THE

ENCYCLOPÆDIA OF MISSIONS.

DESCRIPTIVE, HISTORICAL, BIOGRAPHICAL, STATISTICAL.

WITH A FULL ASSORTMENT OF MAPS, A COMPLETE BIBLIOGRAPHY, AND LISTS OF BIBLE VERSIONS, MISSIONARY SOCIETIES, MISSION STATIONS, AND A GENERAL INDEX.

VOL. I.

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ety. (See Swedish Evangelical Society.) The Keith Falconer Mission (under the care of the Free Church of Scotland) at Sheikh Othman, near Aden, on the coast of Arabia, is endeavoring to do a work among the Gallas through the rescued slaves, whom they gather in their schools and educate with the hope that they will return and work among their people. The Church Missionary Society's work is the most prosperous; the United Free Methodists and the Ansgarius Union have each one station in Somaliland. One of the hardest, it is also one of the most attractive fields of missionary labor.

Somali Land.—The country between Gallaland and the Indian Ocean is occupied by the Somali tribes, akin in race to the Afars, with whom they have a great deal of intercourse, each passing into the other's territory for pasturage, according to the season. They are practically independent, and have not attracted the interest of Europeans, being treacherous and constantly at war with themselves.

The Sources of the Nile and the Great Lakes.—The southern boundary of Kordofan and Darfur marks practically the limit not only of their territory, but of their climate, race, and general physical characteristics. The section south of Bahr el Arab, although included in the general term Soudan, is so different as to be practically an entirely distinct country. The dry, intense heat of Kordofan gives place to a climate more moist and gentle, although scarcely less unhealthy. Instead of plains, there are great jungles with luxuriant vegetation; oxen take the place of horses and camels, and the Arab disappears entirely before the Negro. In fact, two continents could hardly be more markedly distinct than are these two sections of what is often called one country.

In the absence of any marked geographical boundaries, we shall divide this section, extending from Kordofan to the upper end of Lake Tanganyika, into 3 parts;

1. The Zeriba country, lying between the Bahr el Arab and the west bank of the Nile.
2. The Sobat and Yal basins, on the east bank.
3. The great lakes.

NOTE.—There seems to be some confusion in the different atlases as to the distinction between the Bahr el Arab, the Bahr el Homr, and the Bahr el Ghazel. The first is here used to designate the most northern of the western tributaries of the Nile, while the last is its largest confluent.

1. The Zeriba country extends from Kordofan, on the north, to the Lake Albert Nyanza, on the south, and from the White Nile (Bahr el Jabel), on the east, to the somewhat indefinite boundary of the Nyam-Nyam country on the west, and includes a section that has been most prominently before the world for several years. It was here that General Gordon hoped to establish a government that should effectually stop the slave-trade, and that Emin Pasha for so long a time held his own against hostile attacks from every side. (See Soudan.)

The extent of country is about 140,000 square miles, and the population is estimated at 10,000,000, but it has doubtless suffered much from the depredations of the Arab slave-dealers, who make this their special field of supply. The routes to the Red Sea can still be traced by the bones of men lying bleaching in the sun. They almost all belong to the Negro race, although the different tribes are very distinct from each other. Among the most prominent are the Shuli and Madi, in whose territory is Wadelai, till lately Emin Pasha's place of residence; the Bari, among whom Sir Samuel Baker established his settlement, Ismailia; the Denka, the largest tribe, and famous as the best cooks in Africa; the Bongos, bordering on the Nyam-Nyam country, and not unlike their neighbors, generally very kindly, gentle, and industrious, skilled as smiths and artisans, producing with very simple tools articles not inferior to those made in Europe. These, with the kindred tribes around them, were the chief booty of the slave-dealers, who gave their name to the section from their Zeribas, or forts, which they established all over the country. The ravages made among them may be indicated by the statement of Schweinfurth that the Bongos numbered certainly 300,000, whereas at the present time there are scarcely 100,000. But not only in their reduced numbers is the result of the slave trade manifest. The tribes have become greatly mixed, and in the process the worst elements have come to the surface, some among them being described as the most repulsive tribes in Africa.

Missionary efforts in this section have been confined to the work of some Catholic missionaries among the Bari and Bongo tribes, but without any apparent result. Mohammedanism prevails toward the north, but to the south fetichism is still dominant.

2. Sobat and Yal basins include a section of about 70,000 square miles on the east bank of the Nile, with a population of perhaps 3,000,000. These are mostly negroes, though there are some Galla tribes among them. The most powerful are the Shilluks, the only race on the Nile recognizing a king, who rules all the tribes. Mohammedanism has had no influence upon them, but they worship an ancestor whom they consider the creator of all things, invoke the spirits of the stream, but avoid those of the dead, believing in metempsychosis.

3. The great lakes, including, 1. Albert Nyanza; 2. Victoria Nyanza; 3. Unyoro and Uganda; 4 Karagwé.

The whole section of the great lakes, covering about 170,000 square miles, is a plateau about 4,000 feet above the ocean. There are no elevated highlands, but the plains are broken by hills and ridges which offer no hindrance to exploration, and help to give the country a diversity and beauty of scenery scarcely surpassed in the world. Add to this the full supply of water, the rich vegetation, and a climate of the mean temperature (79° Fahr. throughout the year) of New Orleans, and the idea gained is scarcely that of a location within the torrid zone. The animals are the buffalo, antelope, rhinoceros, elephant, and boar; ostriches are abundant; the lion is rarely met with.

The population, numbering 12,000,000 (?), is of the Bántu race. (See article on Zulu-Bántu race.)

1. Albert Nyanza (known to some of the natives as the Mwutan-Nzigé, or Grasshopper Sea; to others as the "Great Water"), so named in 1864 by Sir Samuel Baker, its discoverer, in honor of the late Prince Consort, is about 90 miles long, with an average width of a little over 18 miles. At both northern and southern ends the land is low, while the middle lies between high cliffs, giving the lake the appearance of a fissure in the earth's surface.

rum traffic, which it is doing with vigor. The Niger Delta extends along 120 miles of coast, and consists of 22 streams into which the main stream divides at a distance inland of about 140 miles. These streams, with connecting channels, form a vast mangrove swamp. The Bonny and the New Calabar are connected with the Delta. The Old Calabar flows north to the 6° north latitude, and then east and south, enclosing a mass of hills 3,000 feet high. The Benué flows through one of the most populous and productive regions of Africa, where the surface is diversified by uplands and mountain chains. Cotton is widely cultivated. The flora is that of the south temperate zone. The elephant, rhinoceros, wild buffalo, panther, civet, but few snakes, and no spiders are found.

The Adamawa province, but little known, includes most of the Upper Benué basin. Its capital is Yola, on the south bank Between the Benué and Bornu (of Lake Tchad region), and just north of the Faro-Benué confluence, is Demsa, a pleasant land. North of the Benué-Niger confluence, among the highlands, where rises the Gongola, is Yakoba, capital of Bautchi; and northeast of Yakoba, near the right bank of the Gongola, is Gombé, capital of Kalam; west of the Gongola confluence is the Muri State; and on the opposite side of the Benué, and farther down, is the Kororofa State. Loko, 90 miles above the junction of the Benué and Niger, is the largest ivory market in West Africa. Tokoja, on the west shore of the Niger, and near the confluence, is an important centre; Gbebe, on the opposite side, is a busy trading-post. Idda, picturesquely situated on the left bank of the Lower Niger, is the capital of the Ibo kingdom. Following down the river, on either bank, we find Asaba; Onitcha, half way between the confluence and the mouth of the Nun, and the most important depot of all; Alenso; Osomari; Ndoni; Abo; Wari, capital of the kingdom of Wari; Akassa, in an island near the bar, and the chief trading centre of the Royal African Company. East of the Nun, and including the Old Calabar estuary, are many trading posts, whose chief article of export is palm oil, as Brass, Nembe, Tuwan, New Calabar, Okrika, Bonny (busiest of all), Duketown, Creektown, Ikorofiong. At some of these places the traders reside in hulks grouped together to form a floating town. The tribes of the Lower Niger have little civilization, and are extremely superstitious. In the Benué basin, besides the Fulah rulers, mostly Mohammedan, but especially toward the Upper Benué, still pagan, are found the ill-favored Bautchi (Bolos); the pagan Wuruku; the dreaded man-eating Tangala; the Fuli and Belé; the enslaved Batta (of Adamawa), and then south of the Benué, and reaching toward Old Calabar, the Akpa, Wakari, and Mitchi; and along the left bank of the Benué and on the Niger, the Igarra. Around the confluence the Nube language predominates; from Onitcha to the Delta, Ibo; and in the Delta, Idzo (Ijo). In Ibo, Idzo, Nupé, Igara, and Igbira, Bishop Crowther and his helpers have published primers, the prayer-book, and portions of the Scriptures.

Hausaland, including a large number of petty States and kingdoms, joins the Sahara on the north, the Tchad region on the east, the Benué water parting on the south, and the Niger on the west. It is included within the sphere of operation of the Royal Niger Company, is a rich country and densely populated, and its language has been diffused throughout the greater part of the Soudan. Population, perhaps 4,000,000. The country is low and flat, during the rainy season almost impassable. In the northern portion the rainfall is much less than in the southern, where vegetation is abundant throughout the year. The palm, tamarind, baobab, butter tree, doria, whose seeds form an article of export, banana, rice, onions, etc., abound. The elephant and the maneless lion are found. The goats are brown and the cattle white. Mosquitoes in the marshy districts amount to a plague. Kano, in East Hausa, is perhaps the greatest city of North Central Africa. Within its walls, which surround a space of 10 square miles, are found, in their various quarters, immigrants of every race; Wurno, northeast of Sokoto, and on the same river, is the present residence of the sovereign of the Mussulmans; Sokoto, with a population (once amounting to 120,000) of 20,000, is an important trading centre and capital of the empire; Gando, about 50 miles southwest of Sokoto, is the capital of West Hausa. Nupé, between the Kaduna and Niger, is a rich and favorably situated district, and its capital, Bida, a city of perhaps 100,000 inhabitants. South of the Niger stands the great republican city of Ilorin. Missionaries of the Church Missionary Society and the Wesleyan Methodist Society have founded stations at Kipo Hill, Eggan, Bida, Shonga, etc., in the Nupé kingdom. Hausaland forms a great Fulah empire divided into the two kingdoms of Wurno (Sokoto) and Gando, having also many tributary provinces in the Benué basin. The Hausa language is praised for its simplicity, elegance, and for its wealth of vocabulary. The tribes of Hausa are much farther advanced in civilization than those of the Lower Niger and the Benué.

The Middle Niger, from Timbuktu to Gomba, at the Sokoto confluence, is almost uninhabited, except in the southern portions. The region to the northwest, and to some extent to the south (across the river), is peopled by Arabs. To the east as far as the Tchad region, and north as far as the Algerian frontier, are scattered countless tribes of Berbers, who, south of the river, have mixed with the negro tribes. On both sides of the river, from Timbuktu to the Sokoto confluence and south of the curve, dwell the Songhai, once powerful, now subject to the Fulah empire of Massina. The Songhai negroes are dull and unfriendly. The chief centres of this region are the famous Timbuktu, Gogo, and, 180 miles farther down the river, Garu and Sinder, and farther on Sai. The Upper Niger is inhabited by Mandingans and Bambarra, who are broken up into a large number of petty independent States. The people are mostly industrious, skilful, and superstitious. The C. M. S. and Wesleyan Methodist in Hausaland, and the United Presbyterian Church of Scotland in Old Calabar, are the missionary societies represented

The Slave Coast, so called from its sad prominence in the slave traffic, stretches from the Niger Delta to the Volta River, with indefinite boundaries inland. It includes (1) Yoruba, (2) Porto Novo, (3) Dahomey, (4) Great Popo and Agwé, and (5), Little Popo and Togo. Area, perhaps 62,000 square miles, with 3,000,000 of people. Britain, Germany, France, and Portugal share the territory. The ancient line

born as a man ; and, second, it was held that although a Bodisat in his pre-existent lives might be a wolf, a snipe, or a frog, he could never become a woman. Quite in accord with these ideas, the female sex has remained in general degradation in all Buddhist lands.

The fact that a low grade of morality exists in countries wholly under the influence of this system, that profligacy is unbridled in Mongolia, that thousands of children were sold for prostitution in Japan, that the vile custom of polyandry prevails unchecked in Tibet, will doubtless be set down to other causes by Buddhist apologists. But when we turn to the canonical books of the system and find passages so vile that the translators have not dared to translate them, no such excuses can be accepted. The Bishop of Colombo, in the *Nineteenth Century* of July, 1888, called attention to the fact that the translators and publishers of the Pitakas of Ceylon had omitted some portions which were absolutely vile. He did not complain that the omission had been made, but that no mention was made of the fact—that the English readers of the *Sacred Books of the East* were left to suppose that the culled and expurgated version of the Vinayana there given was a fair and honest representation of Buddhism as it really was and is. Professor Max Müller, in his introduction to the first volume of the *Sacred Books*, a volume relating to the Upanishads, admits that some things in Hindu literature were considered unfit for the English translation, but such notice is wanting in Professor Oldenberg's translation of the Pitakas, where especially such omissions should be explained, since Buddhism *par excellence* is paraded as a model of purity. Lest we may seem to do injustice to the Buddhist sacred canon of Ceylon, it should be said that the omitted passages are not positive recommendations of vice—quite the reverse ; but the very prohibitions defile the mind.

The aim seems to have been to draw out the opinion of "The Blessed One" in regard to every vice and crime that the basest imagination could conceive of. Cases were stated therefore in which monks had fallen into every species of sin. The minutiæ, the sickening details, the prurient particularity of the recitals were such that the Bishop of Colombo concludes that the authors must have transcended the possibilities of actual sin, and in some instances drawn upon a depraved imagination in order to illustrate the wisdom of the Buddha.

Contrasts with Christianity.—There is not space for even a brief allusion to the admixtures of Buddhism with lower forms of superstition which it has encountered and absorbed in many lands, such as the widespread spirit-worship, serpent-worship, and even fetichism. But a few of the many points of contrast between Buddhism and Christianity may be presented. We have admitted the probable sincerity of Gautama as a reformer and the great victory which he gained over his own evil propensities, also the general tone of benevolence which appeared in his teachings ; but the system must be judged as a whole and in the broad perspective of its influence. It is thus that Christianity is judged.

1. Buddhism contrasts with Christianity in respect to God. The one, at least in its original form, is agnostic if not atheistic, and therefore derives no motives of action from any higher source than man himself or some blind law of moral cause and effect. The other makes God real, personal, and supreme—the source of all highest inspiration and help, the Author of every blessing present or future, the Arbiter of the human conscience, and the Rewarder of all who seek Him.

2. There is a marked contrast with respect to the soul. Buddhism recognizes no permanent entity or *ego*. There is only a transient interaction of physical properties and mental powers. At death only the Karma, or the good or evil desert remains. Christianity recognizes the soul as created in the image of God, as conscious and spiritual, a distinct and permanent being, destined to live hereafter, and capable of loving God and enjoying Him forever.

3. While Christianity represents sin as an offence against God and centres in Him the bond of all moral obligation, Buddhism sees only a personal inconvenience, an accumulation of consequences. The motive even in benevolent action is utterly selfish, as it aims at merit. Thus when the pre-existent Buddha gave his children to be devoured by a demon, as stated above, he thought not of their suffering or of his wrong toward them, but only of his own great merit. All laws of moral right and wrong seem distorted by such a conception.

4. Buddhism has no Saviour. When Sir Edwin Arnold represents him as coming to save the world, he simply reads into Buddhism his own conceptions borrowed from the New Testament and his Christian training. Buddha relied wholly on himself, and he taught all men to do the same. In later ages Buddhists in various lands have expressed a felt want of humanity by adopting various types of *quasi* theism, and have conceived of supernatural beings as divine helpers, but they have so far departed from real Buddhism. The term salvation is wholly out of place in such a system, while, on the other hand, Christianity is in its whole aim and its whole nature a system of divine redemption from sin and death.

5. Buddhism has shown itself incapable of regenerating society. It was founded by one who had turned his back on all social life. It was very natural that the system should discount woman and the home, for its author was an ascetic, and the monastic spirit pervades all his teachings. Homelessness, mendicancy, suppression of all social and domestic instincts, destruction of love and desire, even the desire of future life, silence as of "a broken gong," and "solitude as of a rhinoceros"—these were the goal of the true Buddhist.

6. Buddhism is a system of pessimism, Christianity a revelation of cheerful and immortal hope. Gautama aimed at "the death of deaths." Christ brought life and immortality to life.

The whole assumption upon which the "Great Renunciation" was made to rest is that the universe is out of order, that all life is a burden, that there is no benevolent creatorship, no kind providence, and no salvation. Whoever may have been responsible for such a world, it is one of universal misery and distress. Man and beast make common cause against it, and Buddha is the one great sympathizer. When he preached at Kapilavastu before his father's court the whole animal creation was there,

> "Catching the opening of his lips to learn
> That wisdom which hath made our Asia mild."

everywhere and largely exported; wheat and millet in the higher lands; fruits of many kinds and of great excellence; timber of the best qualities, that of the teak being the best ship timber known; petroleum oil and precious stones in great variety, the ruby and emerald being specially valuable.

The beasts of prey are of great size and ferocity. The elephants of Burma attain a greater size than those of any other country in the world. The lion, tiger, leopard, of several species, and rhinoceros are all very destructive. The buffalo and the Brahminee bull are trained, as are many of the elephants, as beasts of burden. Horses are few and are rarely used for draught purposes, the ox, or buffalo taking their place. The rodent tribes exist in large numbers and are great pests, often destroying the rice crop in large districts. They are eaten by the poorer classes in times of famine. Pythons, boas, and other serpents, and especially venomous snakes, like the *cobra de capello*, are abundant. Lizards of all kinds are found everywhere, and, destroying many insects and vermin, are accounted friends of man. The birds are numerous and many of them beautiful. The insect tribes are annoying and many of them dangerous.

In a country five-sixths of which is in the torrid zone and so abundantly watered the vegetation is, of course, profuse, and much of it of wonderful beauty. The flowers are unsurpassed in elegance and fragrance. The forest trees are of great value. Many of the fruit trees yield delicious fruits and others possess excellent medicinal qualities, while the palms, bamboos, and climbing shrubs have their manifold uses. The finny tribes and shell fish are of excellent quality, and furnish large supplies of food to the inhabitants along the coasts and rivers. Some of their preparations of these would hardly be palatable to us. Among these is the *nga-pee*, a compound of prawns, fish, fry, and fish refuse pounded up after decomposition has commenced, with chillies, garlic, and other condiments, which every Burmese considers indispensable to a good dinner, and which is largely prepared for the markets. Its odor is indescribably offensive to those whose tastes have not been cultivated to its use.

Burma has an area of 279,077 square miles (about equal to that of the New England, Middle States, and Ohio, Indiana, and Illinois). Its population is variously estimated at from 8,000,000 to 15,000,000. Except in Lower (late British) Burma there has never been a census taken, and even now an enumeration of the hill tribes, approximating to accuracy, would be impossible. The population of British Burma, in 1881, was 3,736,771, and has been largely increased since by immigration from India and China. Perhaps 10,000,000 is not an overestimate of the present population of Burma Proper. There are said to be forty-two different races in Burma, but they are mainly divisible into four distinct peoples. These are: 1. The Burmans, under which general name are included the Burmans proper, the ruling race, and the Arakanese. 2. The Talaings, Taligns or Peguans, once the lords of the country, but now greatly diminished in numbers. 3. The Shans, a generally nomadic race, but of different affinities, as Chinese, Siamese, and Burman Shans. Their national name is Tai. They occupy the eastern region of Burma, and extend into Northern Siam and Southwestern China. The writers who are best acquainted with them say that there are 5,000,000 or 6,000,000 of them. They are independent, though they nominally acknowledge the king of Burma as their suzerain. These three races are all Buddhists, and though differing in language and physical characteristics, are all devoted to the worship of Gautama. The fourth race are the Karens, of whom there are more than thirty tribes, differing in many respects from each other in language, form, and habits, but all worshippers of nats or spirits, and probably remotely of Aryan origin. The Karens of Lower Burma (the lowland tribes) are agriculturists, fishermen, and laborers; some of them have been peons or slaves of the Burmans; they are of a gentle and somewhat timid disposition, though personally brave; they readily received the Gospel, and those of them who were under Burmese rule bore courageously bitter and cruel persecution from the Burmans for its sake. The Sgau and Pwo tribes, which occupied Pegu and the Tenasserim provinces, have been largely converted to Christianity, and have formed many Christian villages. The Highland tribes of Central Burma, the Bghais, Pakus, Gecko, Toungthüs, and Red Karens became converts at a later date, and also organized villages. Of all these there are living about 28,200 communicants, and an adherent population of 200,000. Their languages differ so much, though from the same root, that the missionaries have the Scriptures and all other books translated for each.

Beyond these are the hill or mountain tribes, the Karennees, the Eastern and Western tribes (the Eastern the wildest and physically the finest men). The Toungthüs, the Set-hthas, and the Kemmees do not seem to belong with the Karen tribes, but may be allied to the Arakanese. Physically they resemble the Talaings; their languages are written, and have many Pali words. They are generally Buddhists (see Buddhism), but with some traces of nat or demon worship. The Baptist missionaries and the native Karen preachers have bestowed some labor on the Toungthüs and Kemmees, and with moderate success.

Other tribes having few affinities with the Karens, yet, like them, worshipping nats or demons from motives of fear, are found in Northern Burma and along the Arakan border, and since the whole of Burma has come under British control are moving down the Irawadi, in the vicinity of Mandalay, and below and toward Sandoway in Arakan. The largest and best known of these tribes are the Ch'ins and the Kach'ins. The latter are said to be the fiercest and most warlike tribe in Burma. No Burman soldier dares to set foot in one of their villages, which are always situated at the summit of high hills. They are supposed to be identical with the Singphos or Singpaus of Assam. Yet these rough and fierce men are yielding in considerable numbers to the power of the Gospel, and the Baptist missionaries and their efficient assistants have gathered several churches of each tribe.

While the Burmese kings were in power, these mountain tribes and the Shans also, though nominally acknowledging their suzerainty, only paid tribute when it suited their purpose to do so. As against the Chinese they professed to be subject to the kings of Burma; but whenever any large tribute or any levy of