Troops, after the battle of Kasongo. It was subsequently stolen by natives, and finally recovered by an officer of the Congo Free State, and returned to BURROUGHS WELLCOME & Co.



'TABLOID' MEDICAL EQUIPMENTS IN CENTRAL AFRICA

The following is a copy of EMIN PASHA'S letter written to BURROUGHS WELLCOME & Co. on receiving the chest:—

Gentlemen,—I found the medicine chest you forwarded me fully stocked. I need not tell you that its very completeness made bound my heart. Articles like those could not be made but at the hand of the



Emin Pasha's 'Tabloid' Brand Medicine Chest.

greatest artists in their own department. If any one relieved from intense pain pours out his blessings, they will come home to you.

I should like to expatiate somewhat longer on the intrinsic value, but sickness preventing me to do so. I wish you to believe me,

*Yours very faithfully*

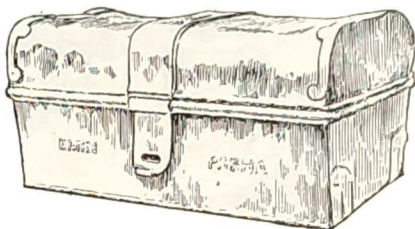
*Dr Emin Pasha*

Another case associated with Stanley is the raw-hide 'Tabloid' Medicine Case used by THOMAS STEVENS, the well-known journalist who travelled round the globe on a bicycle, and was the hero of other pioneer exploits in different parts of the world. STEVENS was the first to greet the great explorer on his return to civilisation, and during his twelve months' journeyings in Masailand and German East Africa, was greatly impressed with the portability and compactness of his medical outfit,

Thos.  
Stevens'  
'Tabloid'  
Medicine  
Case

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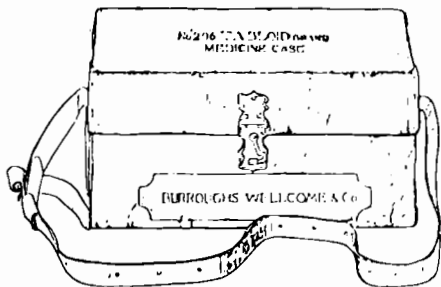
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Thos.  
Stevens'  
'Tabloid'  
Medicine  
Case

and with the efficacy of its contents. In his book, *Scouting for Stanley in East Africa*, he wrote: "Stanley, in recom-

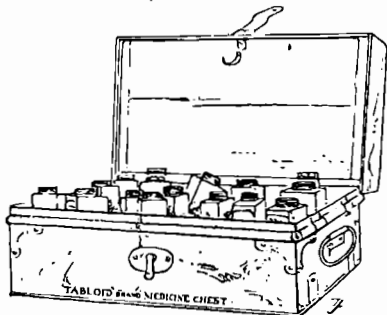


Thomas Stevens' 'Tabloid' Brand Medicine Case

mending these Medicines ['Tabloid' products], has earned the gratitude of every man who goes to a tropical country."

#### A MISSION EXPERIENCE

An example of the stability of 'Tabloid' products is furnished by the medicine chest once used at the Bandawe Mission House, British Central Africa. It was



Stability of  
in 1891 'Tabloid'  
products

that this house was demolished by lightning. On recovering the 'Tabloid' Medicine Chest from the ruins, it was found that the lightning had penetrated the case and destroyed a part of the contents, yet those 'Tabloid'

products which did not share this fate, were found, when subsequently used, to have retained their full activity.

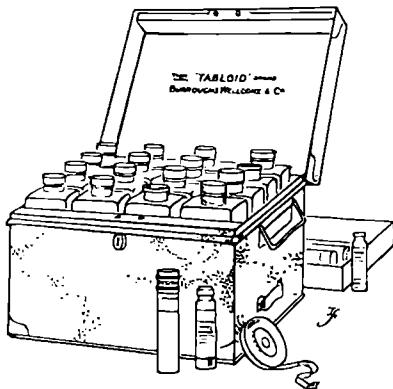


This chest continued to render service for more than ten years after the catastrophe, and has been presented to Burroughs Wellcome & Co. by the kindness of the Livingstonia Mission.

Another interesting medicine chest is that of the late E. G. GLAVE. This was supplied by Burroughs Wellcome & Co. for a journey which Mr. GLAVE made with the object of enlightening the world upon the great slave question in Central Africa.

A noteworthy incident in this traveller's journey was the discovery of the tree under which was buried Dr. Livingstone's heart.

It is history now that GLAVE died at Matadi at the head of the lower river of the Congo, just as he was about to



The late E. G. Glave's 'Tablet' Brand Medicine Chest

leave for home, having made the journey from Zambesi to the Congo River, crossing the great African Continent from sea to sea.

The excellence of 'Tabloid' Equipments is abundantly demonstrated by their use in various British and foreign military campaigns. The following is an extract from the Official Government Report <sup>Military expeditions</sup> made by the Chief Medical Officer of the last BRITISH MILITARY EXPEDITION to ASHANTI, on the 'Tabloid' Brand Medical Equipment which was supplied by BURROUGHS WELLCOME & Co. :—

The supply of medicines, both as to quality and quantity, left nothing to be desired. There was no scarcity of anything. The 'Tabloid' medicines were found to be most convenient and of excellent quality. To be able to take out at once the required dose of any medicine, without having to weigh or measure it, is a convenience that cannot be expressed in words. Time is saved to an extent that can hardly be realised, and so is space, for a fitted dispensary, or even a dispensary table, is unnecessary. The quality of medicines was so good that no other should be taken into the field. The cases supplied are almost ideal ones for the Government. They are light, yet strong, and the arrangement of the materials and medicines is as nearly perfect as possible.

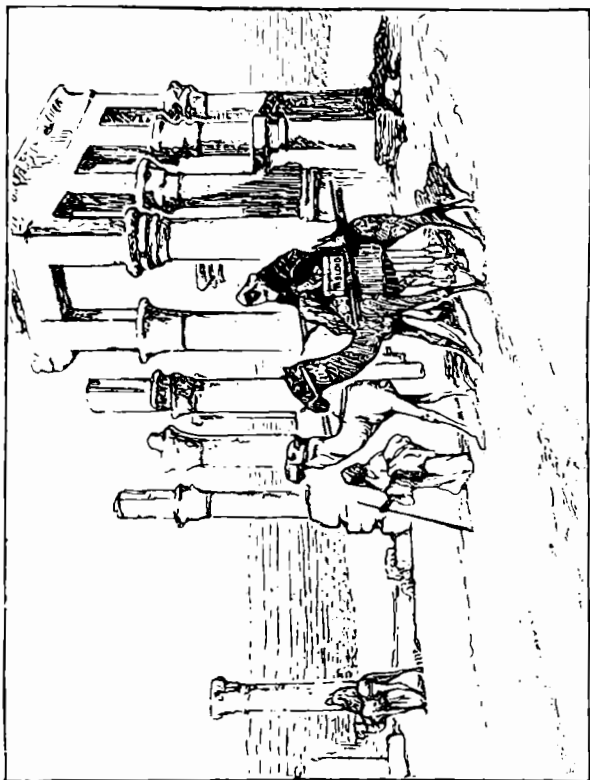
<sup>No delay to weigh or measure</sup>  
<sup>Quality so good, no other should be taken into the field</sup>

It is instructive to compare the experience of this Expedition with that of the WOLSELEY ASHANTI EXPEDITION of 1873, fitted out according to old-time methods. The suffering and loss of life were then terrible, for want of suitable medical equipments.

During the war with Spain, in Cuba and the Philippines, 'Tabloid' Medical Equipments were specially ordered for and used by the U.S. Army and Navy.

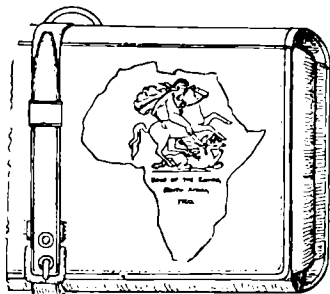
The Expedition which, under the command of LORD KITCHENER, defeated the Khalifa and reconquered the Soudan, was supplied with 'Tabloid' Medical Equipments.

An illustration of one of the 'Tabloid' Medical Equipments specially designed for, and supplied to, the British Colonial Forces for use in the recent South African Campaign is



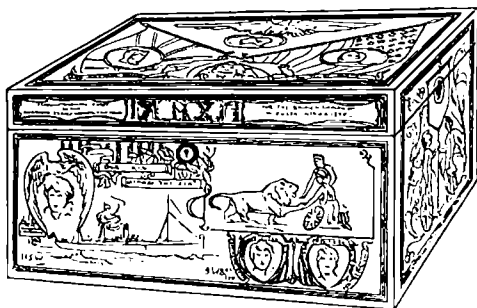
'TABLOID' MEDICAL EQUIPMENTS IN EGYPT

shown below. Similar cases were designed for and supplied to the CITY OF LONDON IMPERIAL VOLUNTEERS and IMPERIAL YEOMANRY.

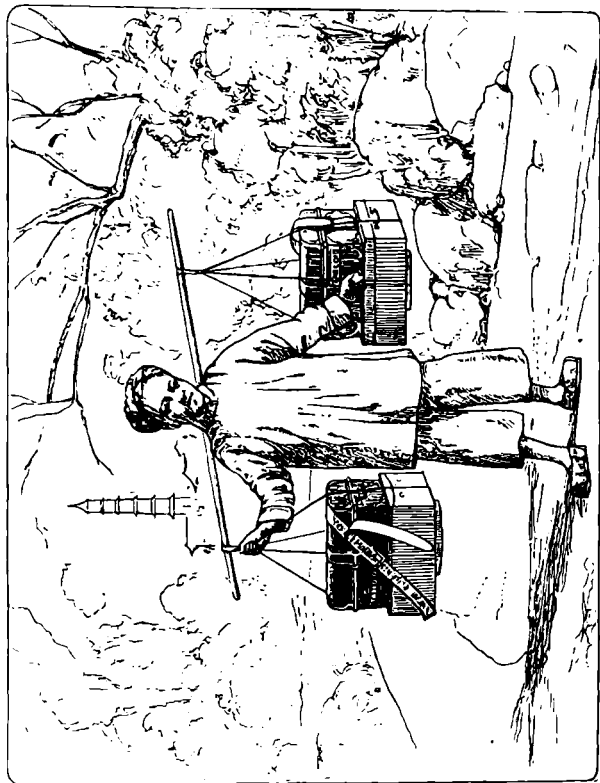


One of the 'Tabloid' Brand Medicine Cases specially designed for, and supplied to, the troops from the various British Colonies, for use in the South African Campaign.

The equipment of the American Hospital Ship *Maine*, and the valuable services it rendered in connection with the campaigns in South Africa and in China, are so recent as to be within the memory of all.



One of the 'Tabloid' Brand Medicine Chests specially designed for, and supplied to the Hospital Ship *Maine*.



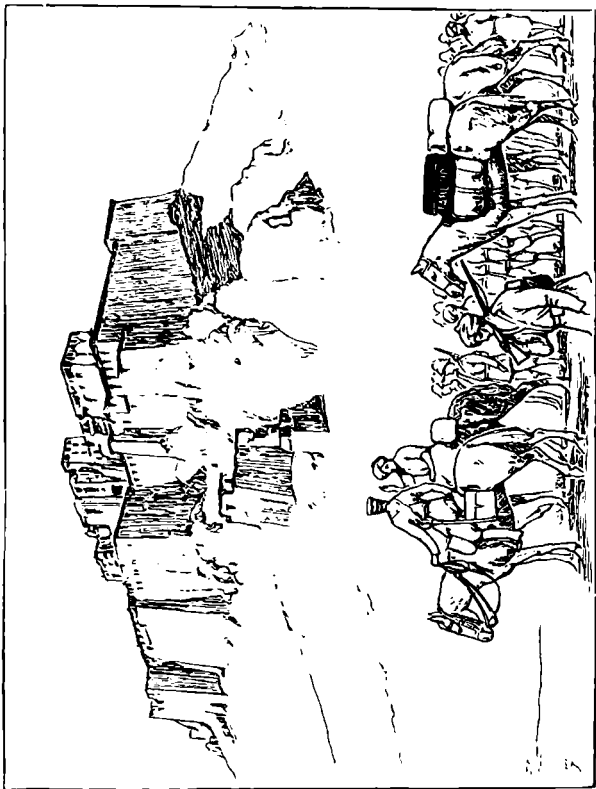
THE TRAVELLING DISPENSARY  
'TABLOID' EQUIPMENT OF A MEDICAL MISSIONARY IN CHINA

The *Maine* equipment included a handsome specially-designed chest and the following description of it may be of interest:—

The chest is made of oak covered with Carthaginian cowhide, tooled by hand, with chaste designs successfully representing in allegory the alliance of Great Britain and America in the succour of the wounded. On the top panel appear the Union Jack and Stars and Stripes entwined, portraits of Queen Victoria, George Washington and President McKinley, also representations of the British Lion and American Eagle. The front panel bears portraits of Lady Randolph Churchill (Mrs. George Cornwallis West) and the hon. secretary and treasurer of the fund; a picture of the ship itself; a scene representing the British Lion, wounded by an arrow which lies at his side, being ministered to by Britannia and Columbia. A frieze is formed by a representation of an American-Indian wampum, upon which Brother Jonathan and John Bull are depicted hand-in-hand. The panel at each end of the chest represents Britannia and Columbia supporting a banner bearing the Red Cross, and on the panel at the back, the British Regular and Colonial Lancers are shown charging a Boer force. Keble's line, "No distance breaks the tie of blood," and Bayard's phrase, "Our kin across the sea," are inscribed on the chest. This beautiful cabinet contains a number of smaller cases fitted with 'Tabloid' and 'Soloid' products and 'Tabloid' (Hypodermic) outfits, and is in itself a compact and complete dispensary.

Description  
of "Maine"  
Chest

An interesting 'Tabloid' Medicine Case is that which belonged to Dr. HENRY BURLAND, who reported that it was used during a year's journey through Cashmere, Tibet, the high ranges of the Himalayas, etc., and encountered a vast amount of rough usage by transport on the backs of coolies, elephants, camels, bullocks, etc. Intense cold in high altitudes on the Himalayas, as well as the heat and moisture of the Indian monsoon weather in the lowlands, equally failed to affect its contents adversely.



'TABLOID' MEDICAL EQUIPMENTS IN TIBET

Mrs. BISHOP, better known as Miss ISABEL BIRD, whose record as a traveller embraced wanderings over a considerable portion of the uncivilised surface of the globe, in her book describing her journey through the wildest parts of Eastern Persia and Kurdistan, said:—

“The remaining portion of the outfit, but not the least important, consists of a beautiful medicine chest of the most compact and portable make, from Messrs. Burroughs Wellcome & Co., containing fifty small bottles of their invaluable ‘Tabloids.’ The fame of Burroughs Wellcome & Co.’s chest has spread far and wide, and the natives think its possessor must be a Hakim.”

Sir SVEN HEDIN, whose recent remarkable achievement in the exploration of Central Asia, when he set foot in one of the sacred forbidden cities of Tibet, is well known, took with him on his journey a ‘Tabloid’ Medicine Chest. In his fascinating book *Trans-Himalaya*, from which, by kind permission of Messrs. Macmillan & Co., we are allowed to quote, he reports that this outfit was:—

Sir Sven  
Hedin and  
‘Tabloid’  
Equipments

“A tasteful and elegant work of art, and contained drugs selected for a high, cold and dry climate,” and adds: “All the drugs were in ‘Tabloid’ form, well and orderly packed.”

“The whole was carefully stowed in a pretty aluminium chest which shone like silver.”

“It contained the best portable outfit I have ever seen.”

The destination of this ‘Tabloid’ Chest is unique in the history of medical equipments. After having effectually fulfilled the medical requirements of the Expedition, it was presented by Sir SVEN HEDIN to the Tashi Lama, the Pontiff of Tibet, in whom it excited the greatest admiration and the liveliest interest.

A case of historic interest is that which M. Paulhan carried during his daring cross-country flight from London to Manchester, on April 27-28, 1910.



## IN ARCTIC AND ANTARCTIC EXPLORATION

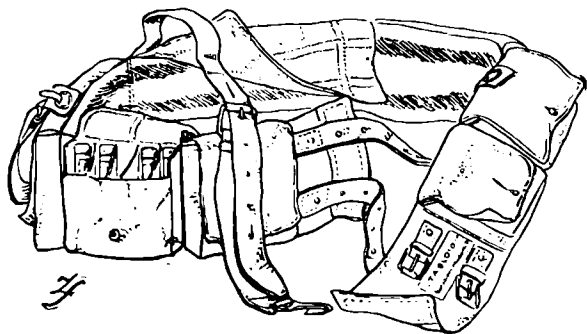
In the endeavours to reach the Poles, and in the exploration of Arctic and Antarctic lands, 'Tabloid' Medical Equipments have taken a pioneer position, and continue to hold supremacy.

They reached the North Pole with Commander Peary, and went with Sir E. H. Shackleton within ninety-seven miles of the South Pole, as near as man has gone.

In every instance they have given complete satisfaction and retained their therapeutic activity notwithstanding the extremely low temperature to which they have been subjected.

The 'Tabloid' Belts and other Medical Equipments supplied to NANSEN for his journey in the *Fram*, and those used by the JACKSON-HARMSWORTH ARCTIC EXPEDITION, are in the historic collection of BURROUGHS WELLCOME & Co.

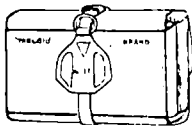
A famous  
journalistic  
enterprise



One of the 'Tabloid' Brand Medicine Belts carried by Nansen on his Arctic Expedition.

The ITALIAN ARCTIC EXPEDITION, commanded by the DUKE OF THE ABRUZZI, found that, despite the fact that

the northern latitude of  $86^{\circ} 33' 49''$  was reached, the 'Tabloid' Medicine Chests and Cases with which the

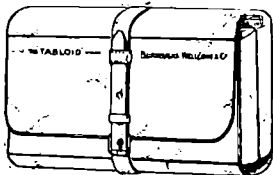


One of the 'Tabloid' Brand Medicine Cases carried by the Duke of the Abruzzi's Polar Expedition.

Expedition was equipped were brought back with their remaining contents quite unaffected by the rigour of the climate.

The entire medical outfit of the National Antarctic Expedition was furnished by Burroughs Wellcome & Co., and on the return of the *Discovery*, with the members of the Expedition on board, the medical officer made a highly satisfactory report on the 'Tabloid' Medical Equipment.

In August, 1901, the *Discovery* left England, and in the following January crossed the limit of the Antarctic Circle.



One of the 'Tabloid' Brand Medicine Cases carried by the National Antarctic Expedition.

Having passed the farthest eastward point attained by Ross sixty years before, the explorers discovered a new land, which they named King Edward VII Land. One of the most noteworthy features of the Expedition was the arduous sledge

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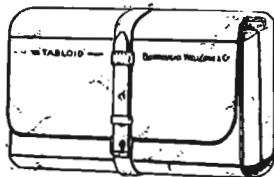


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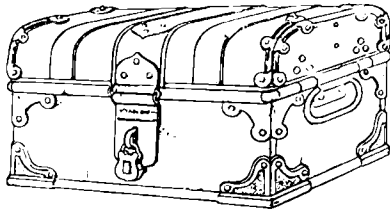
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journey undertaken by the commander, Captain SCOTT, accompanied by SIR E. H. (then Lieutenant) SHACKLETON



One of the 'Tabloid' Brand Medicine Cases carried by the National Antarctic Expedition.

and Dr. WILSON. This journey over the ice occupied three months, and the latitude of  $82^{\circ} 17'$  South was reached.

On sledge journeys the question of weight is of great moment. The traveller on such occasions must carry but the barest necessities, and of these the lightest procurable. The medicine chest is an important item, for upon the efficacy of its contents the lives of the explorers may depend. Every drug carried must be of the utmost reliability, in the most compact state, and capable of withstanding an extremely low temperature. Reliability  
essential

That 'Tabloid' Medical Equipments fulfil all requirements has been proved again and again. They enable the traveller to carry a comparatively large supply of medicines, and may be used under conditions which would render the carriage and administration of ordinary preparations impossible.

To the enthusiasm of Sir Clements Markham, K.C.B., then President of the Royal Geographical Society, the successful organisation of the expedition was largely due.

Referring to the 'Tabloid' Medical equipment of the *Discovery*, he reported :—

National Antarctic Expedition,  
1, Savile Row,  
Burlington Gardens, W.

The Medical Equipment of the Exploring Ship of the National Antarctic Expedition was entirely supplied by Messrs Burroughs, Wellcome & Co., and, proved in every way most satisfactory.

The few other drugs and preparations which were taken with the Expedition were only supplied for purposes of experiment, and, can in no way be regarded as part of the medical equipment.

*Clement M. Mackenzie*

27. April 1905.

Dr. KÄETTLITZ, the Senior Medical Officer to the Expedition, reported :—

*Discovery* ANTARCTIC EXPEDITION

The Medical Equipment of the *Discovery* Exploring Ship, of the National Antarctic Expedition, was entirely supplied by Messrs. Burroughs Wellcome & Co., mostly in the form of 'TABLOID' 'SOLOID' and 'ENULE' preparations.

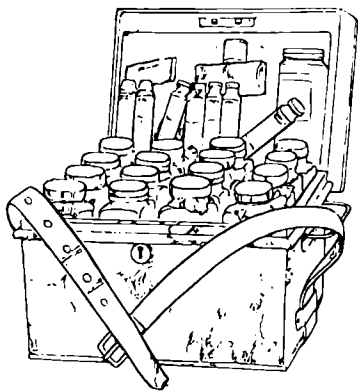
The preparations proved in every way most satisfactory, and there was no deterioration of any of them, in spite of the conditions of climate and temperature to which they were exposed. The few other drugs and preparations which were taken with the Expedition were only taken for the purpose of experiment.

The cases supplied by Burroughs Wellcome & Co. to us have also been found satisfactory; the small leather one was very useful upon sledge journeys, being light and compact. The No. 251 'Tabloid' Case was used for some weeks at the camp eleven miles north of the ship, when the whole ship's company was engaged in sawing and blasting the ice, and it was found very convenient.

The other cases were useful in our cabins, etc., for a handy supply.

*Reynold Keelitz*

COMMANDER PEARY, to whose record stands the achievement of reaching the North Pole, writing from Etah, Greenland, reported:—



One of the 'Tabloid' Brand  
Medicine Chests used by  
Commander R. E. Peary.

“Burroughs Wellcome & Co. 'Tabloid' Medicine Cases and supplies have proven invaluable.”

Sir ERNEST H. SHACKLETON, on his memorable voyage with the *Nimrod*, and on the journey when he penetrated to within ninety-seven miles of the South Pole, took with him as his sole medical equipment 'Tabloid' Medicine Chests and Cases, and the subjoined reports show that under the trying and difficult conditions of Antarctic exploration 'Tabloid' medicines maintained their reputation for efficiency and stability.

A Copy of a Report dated Sept. 17, 1909, is as follows :—

The British Antarctic Expedition, 1907-9, was equipped with a very complete Medical Equipment contracted for solely by Messrs. Burroughs Wellcome & Co. and consisting of 'Soloid' and 'Tabloid' Preparations, which are the only forms that can be conveniently carried and preserved under such conditions.

The packets of Compressed Dressings are an extremely convenient form.

The Congo Cases (No. 251, 'Tabloid' Brand) were always used when at our base, and both the party of three who reached the South Magnetic Pole, and the party under Lieut. Shackleton, who attained a point 97 miles from the Geographical South Pole, carried a brown leather 'Tabloid' Case, and all the 'Tabloid' products that remained are now in as good condition as when first handed over to my care two years ago.

The *Nimrod* was also supplied with 'Tabloid' Cases and Equipment. The 'Tabloid' Photographic Outfit supplied by Burroughs Wellcome & Co. proved entirely satisfactory.

*Signed*

BRITISH ANTARCTIC EXPEDITION, 1907-9

ERNEST H. SHACKLETON

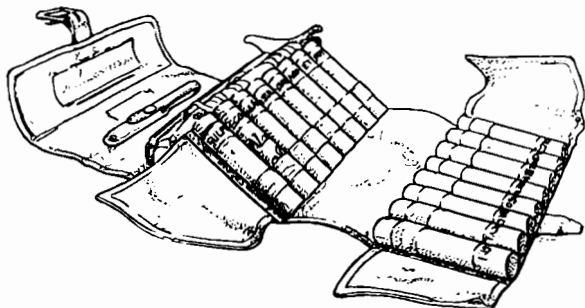
*Commander*

ERIC P. MARSHALL

M.R.C.S., L.R.C.P.,

*Surgeon to the Expedition.*

Sir ERNEST H. SHACKLETON 'carried a 'Tabloid' Medicine Case during the journey on which he reached the farthest southern latitude.



The 'Tabloid' Medicine Case carried 'Farthest South' by Sir Ernest H. Shackleton.

A full record of this historical case is given in the report of the surgeon to the Expedition, which is as follows:—

The B. W. & Co. Brown Leather 'Tabloid' Case herewith was:

Taken with party of six that made the ascent and reached summit of Mount Erebus, 13,350 ft., March 5th—11th, 1908.

Used on Southern Journey under Liout. Shackleton.

\*Oct. 28th, 1908—March 4th, 1909.

Latitude 85° 23' S. Longitude 162° E.

Distance covered in this journey, 1728 statute miles.

Used on S. Depot Laying Party, from Sept. 20th to Oct. 15th, 1908.

Distance covered, 311 miles.

Taken on Depot journeys to Hut Point.

Aggregating 150 statute miles.

Medicines quite satisfactory.

*Signed*

E. P. MARSHALL, M.R.C.S., L.R.C.P.

*Surgeon to the British Antarctic Expedition*

1907-9

\*Reached "Farthest South," Jan. 9th, 1909.



AWARDS CONFERRED UPON  
BURROUGHS WELLCOME & CO.

INTERNATIONAL  
EXPOSITION  
ST. LOUIS, 1904

THREE GRAND PRIZES  
AND  
THREE GOLD MEDALS



INTERNATIONAL  
EXHIBITION  
LIÉGE, 1905

SIX GRAND PRIZES  
THREE DIPLOMAS OF HONOUR  
AND  
THREE GOLD MEDALS



INTERNATIONAL  
EXHIBITION  
MILAN, 1906

THREE GRAND PRIZES  
THREE DIPLOMAS OF HONOUR  
AND  
ONE GOLD MEDAL



FRANCO-BRITISH  
EXHIBITION  
LONDON, 1908

SEVEN GRAND PRIZES  
ONE DIPLOMA OF HONOUR  
AND  
TWO GOLD MEDALS

MAKING IN ALL MORE THAN  
220 HIGHEST AWARDS  
CONFERRED UPON THE FIRM FOR THE  
SCIENTIFIC EXCELLENCE OF THEIR PRODUCTS  
AT THE GREAT EXHIBITIONS  
OF THE WORLD



THE 'TABLOID' BRAND MEDICINE CASES  
FOR MISSIONARIES

'Tabloid' Chests and Cases were awarded a Grand Prize at the St. Louis International Exposition, 1904; a Grand Prize at the Liège International Exhibition, 1905; a Grand Prize at the Milan International Exhibition, 1906; and a Grand Prize at the Franco-British Exhibition, London, 1903.

The contents of medicine cases vary greatly according to the conditions under which the equipment will be made use of. Obviously, a medicine chest for use in the Arctic or Antarctic zones will differ very considerably from one for use in the Tropics. Some cases are specially suitable for travelling, others for emergency, personal, or mission-station use.

Itinerary,  
personal, or  
mission  
station  
equipments

The exigencies of travel render the carriage of fluid preparations extremely risky by reason of the liability of the containers to breakage, with the consequent waste of their contents. In tropical climates, moreover, it is practically impossible to prevent tinctures, fluid extracts and syrups from evaporating or decomposing.

Medicinal products issued under the 'Tabloid' and 'Soloid' brands contain drugs of the very highest quality, divided into correct quantities ready for immediate use. They are far lighter and easier to carry than ordinary medicines, occupy much less space, and require no measuring or weighing.

Ready for  
immediate  
use

Even when exposed to the most adverse climatic influences they keep perfectly.

They are, therefore, ideal for medical equipments of missionaries, travellers, explorers, etc.

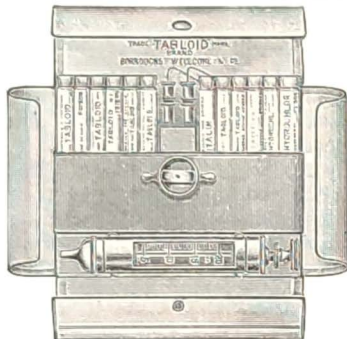
The following descriptions of equipments selected from BURROUGHS WELLCOME & Co.'s extensive list may be of service to missionaries in the choosing of suitable medicine chests or cases.

The contents may be varied according to requirements, and Burroughs Wellcome & Co.'s unique experience in fitting cases for use in all quarters of the globe is at the service of missionaries.

TRADE MARK  
 'TABLOID' BRAND HYPODERMIC  
 POCKET-CASES

'Tabloid' Hypodermic Pocket-Cases provide complete armamentaria for hypodermic work. A full equipment of hypodermic drugs of utmost reliability and accuracy of dosage may be carried easily in the waistcoat-pocket.

NO. 3. HYPODERMIC-'TABLOID' BRAND POCKET-CASE



Fitted with twelve tubes of 'Tabloid' Hypodermic products, a B. W. & Co. Patent Nickel-plated Hypodermic Syringe, and two regular steel needles, each enclosed in a protective tube. In Cowhide, Morocco, Seal, or Crocodile leather, or in Pigskin.

No. 3. Hypodermic 'Tabloid' Brand  
 Pocket-Case Measurements  $3\frac{1}{2} \times 2\frac{1}{2} \times \frac{1}{2}$  in.

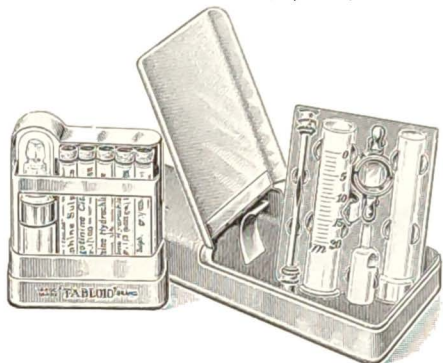
NO. 10. ASEPTIC HYPODERMIC 'TABLOID' BRAND  
 POCKET-CASE



In nickel-plated metal. It contains a B. W. & Co. All-Glass Aseptic Hypodermic Syringe, with detachable finger-grip, and two regular steel needles. Each part of the syringe is separately held in a holdfast clip. The tubes of 'Tabloid' Hypodermic products, five in number, are carried in a hinged rack, which securely holds them when the case is closed, and which, when swung outwards, allows of the easy withdrawal of the desired tube. Complete with doeskin cover.

No. 10. Aseptic Hypodermic 'Tabloid'  
 Brand Pocket-Case Measurements  $2\frac{1}{2} \times 1\frac{3}{8} \times \frac{1}{8}$  in.

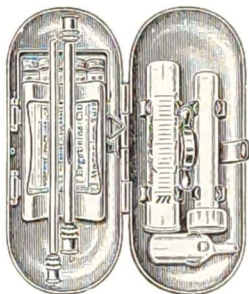
NO. 20. ASEPTIC HYPODERMIC 'TABLOID' BRAND  
POCKET-CASE (Registered)



No. 20. Aseptic Hypodermic 'Tabloid' Brand Pocket-Case.  
Measurements:  $4\frac{1}{2} \times 1\frac{1}{4} \times \frac{3}{4}$  in.

In nickel-plated metal, with doeskin cover. Fitted with ten tubes of 'Tabloid' Hypodermic products, a small glass phial, stoppered and capped for ether, a B. W. & Co. All-Glass Hypodermic Syringe (each part securely held in a separate clip) with two steel needles, finger-grip, etc.

NO. 40. ASEPTIC HYPODERMIC 'TABLOID' BRAND  
POCKET-CASE (The Mussel Shell) (Registered)



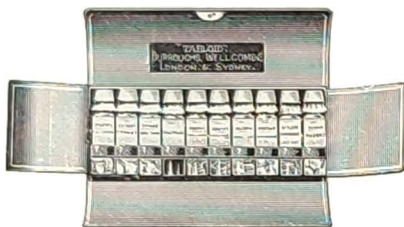
No. 40. Aseptic Hypodermic 'Tabloid' Brand Pocket-Case-  
(The Mussel Shell). Measurements:  $3\frac{1}{2} \times 1\frac{1}{2} \times \frac{3}{4}$  in.

This pocket-case attains the acme of efficiency and convenience. Its component parts are held securely in clips and rack. The spring catch is of improved design and most effective in use. Maximum security is thus attained. It contains a B. W. & Co. All-Glass Hypodermic Syringe, with detachable finger-grip, two regular steel needles, one exploring needle, five tubes of 'Tabloid' Hypodermic products, etc. In nickel-plated metal, with doeskin cover.

## 'TABLOID' BRAND MEDICINE POCKET-CASES

'Tabloid' Pocket-Cases are compact equipments of pure active drugs. They can be conveniently carried in the pocket, although fitted with a comprehensive and efficient outfit. The convenience, the extreme portability, and the remarkably permanent nature of these 'Tabloid' equipments are greatly appreciated when travelling.

### NO. 115. 'TABLOID' BRAND MEDICINE POCKET-CASE



No. 115. 'Tabloid' Brand Medicine Pocket-Case  
Measurements:  $8\frac{1}{2} \times 3\frac{1}{2} \times 1\frac{1}{2}$  in.

This is a compact leather case, suitable for personal requirements, or for the supply of medicines for emergency use when travelling under circumstances in which a larger outfit could not be carried. It contains ten  $\frac{1}{2}$  oz. phials fitted with 'Tabloid' Brand products, etc., and can be obtained in Morocco, Cowhide, Pigskin, Seal or Crocodile leathers.

### NO. 117. 'TABLOID' BRAND MEDICINE POCKET-CASE



No. 117. 'Tabloid' Brand Medicine  
Pocket-Case  
Measurements:  $7\frac{1}{2} \times 4 \times 3\frac{1}{2}$  in.

This case is somewhat larger and more comprehensive than the No. 115 Case. It contains sixteen  $\frac{1}{2}$  oz. phials which can be filled with 'Tabloid' or 'Soloid' Brand products according to requirements of the purchaser. It is made in Morocco, Cowhide, Pigskin, Seal or Crocodile leathers.

These are but two examples of the large series of pocket-cases which Burroughs Wellcome & Co. issue.

TRADE MARK 'TABLOID' BRAND MEDICAL EQUIPMENT  
CHESTS AND CASES

'Tabloid' Chests and Cases of various designs are made to meet the requirements of missionaries, planters, explorers, etc., in stations, farms or camps in out-of-the-way places. Cases are also made for attaching to the handle-bar or stay-bar of a cycle.

NO. 208. 'TABLOID' BRAND MEDICINE CHEST

This chest is made of dressed and varnished raw-hide, to withstand rough usage. Although strong, it is light and portable. It is fitted with twelve 4 oz. stoppered bottles of 'Tabloid' and 'Soloid' brand products, minor surgical instruments and dressings, etc.



No. 208. 'Tabloid' Brand Medicine Chest  
Measurements:  $13\frac{1}{2} \times 6\frac{1}{2} \times 9$  in.

NO. 219. 'TABLOID' BRAND MEDICINE CASE

This case has a metal frame covered with morocco leather. It measures  $13\frac{1}{2} \times 6 \times 6\frac{1}{2}$  in., and contains eight 2 oz. stoppered, ten 1 oz., twelve 6 dr., eight 4 dr., and ten 2 dr. corked phials. The rows of phials are arranged to fall so as to show the labels. Fitted with 'Tabloid' and 'Soloid' Brand products, twelve tubes of 'Tabloid' Hypodermic products, a B. W. & Co. Patent Nickel-plated Hypodermic Syringe, etc.

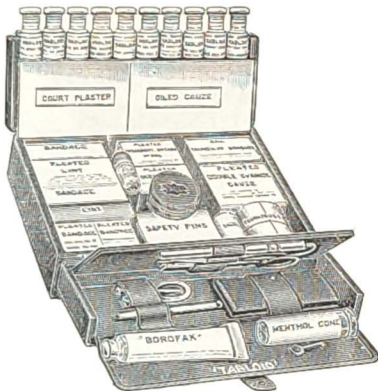
'Tabloid' Brand Medicine Case, No. 219, forms a comprehensive portable dispensary for expeditionary or station use.

NO. 220. 'TABLOID' BRAND MEDICINE CASE (*Registered*)

No. 220. 'Tabloid' Brand Medicine Case Measurements:  $14 \times 5\frac{1}{2} \times 0\frac{1}{2}$  in.

In Morocco Leather or Cowhide. Contains eight 2 oz. stoppered, twelve 1 oz., fourteen 6 dr., and sixteen 4 dr. phials of 'Tabloid' and 'Soloid' Brand products, twelve tubes of 'Tabloid' Hypodermic products, a B. W. & Co. Patent Nickel-plated Hypodermic Syringe, two regular steel needles, space and loops for minor instruments, etc.

## NO. 230. 'TABLOID' BRAND MEDICINE CASE



This is a remarkably compact outfit of emergency drugs, instruments and dressings. It is fitted with ten phials of 'Tabloid' and 'Soloid' Brand products, minor surgical instruments, dressings, 'Borofax,' menthol cone, etc.

In Morocco Leather or Cowhide,

No. 230. 'Tabloid' Brand Medicine Case Measurements:  $8 \times 5\frac{1}{2} \times 2\frac{1}{2}$  in.

## NO. 250. 'TABLOID' BRAND MEDICINE CHEST

*(As supplied to the late Sir H. M. Stanley, Emin Pasha, Missionaries, Military Expeditions, etc.)*

This unique chest is famous in all parts of the world. It embodies the highest achievements yet attained in medicine chest construction. Stanley carried chests of this pattern in his memorable later journeys into Central Africa, and since that time the No. 250 'Tabloid' Brand Medicine Chest has been associated with practically every important exploring, military or missionary enterprise.



No. 250. 'Tabloid' Brand Medicine Chest  
Measurements:  $16\frac{1}{2} \times 10\frac{1}{2} \times 8\frac{1}{4}$  in.

Made of japanned sheet-steel, and contains six 5 oz. and thirty  $3\frac{1}{2}$  oz. glass-stoppered bottles of 'Tabloid,' 'Soloid' and other fine products of B. W. & Co., in movable teak-wood tray. The lid (in two sections) is arranged to hold supplies of dressings, bandages, minor surgical instruments, and other accessories. Weight, about 40 lb.

## NO. 700. 'TABLOID' BRAND EMERGENCY BELT

Measurements:  $43 \times 4\frac{1}{2}$  in.; with buckles, also shoulder straps: seven rain-proof pouches fitted as follows: one metal case of surgical instruments; one metal case containing Hypodermic Syringe and 'Tabloid' Hypodermic products; twenty-three feather-weight tubes of 'Tabloid' and 'Soloid' Brand products; combined mortar and medicine cup: strapping, lint, etc.



NO. 254. 'TABLOID' BRAND MEDICINE CHEST (*The Indian*)

No. 254 'Tabloid' Brand Medicine Chest  
(The Indian)  
Measurements  $9\frac{1}{2} \times 7 \times 6\frac{1}{2}$  in

An ideal equipment for missionary use when a smaller outfit than No. 250 is required. It is made of japanned metal and contains sixteen  $1\frac{1}{2}$  oz. glass-stoppered bottles, and six 4 dr. phials of 'Tabloid' and 'Soloid' Brand products. Also instruments and sundry dressings, etc. Weight, about 12 lb.

As carried by the late G. W. Stevens, the war correspondent.

NO. 258. 'TABLOID' BRAND MEDICINE CASE (*The Settler's*)

No. 258. 'Tabloid' Brand Medicine Case  
(The Settler's)  
Measurements  $7\frac{1}{2} \times 4\frac{1}{2} \times 5\frac{1}{2}$  in

A very compact and useful case, adapted for mission stations, farms, or camps, in out-of-the-way places. It contains twelve  $1\frac{1}{2}$  oz. bottles of 'Tabloid' and 'Soloid' Brand products, 'Hazeline' Cream, 'Tabloid' Bandages and Dressings, and other accessories.

In Black Japanned metal.

TRADE  
MARK 'TABLOID' BRAND FIRST-AID

Equipments for Missionaries, Travellers and Residents in  
out-of-the-way districts

Compact outfits of bandages and first-aid accessories, etc.,  
for emergency requirements before the arrival of medical  
assistance. Their utility is enhanced by the high standard  
of the contents, and by their general adaptability to first-aid  
requirements.

Cases  
and  
contents  
are of the  
B. W. & Co.  
sterling  
quality.



No. 702. 'Tabloid' First-Aid (Royal Blue Enamelled Leather)—Closed.  
Measurements.  $7 \times 5\frac{1}{2} \times 2\frac{3}{4}$  in.

NO. 702. 'TABLOID' Brand FIRST-AID (Registered)

Contains 'Tabloid' Bandages and Dressings, 'Vaporole' Aromatic Ammonia,  
for use as "Smelling Salts," 'Borofax,' 'Hazeline' Cream, sal volatile, Carron  
oil gauze, jaconet, tourniquet, plaster, protective skin, scissors, pins, etc., and  
eight tubes of 'Tabloid' and 'Soloid' Brand products.

In Rex Red, Royal  
Blue or Brewster Green  
Enamelled Leather.



No. 702.  
'Tabloid'  
First-Aid  
(Brewster  
Green Enamelled  
Leather)—Open.

## NO. 703. 'TABLOID' Brand FIRST-AID (Registered)

Contents similar to those of No. 723 First-Aid (see page 304).  
In Rex Red, Royal Blue or Brewster Green Enamelled Leather. Measurements:  $8 \times 6 \times 3$  in.

## NO. 707. 'TABLOID' Brand FIRST-AID (Registered)

Contains 'Tabloid' Bandages and Dressings, 'Vaporole' Aromatic Ammonia, for use as "Smelling Salts," 'Dorofax,' Carron oil gauze and jaconet, castor oil, plaster, protective skin, scissors, pins, etc., and seven tubes of 'Tabloid' and 'Soloid' Brand products.

In Rex Red, Royal Blue or Brewster Green Enamelled Metal, or in Aluminised Metal.



No. 707. 'Tabloid' First-Aid (Rex Red Enamelled Metal)  
Measurements.  $6\frac{1}{2} \times 3\frac{1}{2} \times 2$  in.

## NO. 712. 'TABLOID' Brand FIRST-AID (Registered)

Contains 'Tabloid' Bandages and Dressings, 'Vaporole' Aromatic Ammonia, for use as "Smelling Salts," 'Borofax,' Carron oil gauze and jaconet, castor oil, plaster, protective skin, scissors, pins, etc., and seven tubes of 'Tabloid' and 'Soloid' Brand products.

In Rex Red, Royal Blue or Brewster Green Enamelled Metal, or in Aluminised Metal.

No. 712. 'Tabloid' First-Aid (Brewster Green Enamelled Metal)

Measurements:  $6\frac{1}{2} \times 4\frac{1}{2} \times 2$  in.



The medicinal contents of these cases are selected in view of emergency requirements, but, if desired, they can be fitted with 'Tabloid' and 'Soloid' Brand products, selected by the purchaser's physician, so that a prescribed course of treatment may be continued whilst travelling.

NO. 715. 'TABLOID' Brand FIRST-AID (*Registered*)



No. 715.  
'Tabloid'  
First-Aid (Royal  
Blue Enamelled  
Metal)

Measurements  $7\frac{1}{2} \times 4\frac{1}{4} \times 2$  in.

Contains 'Tabloid' Bandages and Dressings, 'Vaporole' Aromatic Ammonia, for use as "Smelling Salts," 'Borofax,' sal volatile, Carron oil, jaconet, plaster, protective skin, scissors, pins, etc., and eight tubes of 'Tabloid' and 'Soloid' Brand products.

In Rex Red, Royal Blue or Brewster Green Enamelled Metal, or in Aluminised or Black Japanned Metal.

NO. 722. 'TABLOID' Brand FIRST-AID (*Registered*)

Contains 'Tabloid' Bandages and Dressings, 'Vaporole' Aromatic Ammonia, for use as "Smelling Salts," 'Borofax' 'Hazelline' Cream, sal volatile, Carron oil gauze, jaconet, tourniquet, plaster, protective skin, scissors, pins, etc., and eight tubes of 'Tabloid' and 'Soloid' Brand products.

In Rex Red, Royal Blue or Brewster Green Enamelled Metal, or in Aluminised Metal. Measurements:  $6\frac{3}{4} \times 4\frac{7}{8} \times 2\frac{1}{4}$  in.

NO. 723. 'TABLOID' Brand FIRST-AID (*Registered*)

Contains 'Tabloid' Bandages and Dressings, 'Vaporole' Aromatic Ammonia, for use as "Smelling Salts," 'Borofax,' 'Hazeline' Cream, sal volatile, Carron oil gauze, lancet, tourniquet, jaconet, plaster, protective skin, scissors, pins, etc., and nine tubes of 'Tabloid' and 'Soloid' Brand products.



In Rex Red, Royal Blue, or Brewster Green Enamelled Metal, or in Aluminised Metal

No. 723. 'Tabloid' First-Aid (Brewster Green Enamelled Metal)  
Measurements:  $8 \times 6\frac{1}{2} \times 2\frac{1}{2}$  in.

NO. 905. 'TABLOID' Brand PHOTOGRAPHIC OUTFIT (*Registered*)

A complete compact chemical outfit for developing, toning and fixing plates, films, bromide or gaslight papers, and for toning and fixing P.O.P.

Contents make over one-and-a-half gallons of solution.

In Rex Red, Royal Blue, Imperial Green or Bright Scarlet Enamelled Metal, or in Black Japanned Metal.

*When ordering, please specify colours required.*

The compactness and portability of this case render it particularly suitable for travellers and residents in tropical lands.



No. 905. 'Tabloid' Photographic Outfit  
(Bright Scarlet Enamelled Metal)  
Measurements:  $4 \times 4 \times 2\frac{1}{2}$  in.

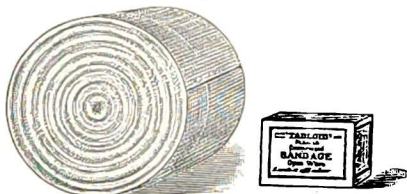
TRADE MARK  
**'TABLOID' BRAND**  
 PLEATED COMPRESSED  
**BANDAGES AND DRESSINGS**

Pleated Compressed Bandages and Dressings were originated and introduced by Burroughs Wellcome & Co.

For missionaries, travellers, explorers and others a supply of surgical dressings and bandages is essential. An important advance in such surgical appliances will be found in the 'Tabloid' Pleated Compressed Bandages and Dressings.

These consist of materials of the finest quality subjected to great pressure under which they become Compact and convenient extremely compact and assume a convenient rectangular shape. Each is then automatically enclosed in an effective protective covering.

They are ideal for use in medicine cases and first-aid equipments, as they occupy the smallest possible space, and yet are unfolded as easily as the more bulky varieties.



Graphic representation showing relative bulk of an ordinary and a 'Tabloid' Bandage, each 6 yds. x  $2\frac{1}{2}$  in.  
 One-half actual size

These products are also issued sterilised, packed in a special impervious coating to ensure that they remain germ free.

For all purposes, whether at home or when travelling, 'Tabloid' Bandages and Dressings are superior to the ordinary varieties and their advantages are obvious.

The following are issued :—

Absorbent Wool between Gauze, Pleated Compressed 'Tabloid' Brand 2 ounce packets, in packages of 1 dozen.

**Bandages, Pleated Compressed, 'Tabloid' Brand**

Open Wove, 1 in. × 6 yards, in packages of 1 dozen

" " 2½ in. × 6 yards " " " "

Flannel, 2½ in. × 5 yards " " " "

Triangular (Esmarch's Pictorial), in packages of 1 dozen packets of 2 bandages.

These triangular bandages are of great service in first-aid or other emergency work. For the benefit of those who are unable to obtain skilled assistance, illustrations, showing the various uses to which the bandage may be put, are imprinted on the fabric itself.

**Carbolised Tow, Pleated Compressed, 'Tabloid' Brand**

2 ounce packets, in packages of 1 dozen

**Cotton Wool, Pleated Compressed, 'Tabloid' Brand**

Absorbent, ¼ ounce packets of 4, in packages of 1 dozen (*not supplied sterilised*)

" 1 ounce packets, in packages of 1 doz.

" 2 " " " "

Boric, 1 " " " "

" 2 " " " "

Double Cyanide, 3% 1 " " " "

" 2 " " " "

Iodoform, 1 " " " "

" 2 " " " "

**Gauze, Pleated Compressed, 'Tabloid' Brand**

Absorbent, 3 yards, in packages of 1 dozen

Boric, 3 " " " "

Double Cyanide, 3% 3 " " " "

Iodoform, 1 yard, " " " "

" 3 yards, " " " "

" 6 yards × 1 in. " " " "

Sal Alembroth, 1% 3 yards, in packages of 1 dozen

**Lint, Pleated Compressed, 'Tabloid' Brand**

Plain, 1 ounce packets, in packages of 1 dozen

" 2 " " " "

Boric, 1 " " " "

" 2 " " " "

Carbolised, 1 " " " "

*When ordering, please specify sterilised if so required*



## PHOTOGRAPHY AT HOME AND ABROAD

Missionaries have always been enabled to add to geographical and ethnological knowledge by describing the hitherto unknown regions they have visited in the course of their journeys, or by their accounts of the domestic manners and customs of the savage tribes with whom they have lived. The usefulness and interest of these records are materially increased when supplemented by photographs.

Photography  
in mission  
work

A difficulty has been, that until recent years, photography demanded a considerable addition to the bulk of the missionary's equipment, and the results were uncertain, chiefly owing to difficulties with unreliable chemicals. To-day the camera maker is able to produce instruments of surprising compactness and the chemist is able to offer 'Tabloid' chemicals which occupy a minimum of space and achieve the maximum of efficiency.

Maximum  
of efficiency

'TABLOID' Photographic Chemicals are pure chemicals compressed into small bulk, but yet more readily soluble than the same chemicals in crystallised form. These products each contain a precise weight, so that the trouble of weighing or measuring is entirely obviated. Simply dropped into a measure-glass containing the necessary quantity of water, they disintegrate and dissolve with remarkable rapidity.

Chemical  
difficulties  
solved

The advantages which 'Tabloid' chemicals possess in home use are intensified when development and similar operations have to be conducted under trying conditions. Their wonderful compactness is shown by the illustration, on *page* 304. A complete chemical outfit of 'Tabloid' products is comfortably carried in the pocket or wallet without danger of trouble consequent on the breakage of bottles of fluids.

The fact that 'Tabloid' Photographic Chemicals will retain their activity unimpaired, with ordinary care, in all



climates accounts for their successful use by the leading Travellers, Explorers and War Correspondents of modern days.

Not only do 'TABLOID' Photographic Chemicals rid development, toning and other processes of all the uncertainties which accompany the use of impure chemicals and stale solutions, but they also remarkably simplify these operations, and impart to them a scientific precision which cannot otherwise be obtained.

All developers and chemicals essential for the practice of photography at home and abroad are issued as 'Tabloid' products, but to meet the special needs of those who, like missionaries, explorers and travellers, require the utmost condensation and the widest utility in the equipment they carry, Burroughs Wellcome & Co. have issued, as the results of special research and wide experience, a developer which is universal in utility and unique in compactness. This is 'Tabloid' 'RYTOL' Universal Developer. It is so compact that the materials for 88 ounces of solution occupy only the same space as *one* ounce of fluid. It is so universal in application that it will develop plates, films, bromide and gaslight papers as well as lantern slides with equal facility and equal certainty. It makes a bright clear solution even with water which with ordinary chemicals becomes cloudy and discoloured. The importance of this to travellers who are forced to use whatever water is available will be readily appreciated.

The ideal  
developer for  
missionaries  
and travellers

#### CORRECT EXPOSURE IN ALL LANDS

The travelling photographer has to be sure of his exposure in all parts of the globe and under a great variety of conditions.

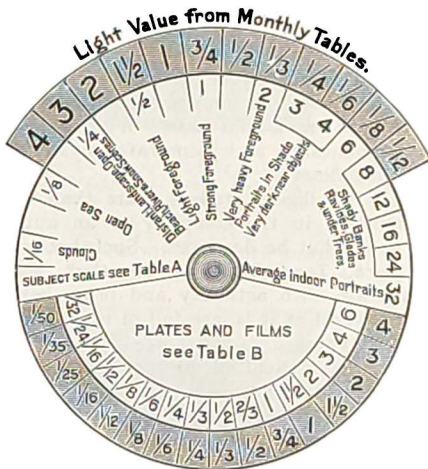
He must make certain of securing records of events which may not recur. He must be able to decide on the correct exposure quickly and under a wide variation of place and circumstance. To meet this need, Burroughs Wellcome & Co.'s photographic experts have condensed the results of their special study of the question of exposure into a pocket-book known

Certainty in  
exposure  
essential

as THE 'WELLCOME' PHOTOGRAPHIC EXPOSURE RECORD AND DIARY, and have combined with their own experience that of Journalists, War Correspondents and Travellers in all parts of the globe from the Arctic to the Antarctic. Many methods have been devised for ensuring correct exposure—some requiring complicated calculations, others the use of elaborate tables or special apparatus. The simplest and most certain method is provided by the ingenious mechanical Calculator contained in each copy of THE 'WELLCOME' PHOTOGRAPHIC EXPOSURE RECORD AND DIARY. Its essential feature is a disc, *one* turn of which tells the correct exposure at a glance.

The simple way

The illustration here shown makes its simplicity clear. The central white portion is the revolving disc which registers



with the two fixed scales, shown in tint. Facing the calculator are tables giving light values so arranged that the table for each month comes to the front in its proper season. The Calculator is set by turning the disc until the subject to be photographed registers with the figure representing the light value.

That *one* turn is all that is necessary. In addition to thus providing an easy way of calculating correct exposures, THE 'WELLCOME' PHOTOGRAPHIC EXPOSURE RECORD AND

DIARY is a pocket note-book and encyclopædia of photographic information. There are three editions—(1) Northern Hemisphere, (2) Southern Hemisphere, (3) United States of America. These editions give the information necessary for correct exposure in all parts of the world.

#### THE RECORDS OF TRAVELLERS

Records of travel and exploration into distant and little-known parts of the world constitute a most fascinating department of literature and one which attracts an ever-increasing host of interested readers. To catch a first glimpse of some far-off untamed region of the earth's surface, "where foot of man has rarely if ever trod," even though it be only in imagination, is an intellectual pleasure of a high order. Or, on the other hand, we may have vividly brought before us the conditions of life among races widely removed from our own in the line of their development, or lagging behind the stream of human progress like remnants and reminders of primeval man; we can track wild beasts in their native haunts, scale lofty mountains and penetrate mysterious caverns and inaccessible deserts.

Nothing delights the intelligent student more than thus to dive into the unknown in the company of an author who has seen and heard what he describes. Such books as *Through Darkest Africa*, *Trans-Himalaya*, *Farthest South*, etc., etc., which palpitate with actuality and bring before us a new vision of the world as it is, are full of interest and of immense educational value.

Workers in this strenuous field of literary effort have found in photography a most serviceable ally, and the difficulties which at first enveloped the practice of this art on the march or in out-of-the-way places have to a great extent disappeared. With a modern camera and a good supply of 'Tabloid' Photographic Chemicals there is hardly any part of the process which cannot be carried out on the very spot where the negative has been exposed.

The charm  
of books of  
travel

Enhanced  
by  
photographs

The Rev. B. M. McOwen, famous for his vivid and picturesque treatment of Chinese domestic scenes, regularly uses 'Tabloid' 'Rytol' Universal Developer.



THE KING OF BEKWAI

One of the Ashanti Chiefs of the Gold Coast Colony sitting under the state umbrella and surrounded by his courtiers



A CHINESE BARBER AT WORK  
Barbers in China go about from house to house, taking their stock-in-trade with them.

A well-known New York journalist, Mr. Frank G. Carpenter, who in 1906 travelled through Northern, Eastern and



## REMARKABLE PHOTOGRAPH OF LIGHTNING



This exceptional photograph of a flash of lightning was taken by Mr. E. N. G. Ward, at Attasi Mine, Princisu, Gold Coast Colony, West Africa, at 7 p.m., on March 9, 1909. The method is described by the author as follows:—

“ It was noticed that good flashes of lightning kept occurring at a certain point. The camera was fixed up facing this, stop set at  $f/6.8$ , shutter left open; after each flash the film was wound on. Ten photos were taken in this way, the enclosed being the best; it is, in fact, the most extraordinary flash I have ever seen in all my travels. The film was developed with ‘Tabloid’ Pyro-Metol.”

The reproduction is from a gaslight print, developed with ‘Tabloid’ ‘Rytol’ Developer.

Southern Africa, commenting on the 'Tabloid' Photographic Outfit which he had taken with him, wrote: "The photographic material sent was of the highest quality, and I am forwarding a few of the photographs among the many we took from time to time." A characteristic Saharan picture of a string of camels from one of Mr. Carpenter's prints is reproduced on *page 311*.

Among those who have carried 'Tabloid' Photographic Chemicals as part of their travelling equipment for an exploring expedition may be mentioned Sir Sven Hedin, the story of whose intrepid journeys in Tibet is related in *Trans-Himalaya*. He visited Tashi-Lunpo, one of the forbidden cities, where probably no European had ever set foot before, and interviewed the Tashi-Lama, the venerated spiritual chief of the Buddhist religion, by whom he was cordially received.

Sir Sven  
Hedin  
and the  
Tashi-Lama

Sir Ernest Shackleton took a complete outfit of Photographic Chemicals on his perilous journey into the Antarctic zone (when he got within 97 miles of the South Pole), and pronounced them quite satisfactory.

'Tabloid' Photographic Chemicals were also taken by Captain Scott on his famous Antarctic voyage in the *Discovery*.

Mr. R. L. Jefferson, F.R.G.S., in his book, *Through a Continent on Wheels*, writes: "I should like to mention that this firm (B. W. & Co.) prepares Photographic Tabloids in a compressed form and those photographers who desire to develop their plates *en route* cannot do better than adopt their portable and reliable outfits."

Mr. L. N. G. Ward, a traveller whose photographic work is of high order, uses 'Tabloid' Chemicals. The roll film of a striking picture of his, entitled, "The King of Bekwai," which is reproduced on *page 311*, was developed with 'Tabloid' Pyro-Metol.

'Tabloid'  
photographic  
chemicals  
in Ashanti

Mr. T. Allen, of Auckland, attributes his photographic success to the use of Burroughs Wellcome & Co.'s 'Tabloid' Chemicals for both developing and printing. In his extended travels more than once round the world, he

has always used them, and has always been able to secure uniformly good results. The keeping qualities of 'Tabloid' Photographic Chemicals in hot climates have been amply proved by the experience of voyagers to various parts of the world. One well-known traveller, Lionel Declé, used them to develop no less than 4000 plates during the course of his wanderings across Equatorial Africa.

A writer in the *Pall Mall Gazette* (November 5, 1909), in an article entitled "Chasing the Sun," thus describes the advantages of these products.

"A camerist myself, I have often come across, I had almost written always come across, brethren in the art who took bulky cases of developers, fixers and other chemicals which took up much room in the kit bag and which they sometimes could not replace when they were used up. This is one of the drawbacks to Kodaking in out-of-the-way places. All this inconvenience and worry can be saved, since the time-tested excellent tabloids sold by Burroughs Wellcome and Co. are sufficient for all needs. In a phial that may be carried in the waistcoat-pocket, you have sufficient developer to last during an ordinary tour, and in other phials of similar size, fixers and toners. In a small corner of the bag you can stock away sufficient materials to take you round the world, and you may keep on snapshotting all the way. Some who have not tried them, erroneously think that chemicals compressed into tabloid form cannot be as good as the solutions purchased made up; others fancy that the tabloids are difficult to dissolve. Both are wrong. As a matter of fact, Burroughs Wellcome & Co.'s goods are as fresh when opened as the day when they were turned into tabloids, which cannot be said for many powders and made-up bottles on the market."

These, among other notes and comments from distinguished travellers, emphasise the reliability and excellence of 'Tabloid' Photographic Chemicals under conditions which would render ordinary chemicals useless.

In  
Equatorial  
Africa

Convenience  
of the new  
methods



## USEFUL PRODUCTS FOR MISSIONARIES

The products listed below are those of the large series issued by Burroughs Wellcome & Co., which may be of interest to missionaries. All are of the high standard of purity demanded from the products of B. W. & Co.

'**Alaxa**' (*Trade Mark*) Aromatic Liqueur of Cascara Sagrada  
*In bottles of 4 fluid ounces*

'**Bivo**' **Beef and Iron Wine** (*see page 329*)  
(*Trade Mark*) *In bottles of 8 fluid ounces and 16 fluid ounces*

'**Bivo**' **Beef and Iron Wine with Quinine**  
*In bottles of 8 fluid ounces and 16 fluid ounces*

'**Borofax**' (*Trade Mark*) Brand Boric Acid Ointment  
*In collapsible tubes of two sizes*

### **Chests and Cases, <sup>TRADE MARK</sup> 'Tabloid' Brand**

A comprehensive selection of chests and cases is prepared and issued under the 'Tabloid' and 'Soloid' Brands, fitted with medicines for every variety of climate.

(*See pages 293 to 300*)

'**Dartring**' Lanoline and preparations:—  
(*Trade Mark*)

'Dartring' Lanoline is prepared from the highly-purified fat of lambs' wool. It will not support germ life and keeps almost indefinitely.

'Dartring' Brand

- „ Lanoline, Toilet in collapsible tubes of two sizes
- „ „ Cold Cream
- „ „ Pomade
- „ „ Shaving Soap
- „ „ Toilet Powder
- „ „ Toilet Soap

### **Dressings, Pleated Compressed, <sup>TRADE MARK</sup> 'Tabloid' Brand**

(*See page 305*)



**'Enule' BRAND Rectal Suppositories***(Trade Mark)*

Possess conspicuous advantages over the ordinary forms. They are encased in sheaths of pure tinfoil easily stripped off at the moment of using. Their special shape, which secures retention, was originated by Burroughs Wellcome & Co. The list includes the following:—

**'Enule' BRAND—**

- „ Gall and Opium
- „ Glycerin (Anhydrous) 95 per cent. Children's and Adults'
- „ 'Hazeline' Compound
- „ Meat, Predigested—Children's and Adults' Sizes
- „ Milk, Predigested—Children's and Adults' Sizes

**'Eucalyptia' Pure oil of *Eucalyptus globulus****(Trade Mark) In bottles of 2 fluid ounces***'Fairchild' Digestive Preparations**

**'Hazeline'** The active volatile principles of the bark of  
*(Trade Mark)* the fresh young twigs of the Witch Hazel  
*(Hamamelis virginiana)*

*In bottles of 4 fluid ounces and 16 fluid ounces***Hypodermic Products, <sup>TRADE</sup> MARK 'Tabloid' Brand**

A series of pure and reliable medicaments accurate in dosage and rapidly soluble. Unlike stock solutions they retain their strength without the use of preservatives.

**'Kepler' Malt Products***(Trade Mark)*

- 'Kepler' Malt Extract (*see page 328*)
  - „ with Beef and Iron
  - „ with Cascara Sagrada
  - „ with Chemical Food (Phosphates Compound)
  - „ with Hæmoglobin

**'Kepler' Malt Products**—*continued***'Kepler' Malt Extract with Hypophosphites**

- „ with Iron
- „ with Iron and Quinine Citrate
- „ with Iron Iodide
- „ with Easton Syrup
- „ with Pepsin
- „ with Pepsin and Pancreatin
- „ with Phosphorus

**'Kepler' Solution** (of Cod Liver Oil in Malt Extract)—  
(*Trade Mark*)

- 'Kepler' Solution** (*see page 328*)
- „ with Chemical Food (Phosphates Compound)
- „ with Hypophosphites, in bottles of two sizes
- „ with Iron Iodide
- „ with Phosphorus

**'Lanesine,' 'Dartring' Brand** A preparation for bites and stings of insects, etc.**Menthol Compound Plasters** (B. W. & Co.)

Provide a means of ensuring the continuous action of menthol for any localised pain. .

**Menthol Snuff, Compound** (B. W. & Co.) *In enamelled black-and-gold tins*

**'Opa'** <sup>TRADE MARK</sup> Liquid Dentifrice (*formerly known as 'SALODENT'*)  
Aromatic liquid dentifrice possessing exceptional antiseptic properties.

*In bottles of two sizes (with sprinklers)*

**Ophthalmic Products,** <sup>TRADE MARK</sup> **'Tabloid' Brand**

Minute products of accurate weight prepared with an innocuous base. Their solubility is so perfect that when placed in the eye their effect is developed with great rapidity.

**Pastilles, TRADE MARK 'Tabloid' BRAND**

Present pure medicaments in a most acceptable form. The following are included in the series issued :—

**Pastilles, 'Tabloid' Brand**

No. 5	„	Glycerin
„ 6	„	Glycerin and Black Currant
„ 7	„	Glycerin, Tannin and Black Currant
„ 18	„	Laxative Fruit
„ 10	„	Lemon Juice
„ 11	„	Linseed, Liquorice and Chlorodyne
„ 17	„	Menthol and Eucalyptus
„ 20	„	Pectoral
„ 19	„	Pine Tar Compound

**'Phenofax'** Brand Carbolic Acid Ointment *In glass pots*  
(Trade Mark)

**Photographic Chemicals, TRADE MARK 'Tabloid' Brand**

Present fine chemicals in precisely accurate quantities. Abroad or when travelling, 'Tabloid' Photographic Chemicals are absolutely essential because of their portability, reliability and keeping qualities. (See also page 304)

'Tabloid' 'Rytol' (Trade Mark) Universal Developer embodies the result of special research in the 'Wellcome' Chemical Works Laboratories. It is equally suitable for the development of plates, films, bromide paper, gaslight paper, or lantern slides.

*Other 'Tabloid' Developers are :—*

'Tabloid' Amidol; Edinol; Eikonogen; Glycin; Hydroquinone (Quinol); Metol; Metol-Quinol; Ortol; Paramidophenol; Pyro; Pyro-Metol (*Imperial Standard Formula*); Pyro-Soda (*Ilford Formula*), also 'Tabloid' INTENSIFIERS, TONERS, FIXER, HARDENER, RESTRAINERS and other ACCESSORIES.

Photographic Exposure Record and Diary, The 'Wellcome.' A complete compact guide and reference book for photographers. (See page 309)

**Sanitary Towels, Pleated Compressed, TRADE MARK 'Tabloid' Brand**

MADE IN U.S.A. 'SOLOID' BRAND PRODUCTS

The word 'SOLOID' is a brand which designates fine products issued by Burroughs Wellcome & Co. To ensure the supply of these pure and reliable preparations, this brand should always be specified when ordering.

The series of 'Soloid' Brand products provides reliable antiseptics, astringents and anæsthetics; also convenient means of preparing stains for microscopic work, and test solutions for water, sewage, or urine analysis. Their portability, accuracy in dosage, uniform activity and ready solubility render them far preferable to stock solutions.



## 'SOLOID' BRAND—

				Issued in	
				bots. of	bots. of
„	Alum, gr. 10	...	...	—	100
„	Alum and Zinc Sulphate	...	...	25	—
„	Black Ink	...	...	25	—
„	Black Mercurial Lotion	...	...	25	—
„	Boric Acid, gr. 6	<i>(scented with Otto of Rose)</i>		25	—
„	„	gr. 15	<i>(unscented)</i>	50	—
„	Carbolic Acid (Phenol), gr. 5,	tubes of 25		—	—
„	„	gr. 20	„	12	—
„	„	gr. 60	„	6	—
„	Chinosol, gr. 8.75	...	...	25	100
„	Goulard Lotion	...	...	25	—
„	Lead and Opium Lotion	...	...	25	—
„	(Nasal)	...	...	—	—
	Alkaline Compound; Antiseptic and Alkaline Compound 'Eucalyptia' Compound; Phenol Compound; Sodium Bicarbonate Compound; Sodium Bicarbonate Compound, Saccharated			—	100
„	Potassium Permanganate, gr. 1	...	...	—	100
„	„	gr. 5	...	25	100
„	Zinc Sulphate	„	gr. 1	—	100

Also many other products issued under the 'Soloid' Brand

## THE 'TABLOID' BRAND PRODUCTS

The word 'TABLOID' is a brand which designates fine products issued by Burroughs Wellcome & Co. To ensure the supply of these pure and reliable preparations, this brand should always be specified when ordering.

Under the 'Tabloid' Brand are issued an immense variety of drugs and their combinations, all prepared from the purest ingredients, and divided into accurate doses with due regard to their therapeutic uses. They require no weighing or measuring, accurate doses can be immediately administered, and they keep unchanged in any climate. Owing to their extreme portability, supplies may be comfortably carried in the waistcoat-pocket, and doses taken regularly whilst following the usual routine of social, professional or commercial life. 'Tabloid' Brand products of unpleasant drugs are coated with a thin film of white sugar, readily soluble in the stomach, while those intended to act after leaving the stomach are coated with keratin, soluble only in the alkaline secretions of the intestines.

'TABLOID' BRAND—	Issued in	
	oval bts. of	bts. of
„ Aconite Tincture, min. 1 ... ..	100	—
„ Aloes and Iron (B.P. Pill), gr. 4, <i>sugar-coated</i> ... ..	—	100
„ Aloes and Myrrh (B.P. Pill), gr. 4, <i>plain or sugar-coated</i> ... ..	—	100
„ Aloin Compound, <i>plain or sugar-coated</i>	50	100
„ Ammoniated Quinine, <i>sugar-coated</i> ...	25	100
„ Ammonium Bromide, gr. 10 ... ..	—	100
„ Ammonium Carbonate, gr. 3 ... ..	—	100
„ Antifebrin (Acetanilide), gr. 2 ... ..	25	100
„ Antipyrine (Phenazone), gr. 2-1/2, <i>sugar-coated</i>	25	100
„ „ gr. 5, <i>plain or sugar-coated</i> ...	25	100
„ Asafetida Compound Pill, gr. 4 ... ..	—	100
„ 'Aspirin', gr. 5 ... ..	25	100

## 'Tabloid' Brand Products—continued

'TABLOID' BRAND—	Issued in	
	oval bottles of	bottles of
" Astringent Mixture (corresponding to the Board of Health formula) ...	—	100
" Bismuth Carbonate, gr. 5 ... ..	25	100
" Bismuth Subnitrate, gr. 5 ... ..	25	100
" " " gr. 10 ... ..	—	100
" Bismuth and Dover Powder ... ..	—	100
" Bismuth and Soda ... ..	—	100
" Bismuth, Rhubarb and Soda ... ..	25	100
" Blaud (Pil Ferrugin), gr. 5, <i>sugar-coated</i> ...	—	100
" " " gr. 10, <i>sugar-coated</i> ...	—	100
" Blaud Pill and Cascara, <i>sugar-coated</i> ...	—	100
" Blue Pill, gr. 4 ... ..	25	100
" Blue Pill, Colocynth and Hyoscyamus... ..	25	100
" Blue Pill and Rhubarb Compound ... ..	—	100
" Calomel, gr. 1/4... ..	100	—
" " gr. 1/2... ..	100	—
" " gr. 1 ... ..	—	100
" " gr. 2 ... ..	—	100
" Calomel, gr. 1/2 and Sodium Bicarbonate, gr. 2-1/2 ... ..	25	100
" Camphor Compound Tincture (Paregoric), <i>gelatin-coated</i> , min. 5 ...	48	100
" " " min. 15 ...	36	100
" Camphor Essence (Saturated) ... ..	25	100
" Cascara Sagrada (Dry Extract), <i>plain or sugar-coated</i> ...		
" " " gr. 2 ... ..	25	100
" " " gr. 3 ... ..	25	100
" Chemical Food (Phosphates Compound) dr. 1/2, <i>sugar-coated</i> ... ..	25	100
" Chemical Food (Phosphates Compound) dr. 1, <i>sugar-coated</i> ... ..	25	100
" 'Coffee-Mint' ... ..	25	100
" Colocynth and Hyoscyamus (B.P. Pill), gr. 4, <i>plain or sugar-coated</i> ... ..	—	100

## 'Tabloid' Brand Products--continued

## 'TABLOID' BRAND—

	Issued in	
	oval bts. of	bts. of
„ Colocynth Compound (B.P. Pill), gr. 4, <i>plain or sugar-coated</i> ... ..	—	100
„ Dover Powder, gr. 5, <i>plain or sugar-coated</i>	25	100
„ Easton Syrup, dr. 1/2, <i>sugar-coated</i> ...	25	100
„ „ dr. 1, <i>sugar-coated</i> ...	25	100
„ Gentian and Soda Compound ... ..	—	100
„ 'Gingament' ( <i>Trade Mark</i> ) ... ..	25	100
„ Ginger Essence (B.P. 1885), min. 5 ...	48	100
„ Gregory Powder, gr. 5, <i>plain or sugar-</i> <i>coated</i> ... ..	25	100
„ Grey Powder, gr. 1/2 ... ..	100	—
„ „ gr. 1 ... ..	100	—
„ „ gr. 2 ... ..	—	100
„ Grey Powder and Dover Powder, of each gr. 1 ... ..	—	100
„ Grey Powder, gr. 1, and Sodium Bicar- bonate, gr. 5 ... ..	25	100
„ Hypophosphites Compound, gr. 1 1/2, <i>plain or sugar-coated</i> ... ..	25	100
„ Ipecacuanha Wine, min. 5 ... ..	50	100
„ Iron Carbonate, Saccharated, gr. 5 ...	—	100
„ Iron Sulphate, Dried, gr. 3 ... ..	—	100
„ Jalap, gr. 5 ... ..	—	100
„ Kola Compound ( <i>formerly known as</i> <i>'Tabloid' 'Forced March'</i> ) ... ..	25	100
„ Laudanum ( <i>see Opium Tincture</i> )		
„ Laxative Vegetable, <i>plain or sugar-coated</i>	25	100
„ Liquorice Compound Powder, gr. 30 ...	25	100
„ Livingstone Rouser ( <i>see Quinine and</i> <i>Rhubarb Compound, page 323</i> )		
„ Mistura Alba (White Mixture)... ..	—	100
„ Opium Tincture, B.P. (Laudanum), min. 2 ... ..	48	100
„ Opium Tincture, B.P. (Laudanum), min. 5 ... ..	48	100

## 'Tabloid' Brand Products—continued

## 'TABLOID' BRAND—

	Issued in	
	oval	bots. of
	bots. of	bots. of
„ Paregoric ( <i>see</i> Camphor Compound Tincture, <i>page</i> 321)		
„ 'Pepana,' ( <i>Trade Mark</i> ), <i>plain or sugar-coated</i>	25	100
„ Pepsin, Bismuth and Charcoal... ..	25	100
„ Pepsin, Saccharated, gr. 5 ... ..	—	100
„ Phenacetin, gr. 5 ... ..	25	100
„ Phenacetin Compound ... ..	25	100
„ Phenacetin and Quinine Compound ...	—	100
„ Pills ( <i>see</i> Aloes and Myrrh Pill, <i>page</i> 320; Asafetida Compound Pill, <i>page</i> 320; Bland Pill, <i>page</i> 321; Blue Pill, <i>page</i> 321; Blue Pill, Colocynth and Hyoscyamus, <i>page</i> 321; Blue Pill and Rhubarb Compound Pill, <i>page</i> 321; Colocynth and Hyoscyamus Pill, <i>page</i> 321; Compound Rhubarb Pill, <i>page</i> 324)		
„ Podophyllin, gr. 1/4 ... ..	100	—
„ Potassium Bicarbonate, gr. 5 ... ..	40	100
„ Potassium Bromide, gr. 10 ... ..	—	100
„ Potassium Chlorate, gr. 5 ... ..	40	100
<i>In white metal-boxes of 40 and 100</i>		
„ Potassium Chlorate and Borax ...	40	100
<i>In white metal boxes of 40 and 100</i>		
„ Quinine and Camphor ... ..	25	100
„ Quinine and Rhubarb Compound ( <i>well-known for many years as 'Tabloid' Livingstone Rouser</i> ) ... ..	25	100
„ Quinine Bisulphate ( <i>see page</i> 326)		
„ Quinine Compound ... ..	25	100
„ Quinine Hydrobromide, gr. 1, gr. 2, gr. 3, gr. 4 and gr. 5, <i>plain or sugar-coated</i>	25	100
„ Quinine Hydrochloride ( <i>see page</i> 326)		
„ Quinine Sulphate ( <i>see page</i> 326)		
„ Reduced Iron, gr. 2 ... ..	—	100
„ Reduced Iron Compound ... ..	25	100



## 'Tabloid' Brand Products—continued

## 'TABLOID' BRAND—

	Issued in	
	oval bols. of	bols. of
„ Reduced Iron and Rhubarb Compound	25	100
„ Rhubarb, gr. 3 ... ..	25	100
„ Rhubarb Compound Pill, B.P., gr. 4, <i>plain or sugar-coated</i> ... ..	25	100
„ Rhubarb and Gentian Compound (Stomachic Compound) ... ..	—	100
„ Rhubarb and Soda, <i>plain or sugar-coated</i>	25	100
„ Saccharin, gr. 1/2 ... ..	100	—
„ „ „ ... ..	200	500
„ Salicin, gr. 5 ... ..	25	100
„ Santonin, gr. 1/2 ... ..	50	—
„ „ gr. 1 ... ..	50	100
„ Santonin and Calomel, of each gr. 1 ...	25	100
„ 'Saxin' ( <i>Trade Mark</i> ), gr. 1/4 ( <i>see page 331</i> )	—	100
„ „ „ „ „	200	500
„ Soda-Mint ( <i>Neutralising</i> ) ... ..	30	100
„ Sodium Bicarbonate, gr. 5 ... ..	40	100
„ „ „ gr. 10 ... ..	40	100
„ Sodium Bromide, gr. 5 ... ..	—	100
„ „ „ gr. 10 ... ..	—	100
„ Sodium Citrate, gr. 2 ... ..	—	100
„ Sodium Salicylate, gr. 3 ( <i>Natural or Physiologically Pure</i> ) ... ..	25	100
„ Sodium Salicylate, gr. 5 ( <i>Natural or Physiologically Pure</i> ) ... ..	25	100
„ Sulphonal, gr. 5 ... ..	25	100
„ Sulphur Compound ... ..	25	100
„ Tannin, gr. 2-1/2 ... ..	—	100
„ Thirst Quencher ... ..	25	100
„ Trional, gr. 5 ... ..	25	100
„ Urotropine, gr. 5 ... ..	25	100
„ Voice (Potassium Chlorate, Borax and Cocaine Compound) ... ..	25	80

*In white-metal boxes of 25 and 80*

'Tabloid' Brand Products— <i>continued</i>		Issued in	
		oval bts. of	bts. of
'TABLOID' BRAND—			
„	Warburg Tincture, min. 30 ... ..	—	100
„	„ „ „ dr. 2 ... ..	25	100
„	'Xaxa' ( <i>Trade Mark</i> ), (Acetyl-salicylic Acid), gr. 5 ... ..	25	100
„	'Xaxa' and 'Xaxaquin' ... ..	25	100
„	'Xaxaquin' ( <i>Trade Mark</i> ), (Quinine Acetyl-salicylate), gr. 3 ... ..	25	100

*Also many other products issued under the 'Tabloid' Brand*

#### TRADE MARK 'Vaporole' BRAND Products

The series of 'Vaporole' products comprises a wide range of medicaments of exceptional purity, uniformity and efficiency for inhalation and for hypodermic injection, so presented as to ensure stability, accuracy, and convenience of administration.

#### TRADE MARK 'Wellcome' Brand Chemicals and Galenicals

'Wellcome' Brand Chemicals and Galenicals, prepared at the 'Wellcome' Chemical Works, are of exceptional purity and reliability. They are the result of much scientific research and technical experiment. Their superiority is maintained by the strictest chemical and physiological tests that research can devise or experience elaborate. In many instances they attain a standard of excellence hitherto unreachd.

*For full details of 'Wellcome' Brand Quinine Salts,  
see page 326*

### THE 'TABLOID' BRAND QUININE PREPARATIONS

'Tabloid' Brand Quinine preparations are characterised by purity and reliability of ingredients, accuracy of dosage, and exceptional therapeutic activity. They are readily carried in pocket or bag and retain their full activity in all climates.

#### THE 'TABLOID' BRAND QUININE BISULPHATE



Reduced facsimile

'Tabloid' Quinine Bisulphate is a highly soluble and stable preparation which ensures full and prompt therapeutic action in all climates. It does not deteriorate on keeping, but retains its activity and solubility.

When sugar-coated it is easy and pleasant to take and is successfully administered to patients who are prejudiced against the drug and refuse to take it in mixtures, etc.

'Tabloid' Quinine Bisulphate is issued in seven strengths: gr.  $\frac{1}{2}$ , gr. 1, gr. 2, gr. 3, gr. 4, gr. 5, *plain or sugar-coated*; and gr. 10, *plain only*.

#### THE 'TABLOID' BRAND QUININE HYDROCHLORIDE

'Tabloid' Quinine Hydrochloride is extremely soluble and of high alkaloidal value. It is especially recommended for use in those cases in which large doses of quinine are not well tolerated.

'Tabloid' Quinine Hydrochloride is issued in five strengths: gr. 1, gr. 2, gr. 3, gr. 4 and gr. 5, *plain or sugar-coated*.

#### THE 'TABLOID' BRAND QUININE SULPHATE

For those who prefer the old-fashioned salt of quinine, 'Tabloid' Quinine Sulphate is the ideal preparation. It disintegrates immediately, and therefore is absorbed as readily as the powder; but the saving in space is considerable and a good supply can be carried without difficulty.

'Tabloid' Quinine Sulphate is issued in five strengths: gr. 1, gr. 2, gr. 3, gr. 4 and gr. 5, *plain only*.

TRADE MARK 'WELLCOME' BRAND QUININE  
PREPARATIONS

For the convenience of those who prefer to take quinine in the form of powders and fluid mixtures, a series of 'Wellcome' Brand Quinine preparations is issued. They conform to the unique B. W. & Co. standard, and are characterised by their purity, reliability and activity.

TRADE MARK 'WELLCOME' BRAND QUININE SULPHATE

'Wellcome' Quinine Sulphate presents the drug in an exceptionally pure condition. Its standard of purity exceeds that required by the British and U.S.A. Pharmacopœias.



Reduced facsimile

It is issued in two forms—"large flake" and "compact." The "large flake" is in the ordinary form of bulky crystals which, in this brand, are exceptionally large and white. It is issued in  $\frac{1}{2}$  oz.,  $\frac{1}{4}$  oz. and 1 oz. bottles; also in 4 oz., 25 oz., and 100 oz. tins. The "compact" crystals, which occupy one-third of the space, are identical in composition, and are recommended in preference as being more convenient for storage and dispensing. The "compact" crystals are issued in 1 oz. and 4 oz. bottles; and in 16 oz., 25 oz. and 100 oz. tins.

When ordering, please specify whether "compact" or "large flake" is required

Other 'Wellcome' Brand Quinine Preparations

'Wellcome' BRAND—

- „ Iron and Quinine Citrate, B.P. *In 1 oz., 4 oz., 8 oz. and 16 oz. bottles*
- „ Quinine Bihydrochloride. *In 1 oz. bottles*
- „ Quinine Bisulphate. *In 1 oz. and 4 oz. bottles*
- „ Quinine Hydrochloride, B.P. *In 1 oz. and 4 oz. bottles*

'Tabloid' and 'Wellcome' Brand Quinine preparations are obtainable from the leading Chemists all over the world



## THE 'KEPLER' MALT EXTRACT

'KEPLER' MALT EXTRACT contains in a concentrated and very palatable form all the digestive nutriment of the finest winter-malted barley. It is prepared under the supervision of expert pharmacists who control each step of the process with scientific precision. The non-nutritive constituents of barley malt are carefully eliminated and only the important food principles concentrated in a highly digestible condition are retained.



Genuinely Pure

it is readily taken by the most fastidious. Its daily use is strongly recommended for all thin and delicate children and invalids.

"Stands at the zenith of malt preparations, and is acknowledged to be the best known and largest used."—*Lancet*.

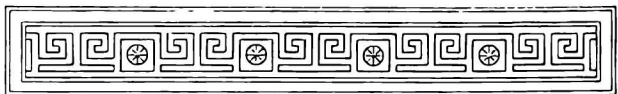
## THE 'KEPLER' SOLUTION

'KEPLER' SOLUTION consists of the finest cod liver oil combined with 'Kepler' Malt Extract. It is so palatable that even fastidious children and invalids take it readily. All the elements necessary for the formation of bone, flesh, and muscle are contained in 'Kepler' Solution. It protects the system against coughs and colds, and is of the greatest value in restoring the health when run down owing to overwork or exposure to trying climatic influences.

"Most palatable and easily digested."—*Medical Press*.

'Kepler' Malt Extract and 'Kepler' Solution are each supplied in bottles of two sizes

Obtainable from all leading Pharmacists throughout the world



THE 'VAPOROLE' BRAND AROMATIC AMMONIA  
For use as "SMELLING SALTS"

The ideal means of carrying a supply of powerful aromatic ammonia for inhalation.

Each 'Vaporole' product contains pungent, delicately-perfumed, aromatic ammonia, hermetically-sealed in a friable glass capsule, surrounded by absorbent material and enclosed in a silken envelope.

*Supplied in dainty aluminised tins of 12*

THE 'BIVO' BEEF AND IRON WINE

'BIVO' BEEF AND IRON WINE is a palatable stimulant and general tonic food. It contains a readily assimilable salt of iron dissolved in pure detannated wine to which the soluble and non-coagulable nitrogenous constituents of beef have been added.



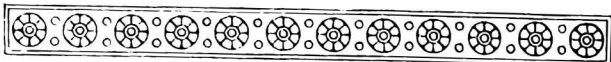
Greatly reduced

For invalids and for convalescents from severe illness it is admirable, presenting no difficulty of assimilation and being well borne by the digestive organs. It improves the appetite, increases strength and invigorates the system generally. Its perfect stability makes it suitable for use in tropical as well as in temperate climes.

'Bivo' Beef and Iron Wine with Quinine is also issued.

*Supplied in bottles of two sizes*

Obtainable from all leading Pharmacists throughout the world



## “‘HAZELINE’ SNOW”

(Trade Mark)

“‘HAZELINE’ SNOW” is a delightful toilet preparation. Its silky softness, grateful coolness, and rapidly beneficial effects establish it as unique for skin comfort.



Greatly reduced

It is immediately absorbed, imparting that whiteness and suppleness so essential to beauty.

A little “‘Hazeline’ Snow” gently rubbed into the skin prevents freckles, excessive sun-tan, and painful sunburn.

Used after shaving, it soothes any irritation caused by the soap or razor and prevents roughness and redness.

*“‘Hazeline’ Snow” is supplied in dainty glass pots*

## THE ‘HAZELINE’ CREAM

‘HAZELINE’ CREAM is an ideal dressing for the skin. In it the soothing and restorative properties of ‘Hazeline’ are combined with the penetrating and softening properties of a pleasant natural emollient of exceptional purity.

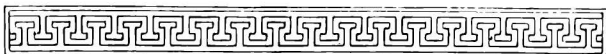
This unique preparation protects the skin from blistering in the sun and preserves the complexion during trying changes of temperature.

‘Hazeline’ Cream is far superior to ordinary toilet and cold creams. It never becomes rancid, its natural fat is readily absorbed, and it is free from stickiness.

*Supplied in collapsible tubes of two sizes, and in glass pots*

*Obtainable from all leading Pharmacists throughout the world*





TRADE MARK 'TABLOID' BRAND TEA

'TABLOID' TEA is a pure tea of fine quality, from which the useless portions, such as the stem and midrib, have been removed. It is always ready for use, yielding a beverage of exceptional quality and uniformity. Connoisseurs can obtain a unique blend of the choicest varieties by asking for 'Tabloid' Tea, *Special Blend*.



Reduced facsimile-

Each blend is supplied in tins of 100 and 200

TRADE MARK 'TABLOID' BRAND 'SAXIN' TRADE MARK



Bottle of 100  
Reduced facsimile

'TABLOID' 'SAXIN' is a delightful sweetening agent, about 600 times as sweet as sugar. 'Tabloid' 'Saxin' differs from other sweetening agents in being free from metallic taste. It imparts a delicate sweetness to tea, coffee, cocoa, etc. Each 'Tabloid' product contains gr. 1/4, and is equivalent to a lump of the best loaf sugar. Its compactness makes it much more convenient than sugar when travelling.

Supplied in bottles of 100, 200 and 500

Obtainable from all leading Pharmacists throughout the world





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THE 'WELLCOME  
MATERIA MEDICA FARM

The vital importance of standardisation of drugs has always been recognised by Burroughs Wellcome & Co. Constant attention has been devoted to the subject, and the principle has been applied not merely to the chemical, but also to the vegetable and animal substances required for the preparation of the firm's products. The old method of picking samples of drugs by their colour and appearance has long been felt to be inadequate, and it has become necessary to view them in the more penetrating light of chemical analysis and of physiological tests.

Even the most experienced pharmacognosist may select drugs which, on the basis of form, colour, and other physical characteristics, appear to possess a high standard of quality, yet, on assay, do not yield the requisite percentage of active principles.

In this connection, a paper by Carr and Reynolds, published in the *Chemist and Druggist*, shows in tabular form the very considerable range of variation in the proportion of active principles existing in samples of drugs bought on the market. Amongst the examples given are the following :—

Drug	Lowest percentage	Highest percentage	Active principle determined
Belladonna (dried herb)	0·23	1·08	Total alkaloids
Broom tops . . . .	0·07	1·06	Sparteine Sulphate
Red Cinchona Bark }	1·06	4·64	{ Quinine and Cinchonidine
Hydrastis Root . .	2·3	5·8	Berberine Sulphate
Ipecacuanha Root (Rio)	0·18	1·83	Emetine

It is obvious that the accuracy and care exercised by the pharmacist in weighing and measuring drugs for use in



A FIELD OF BELLADONNA



LOADING BELLADONNA

medicine are nullified if the active principles are variable to such an extent.

With the introduction of the ' Wellcome ' Brand standardised galenicals, Burroughs Wellcome & Co. found it necessary, in order to obtain a constant supply of herbs of sufficiently high standard of quality, to grow them under their own immediate supervision. <sup>Expert supervision of growth</sup> The benefits of conducting a herb farm in conjunction with the preparation of pharmaceutical products are many. For instance :—

(1) A drug may be treated or worked up immediately it has been collected.

(2) Herbs may be dried, if necessary, directly they are cut, before fermentation and other deteriorative changes have set in.

(3) Freedom from caprice on the part of collectors, who, in gathering wild herbs, are very difficult to control in the matter of adulteration, both accidental and intentional.

(4) The ability to select and cultivate that particular strain of a plant which has been found by chemical and physiological tests to be the most active, and which gives the most satisfactory preparations. Notable instances of these are to be found in connection with *Digitalis* and *Belladonna*.

Fortunately, suitable land was available near the ' Wellcome ' Chemical Works at Dartford, and there the ' Wellcome ' Materia Medica Farm has been established. The following extracts from a <sup>The ' Wellcome ' Materia Medica Farm</sup> descriptive article which appeared in the *Chemist and Druggist* of January 29, 1910, will give some idea of the nature and scope of this enterprise :—

" A suitable piece of land for ' a physicke garden ' (had been chosen) on an undulating slope, with here and there a clump of trees and a strip of wild woodland, between the



'WELLCOME'  
CHEMICAL WORKS

FRESH  
BELLADONNA  
LEAVES

about to be expressed for juice and for making the green extract. It is extremely important that this be done promptly to avoid fermentation and consequent deterioration of the product. The fresh herb is gathered as soon as the sun is up, and expressed and treated before sunset.

'WELLCOME'  
MATERIA MEDICA  
FARM

CONIUM  
MACULATUM

A typical bush of *Conium maculatum* (Hemlock). The fresh leaves and branches are collected when the fruit begins to form.



river and the North Downs, hard by the little village of Darenth. No more ideal spot for a herb farm could have been chosen. It has shade, sunshine, and moisture, and a fine loamy soil, varied by sandier uplands. Here the firm have for the last six years been cultivating medicinal plants under the immediate superintendence of pharmaceutical and botanical experts. The farm was established, firstly, to provide opportunities and materials for research and experiment, and, secondly, to supply the manufacturing departments with medicinal herbs of proper quality.

Research and  
experiment

" A visit to the farm shows that the greater part is devoted to the cultivation of staples ; but a number of plots are used for experimental crops. Among such are meadow saffron (*Colchicum autumnale*), with its pale purple flower. Lavender, peppermint, and French roses grow side by side. Senega and the unpretentious taraxacum, with its bright yellow petals, occupy other spaces. Ginseng, the root that plays so important a part in Chinese medicine, is also grown. Podophyllum peltatum, Scopolia atropoides, Datura meteloides, sea poppy (*Glaucum luteum*), and Grindelia robusta are other plants that one does not usually find growing on a scale greater than the experimental ; but the plots of *Hydrastis canadensis* are botanically and commercially the most interesting on the farm, in view of the fact that we are coming within measurable distance of the end of the natural supply from North America.

" The purpose which Burroughs Wellcome & Co. had immediately in view when they established this farm, *i. e.* supplying the products of the field direct to their Works, has been fulfilled, and the farm has in that respect passed the experimental stage, since they have experienced the benefits of conducting a farm in conjunction with the production of pharmaceutical preparations. On the research side, experiment goes on, especially in regard to selection and cultivation of strains which have been found by chemical and physiological tests to be the most active."

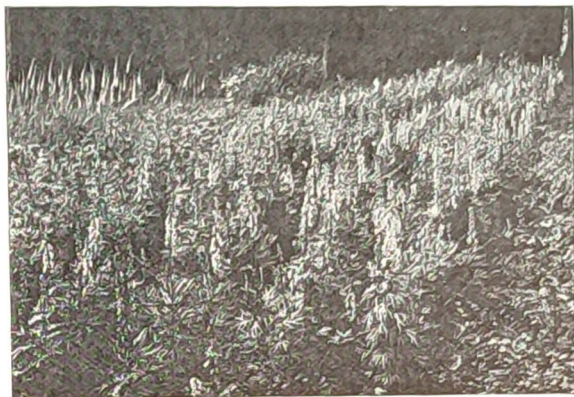


GATHERING HYOSCYAMUS



DIGITALIS IN FLOWER





ACONITE' IN FLOWER



A FIELD OF DATURA METEL



#### HYDRASTIS CANADENSIS

An experimental crop of *Hydrastis*, grown under natural conditions, in a grove shaded by hedges and trees.



#### GOLDEN SEAL

The same plant under specially-constructed lattice structure, which is designed to ensure the requisite amount of shade.

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WORLD MISSIONARY CONFERENCE  
EDINBURGH, 1910

DURING the session of the Conference (June 14-23), an Exhibition will be held at the Gartshore Hall, of medical equipments of historic interest, carried by celebrated missionaries and explorers, together with examples of the most modern medical first-aid and photographic outfits suitable for use in the mission field.

Gartshore Hall, which we have had pleasure in arranging so that members of the Conference will there find accommodation for appointments and meetings with friends, for writing, for reading the missionary, daily and illustrated papers, and for consulting directories, etc., is situate in George Street, not far from the Assembly Hall (its position is indicated on the map following this page).

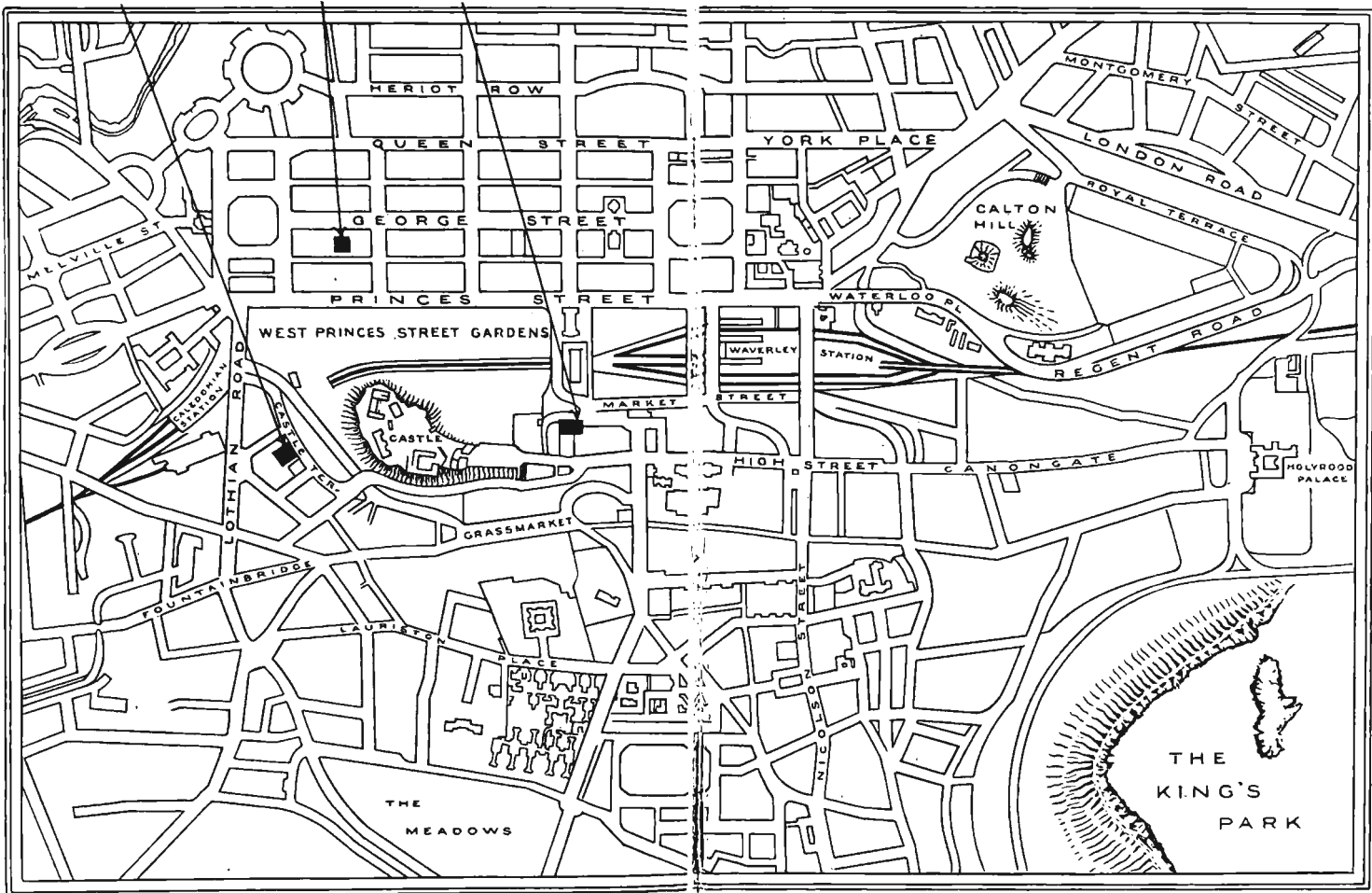
It will be our endeavour to provide for the comfort and convenience of visitors to the fullest possible extent, and we trust that members will give us the pleasure of so doing by using the accommodation provided at Gartshore Hall as often as opportunity or occasion offers.

BURROUGHS WELLCOME AND Co.

Synod Hall

Gartshore Hall

Assembly Hall



PLAN OF EOINBURGH

(CENTRAL PORTION), 1910

Showing positions of the Halls in which the Meetings of the World Missionary Conference are held, and of Gartshore Hall, which Burroughs Wellcome & Co. place at the convenience of members. (See preceding page)