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This list may not reflect recent changes (more). David Asante Clive O. Callender Alexander Worthy Clerk Pasquale Crazzolaro Thomas Burch Freeman Longinus (Missionary) Mark Evangelist Rose Ann Miller Katherine Mulgrave Christian Jacob Protten Rebecca Protten Fritz Ramseyer George Peter Thompson Rosina Widmann extracted from the oxfordre.com/africanhistory History of Christian Missions to Africa Show Summary Detailed Page PRINTED FROM OXFORD RESEARCH ENCYCLOPEDIA () press conference All rights are reserved. Only personal use; commercial use is strictly prohibited (see Privacy Policy and Legal Notice for more details). Date: October 17, 2020Christian came very early to Africa, which can be learned in the Gospels. The agencies through which it has spread throughout North Africa and to the Kingdom of Aksum remain largely unknown. Even after the rise of Islam cut ties between sub-Saharan Africa and the churches of Rome and Constantinople, he survived the kingdom of Nubia in eastern Sudan until the 15th century and never died in Ethiopia. The documentary history of organized missions begins with the Roman Catholic monastic orders founded in the 13th century. Their evangelical work in Africa was closely linked to Portuguese colonialism, which helped and hindered their activities. Organized European Protestant missions date back to the evangelical awakening of the 18th century and were much less creatures of states. Africa has been a particular focus of the attention of evangelicals opposed to slavery and the slave trade. Paradoxically, this has given rise to the colonization of enterprises aimed at undermining the moral and economic foundations of slavery in Africa. The disease proved to be a fatal obstacle for missionaries of European and American descent in tropical Africa, thereby encouraging projects to enroll local agents who had acquired childhood immunity. Due to the absence of the worst diseases, South Africa has attracted missionaries from many parts of Europe and North America under the zambezi River. However, the region's turbulent policies have complicated their work by restricting their access to organized African kingdoms and leaders. A common model of the mission until the late 19th century was a station led by a single European family, whose religious and educational efforts were directed at a small number of African residents. Catholic missions gained new energy after the French Revolution, the old Portuguese system of partnership with the state was superseded by enthusiasm for independent operations under the leadership of the Pope in Rome. Several new missionary orders were founded with a particular focus on Africa.Mission publications of the 19th and 20th centuries may convey the misleading impression that the key agents in the spread of African Christianity were foreign white men. Not just it neglected the work of women as wives and teachers, but diverted attention from Africans, who everywhere were the dominant force in the spread of modern Christianity. By the turn of the 20th century, evangelism had escaped the boundaries of the missionary station, driven by african initiative and the emergence of so-called religious missions based on the model of errant sermons. African prophets and independent evangelicals have developed new forms of Christianity. Once rejected as heretical or syncretic, they gradually became recognized as legitimate options of the kind that always accompanied the accession of religion under the new conditions. Decolonization took most foreign mission operations by surprise and required major changes, especially in the recruitment of African clergy to the upper echelons of the church hierarchy. By the end of the 20th century, Africans had become an independent force in Christian missions, sending agents to other continents. Keywords: Christianity, missionaries, religious change, colonialism, decolonization, evangelization, Catholic, Protestant Norman Etherington Faculty of Arts, Business, Law and Education, School of Humanities, University of Western Australia Access to the full contents of the Oxford Research Encyclopedia of African History requires subscription or purchase. Public users can search the site and view abstracts and keywords for each book and chapter without a subscription. Please subscribe or sign up to access full text content. If you have purchased an access token, please see the token for information on how to register your code. For questions about access or troubleshooting, please check our frequently asked questions and if you can't find an answer there, please contact us. Please click on this link to download the chapter. The expansion of the missionary movement in Africa was part of a growing concept of Christian responsibility for the rebirth of African peoples. The problem of combating slavery and the humanitarian conscience also played a vital role in stimulating Europe's interest in Africa and gave impetus to the mission. It included the opening of Africa to the forces of change, namely trade (legal trade, i.e. non-slave trade), Christianity, civilization and colonization. Others included the responsibility of Christians to revive African peoples. Achieving the goal of these Christian missions was at some cost. Several missionaries died at a young age due to an unfriendly tropical climate. Again, in West Africa, efforts to venture beyond the coast to reach those inland with the Gospel coincided with the expansion to the south of Islam, which posed some threat to the expansion of Christian work Missions. The work of the missionaries was also not very successful initially. People got a message from However, it was in the coastal territories filled with mulattos and other European trading communities that Christianity won part of its early success. The first Europeans arrived on the West African coast at the end of the fifteenth century. For several years they paid attention to the slave trade, not the evangelization and Christianization of the people of West Africa. However, by the end of the nineteenth century the churches of Christian Europe, namely Anglicans, Methodists and Baptists, who were active in Sierra Leone and, with Presbyterians, in Nigeria, while the Methodists also established missions in Ghana, Gambia and Dagomei. In the 19th century, Afro-Brazilians also returned to Benin and Nigeria with Catholicism. The new era began with the settlement of black Christians from Nova Scotia to Sierra Leone in 1787 and the missionary advance deep into Cape Town, beginning with the arrival of J. T. van der Kemp in 1799. New missionary societies (LMS, CMS, Fathers of the Holy Spirit, White Fathers, etc.) have begun to work in many parts of Africa. CMS began working in liberated slave villages in Sierra Leone in 1804 and a Methodist in 1811. The early success of the missionaries included areas such as Freetown and nearby villages. Some early successes included the Liberian coast, where African-Americans and freed slaves were converted. Others include French trading posts in Grand Bassam (Cote d'Ivoire), Assini and Libreville in Gabon. Apart from the far south and the Horn, the interior was barely touched by Europeans until the last quarter of the nineteenth century. At the end of the eighteenth century, the Evangelical Renaissance began to bring to Africa an influx of missionaries whose labours would bear the first fruits of the enduring Christian presence in Sub-Sahara Africa. At the end of the 19th century, the huge African interior remained the main object of Catholic priests, and from 1867 until his death in November 1892 Cardinal Lavigerie planned to plant churches in sub-Saharan Africa. It is important to emphasize that the modern history of the Christian mission in Africa began at the end of the eighteenth century, Catholics were there at the beginning of the first centuries of the Christian era, especially during the first Portuguese adventures. Therefore, the period of the rise of the Christianization of missions in the late nineteenth century was considered as a reprise. The end of the eighteenth century witnessed the rise of Christian groups in Europe, which resorted to evangelization of Africa. For example, on October 2, 1792, the Baptist Missionary Society was formed, followed by the Interfaith London Missionary Society, which was established in 1795. Others include the British and Foreign Bible Society in 1804, which was commissioned and the seal of the Holy Bible. Initially, most missionary trips were made from English-speaking Protestants, and later, in the 1820s and 1830s, they were joined by continental Protestantism from Germany, Switzerland and France. There were related organizations that originated in Scandinavia, Holland and the USA. West Africa owes Christian missionaries not only to the new religious faith that has changed the beliefs and lives of millions of people, but also to the foundation of Western education. The Portuguese were the first to introduce the Christian faith to West Africa, but after their departure from the West Coast in the mid-seventeenth century, the Christian religion survived only in Upper Guinea, where the bishop was preserved on the Cape Verde Islands, also serving part of the mainland. It wasn't until the nineteenth century that a new religion was indeed established in West Africa. In this chapter, we look at how Christianity and Western-style education have influenced the values, attitudes and way of life of West African countries. CHRISTIANITY IN THE FRENCH COLONIES As a predominantly Roman Catholic country, France has encouraged the right of Catholic missionaries since the beginning of its colonial activities in West Africa. The church had the strongest place in the Senegambly area. Unlike the Portuguese, French colonial officials encouraged Christian missionaries to promote formal education and social services, particularly health care. In education, however, missionaries had to adjust their programmes to comply with assimilation policies. EVANGELICAL MOVEMENTS AND MISSIONARY SOCIETIES IN THE ENGLISH COLONIES Since the second half of the eighteenth century in the United Kingdom, Europe and the New World, a hot wave of evangelical spirit has developed that has inspired men and women with missionary fervor to find religious societies whose members will go to Africa and other countries. They were supposed to spread the message of the gospel, provide social services to the people, and help in the suppression of slavery and the slave trade. These new movements saw such enterprises as their contribution to the reparations of Europe for the centuries-old exploitation of Africans, the reparation of the centuries-old exploitation that the transatlantic slave trade had inflicted on African society. Early Protestant evangelical societies founded in the United Kingdom included the Baptist Missionary Society, the Church Missionary Society for the Promotion of the Gospel, the Wesleyan Missionary Society, and what became known as the Church of Scotland's Presbyterian Missionary Society. Similar organizations have been established in a number of other European countries. These include the Basel Missionary Society, based in Switzerland, and the Bremanaya Mission, formed in Germany. Evangelical societies based in America included Baptist Missionary Council and Nova Scotia Methodists, whose members went to work among the Maroons, who settled mainly in Liberia. While Protestant evangelical movements were gaining momentum in West Africa, similar movements were promoted by the Roman Catholic Church in Europe. Various Catholic missionary societies were founded in the Vatican, which was taken over by Pope Gregory XVI as a cardinal. Among them were the Congregation of the Holy Spirit (commonly known as the Father of the Holy Spirit), the Society of African Missions (SMA), the Society of Missionaries of Africa, popularly known as the White Fathers because of the white Muslim clothing worn by the fathers, and the Society of Divine Word (SVD, abbreviated from its Latin name). These missionary societies laid the foundations of the Roman Catholic Church in West Africa, which lasted until the period of independence, when the African clergy replaced the white pastors. The establishment of Christian churches in the Gambia The vast majority of the Gambia's population are Muslim; but a large part of the population, especially in and around the capital Banjul, are Christians. Early missions conducted by Catholics were short-lived. A new attempt to spread Christianity was made when the Church Missionary Society (CMS) arrived from the UK in 1821. They, in turn, were followed by Methodists and Catholics. For a short time, the missionaries spread their activities inland. Just ten years later, after the arrival of the first missionaries, the Methodists, for example, established a station so far inland of McCarthy Island. As in other territories, Christian missionaries were not limited to the spread of the gospel. In addition to education, they cared for the sick. Thus, in 1823, Catholic sisters founded a clinic for patients and children in Banjul. The establishment of Christian churches in Ghana After the previous failed attempts of missionaries Chretien Protten, Henrik Hakaff and Jacobus Kapitiin, the Anglicans, the Rev. Thomas Thompson, arrived on the Cape Coast in 1752. Among his groundbreaking achievements, he arranged for three young people to be sent to England to study as evangelicals. One of them, Philippe Kwake, returned in 1765 as an ordained priest. He worked diligently as an evangelist and schoolteacher at Castle School until his death in 1816. However, his work does not extend far beyond The Cape Coast and the surrounding area. The resumption of evangelism began when The Basel (later known as Presbyterian) missionaries began working in Ousra, Accra. Shortly thereafter, in 1835, they moved to Acropon on the hills of Akuapem, where the pioneer missionary the Rev. Andreas Riis, with the assistance of a team of Western Indian evangelists, laid the foundations of Basel Church in the country. Unknown photographer Thomas Birch Freeman, marked as the public domain, more details of the Commons In the same year that the Basel missionaries settled in Akuapem 1835, the Wesleyan (later Methodist) Church was founded on cape Coast by the Rev. Joseph Dunwell. Three years later, he was followed by the Rev. Thomas Birch Freeman, the son of a London-based father from the West Indies and an English mother. He introduced the Methodist Church in Asanta in 1839 and received the support of King Asante. In 1880, two Catholic priests of the Society of African Missions (S.M.A.), Father Auguste Moreau and Father Eugene Murat, arrived in Elmin and revived the Roman Catholic Church in Ghana. The American Episcopal Evangelist (A.M.E.) of the Church of Sion owes its founding in Ghana to Bishop Brian Small, who began working first in Keta in 1898. Establishment of Christian churches in Nigeria During Portuguese contacts with Nigeria, Catholic priests set up missionary stations in Benin and the area. But despite the work of Portuguese missionaries based on the island of San Tome and then Spanish missionaries in Benin, it was not until the nineteenth century that the Christian religion became firmly established in Nigeria. It began first among the Yoruba captives who took the Christian faith while in Sierra Leone (liberated from the slave ship of the British Royal Naval Squadron), and who returned home between 1839 and 1845. Pastors of the Church Missionary Society from Badakri and then from Sierra Leone visited these Christian communities in Abeokut and other cities. Among the first missionaries was the Rev. Henry Townsend, who left Sierra Leone for Badakri in 1842 with the Rev. Ajayi Crowther. Bishop Samuel Ajayi Crowther, a photograph of Ernest Edwards marked as in the public domain, more details about the success of the Commons followed the efforts of pioneering missionaries. C.M.S. churches were firmly established in several important cities, such as Abeokuta (1846), Lagos (1851), Ibadan (1853) and Oyo (1856). Then in the south-east of Nigeria branches of the church C.M.S. were founded, the main centers were Bonnie and Brass. The impact of the work done by Bishop Ajayi Crowther with the assistance of Igbo in these parts of southern Nigeria is still to be seen today. Other missionaries opened missionary stations in the country. They included Baptist missionaries who began working in Ogbomosho in 1855 under the American evangelist Thomas Bowen. Around the same time, the Church of Scotland (Presbyterian) led by the Reverend Hope Waddell began pioneering work in 1846 in Calabar. Hope Waddell was later joined by the Rev. Hugh Goldie and William Anderson. Another missionary whose memory is revered in Nigeria was Mary Slessor, she arrived in the country in 1876, and worked diligently as a missionary nurse for many years. She managed to stop the killing of twins in the areas where she served. The story of the planting of Christianity in Nigeria would have been incomplete without mention of the Italian Roman Catholic priest, Father Bergero. Acting from Whydah is that today the People's Republic of Benin (formerly Dahomey), Berghero's father, in 1860, visited Abeokuta and Lagos, where freed Catholic slaves from Brazil welcomed him warmly. In 1868, a permanent station was established in Lagos, followed by other stations in Lokoja, Abeokut and Ibadan. Ten years after Father Bergero's visit, the Roman Catholic Church in Nigeria has proved itself so well that it has ceased to be under the control of Datomea. By 1885, the church had spread further inland, thanks to Father Joseph Lutz, who began working around Onitsha in 1886 and spread the gospel to many parts of the present-day states of Imo and Anghambra. Another important Catholic missionary in this field was an Irishman, Bishop Shanahan. Although Lokoji had a small C.M.S. station in 1858, it was not until 1889 that the missionaries entered Hausaland, which was predominantly Muslim. Their converts have for years been confined to the people of southern Nigerian mining in the north and the large non-Muslim population of the north. The establishment of Christian churches in Sierra Leone in Sierra Leone, the Church Missionary Society (CMS), an offshoot of the Anglican Church, was the first to be firmly established mainly among the freed - prisoners and freed - slave owners from The United Kingdom, Nova Scotia and other parts of the New World. They were followed by other major missionary bodies, including Methodists and Catholics. Because they were initially unable to recruit British missionaries, the Church Missionary Society sponsored the services of German missionaries who were Lutherans to travel to Sierra Leone. The first batch, which came out between 1804 and 1806, included pioneer missionaries such as Renner and Nylander. Another important German missionary was William Johannson, better known by the English version of his name, William Johnson, who is revered in the history of CMS in West Africa. The Methodists, known as the Wesleyan Missionary (after their founder), arrived in Freetown in 1811. Their converts steadily increased in numbers until 1821, when the section broke away to form the first independent African Christian church in West Africa, called the West African Methodist Church. Despite the separation, the parent Methodist Missionary Church played an important role in the history of Christianity in Sierra Leone. The next major Christian missionaries to come to Sierra Leone were Catholics. After the failure of the African Mission Society (SMA), this missionary body to other others in what is now Liberia, Ghana and Nigeria. They were replaced in Sierra Leone by the fathers of the Holy Spirit in 1864, who made converts in large numbers not only among the pagans but also among members of the then competing Christian churches. Like the Methodists, Catholic missionaries spread their faith, particularly in the interiors that later became a protectorate. THE influence of Christianity on West African society continues to this day. While this has brought undoubted benefits, it will also harm the traditional comite of life. There are many blessings that Christianity has brought to West Africa. In addition to providing new religious faith to converts that they believe is superior to traditional religions, Christian missionaries have done pioneering the introduction of new crafts, industry, Western education and modern health services. The Christian religion teaches the teachings of one supreme God and opposes the worship of any other form of deity. His message was a message of love and universal brotherhood of humanity. In this respect the Christian religion was therefore different from the traditional religions of West Africa, which together with the acceptance of one Higher Being worshipped the hierarchies of the gods. TERMINATING OBNOXIOUS PRACTICES Some of the traditional religious beliefs promote certain practices, such as the loss of human life and the killing of twins whose birth was seen as an evil omen. Christianity strongly opposed such evil practices. CHRISTIAN MISSIONARIES AND VOCATIONAL SKILLS, without denying that before the introduction of Christianity in West Africa, people developed their own crafts, it must be admitted that it was Christian missionaries who introduced modern forms of crafts, such as carpentry and masonry. Early missionaries set up craft centers as part of their educational programs. In addition, missionaries created model farms that taught scientific agriculture and introduced new cultures for people to go along with the long-standing production of indigenous peoples. A notable example in Ghana is a

Methodist experimental farm near Cape Coast whose crops included cotton, coffee, black pepper, mango, ginger, cinnamon and olive trees. CHRISTIAN MISSIONARIES AND VERNACULAR LITERATURE Another valuable contribution of Christian missionaries in West Africa was the development of literature in the local language, which included translating the Bible into some important local languages. In Ghana, presbyterians were pioneers in reducing Ga and Twi in writing. In 1858, the Rev. Johannes Tsimmermann wrote the grammar of ga, and in 1874 the Rev. J.G. The crystaller created the grammar and the Twi dictionary. In Fanteland, Methodists and Catholics pioneered such works. While Presbyterian missionaries were for the development of literature in Ewa, Catholics were responsible for the literature of Nzima. In Nigeria, one of the long-term works of C.M.S missionaries was the development of literature in Yoruba. Among several others, Bishop Ajaya Crowther prepared the first translation of the Bible in Yoruba. In 1859, the missionaries published the first newspaper in Yoruba called Iwe-Irohim. Similar developments were carried out by missionaries in other Nigerian languages, efik, kanuri, igbo, etc. In Gambia, a Methodist missionary and the first principal of what later became known as Gambia High School, the Rev. James Fieldhouse, produced Wulof Grammar in 1876. Missionaries also significantly improved health care. Before the advent of Christian missionaries and even well in the period before independence, most sick people depended on treatment from concoction herbs and roots and barking trees. Although modern scientific studies have confirmed the healing properties of these fabrications, traditional medical practice has had a number of shortcomings. Preventive medicine is virtually unknown; as a result of epidemics of all kinds have been frequent. In addition, traditional doctors often could not accurately diagnose the disease. They often attributed natural ailments to supernatural causes and resorted to mystical cults to soothe the unknown spirit before applying the medicine to the sick man. They also prescribed many taboos which, in light of modern medical science, had nothing to do with the disease being treated. However, the first missionaries set up medical centers, first at their missionary posts and then broadly and broadly, to treat patients. Over time, leprosy and orphanages were built in addition to their medical services. In Nigeria, for example, Catholics were one of the first missionary groups to introduce organized health services. Jean Marie Coquard's father, working in and from Abeokuta for 40 years, was known among Egba as a priest and surgeon in the second half of the nineteenth century. In 1892, the Church Missionary Society opened the Iyah Eno Hospital in Onitsha, which is now the leading hospital in Anghambra. In 1902, the Methodists opened a clinic in Igbo Ore. Meanwhile, Scottish missionary Mary Slessor established herself in the Cross River area as a nurse. Thanks to hard work and convictions, she was able to stop the practice of killing twins among people. Another important missionary doctor was J.R. Stephen, who for many years headed the missionary hospital in Ilesha. As in other West African countries, many more mission-sponsored hospitals were established during the 20th century. In addition, Christian missionaries in Ghana were as zealous as their counterparts in Nigeria in innovative health services. Catholic sisters provided medical care in the Upper and Northern regions of the country before the Government began providing hospitals and clinics in the regional and district headquarters. In the Western Region, Catholic sisters working at the Aikwe Hospital specialized in maternity cases and, like Slessor in Nigeria, the practice of killing twins at birth had been eradicated. Other Catholic hospitals were built in all nine regions of the country; including Asikuma and Foso (Central Region), Akeem Swedra (Eastern Region), Berecum (Brongahafo), Maase (Asante Region) and Anfuega (Volta region). Presbyterians have also opened hospitals in several parts of the country, including Agogo in Asante Aquiem. Other missionary hospitals with a long-standing reputation include Methodists in Venkia in the Brong Ahafo region and seventh-day Adventists in Kwahu Atibi in the Eastern Region. Christian missions also played a leading role in the campaign to end the slave trade and suppress slavery. Perhaps the greatest service of the missionaries was the promotion of Western education and the development of folk literature. Until near the end of the colonial period the education was still largely in the hands of the church. It was only after the Second World War that colonial Governments began to show real interest in promoting formal education in West Africa. The development of education in Sierra Leone in Sierra Leone, one of the first higher education institutions that C.M.S. opened was a Christian institute established in 1814 to train teachers, catechists and priests. In 1827, he grew up at Furah Bay College. In 1876, the college became associated with Durham University in England, which awarded degrees to college students. This special relationship continued until 1960, when Fura Bay became a college of the newly restored University of Sierra Leone; another founding college, located in N'Alala, was founded in 1920. In 1845, C.M.S. opened in Freetown, the first high school for boys in the country and another for girls in 1849, later renamed Annie Walsh Memorial School. Methodists founded the boys' school in 1874 and another school for girls six years later. They were followed by other missionaries, notably a Catholic whose first higher education was St. Edward High School in Freetown. Secondary schools in the protectorate began later, after the establishment of Bo State High School in 1906. In 1950, the Albert Academy was founded in Freetown; Long lime it was a high school in the colony serving mostly children from the provinces, among them were the future heads of state, Sir Milton Margay and Dr. Siak Stevens. The development of education in As has happened in other colonial territories, the Government has shown little interest in providing education in Ghana until missionaries work throughout the country and primary schools and several secondary schools and educational institutions are established. Until the time of Guggisberg, church schools received grants from the government. Public money was spent on only a small number of public schools, a total of nineteen when Governor Guggisberg took office in 1919. In 1925, the governor introduced measures that helped the efforts of the missionaries. Among other things, the rules require the registration of all teachers and set a minimum wage. The government allocates grants based on staff size and the effectiveness of the school, based on inspection reports and state exam results. Until 1925, there were only three secondary schools and three teaching colleges in Ghana. All three high schools on Cape Coast are missionaries. Methodists founded Mfantsipim (1876) for Boys and Wesley Girls High School (1884). The third, St. Nicholas Gymnasium (now Adisadel College), was founded by the Anglican Church in 1910. Catholics founded their first high school, St Augustine's, on the Cape Coast in 1936. Two important private schools with strong Christian influence are also mentioned: Accra High School, founded in 1923, and Accra Academy, founded in 1931. Teacher training colleges in Ghana are not expanding as fast as secondary schools. However, the first higher education institution in Ghana, now the Presbyterian Educational College in Akuapem Acropona, was established in 1848, first as a catechist training center and then for the training of teachers as well as ministers of the Presbyterian Church. In 1858, ten years after the founding of the first college, the Presbyterians opened a fraternal college in Aburi to train female teachers. It was not until 1909 that the government opened a teaching college and a technical school in Accra. The college later became part of Ahimoth College. The other two training colleges opened by missionaries, in the early days, were Wesley College in Kumasi (1922) and the Roman Catholic Training College in Amisano, near Elmin (1931), which in 1936 moved to the campus of a newly founded high school, St. Augustine College on the Coast of the Cape. The development of education in Nigeria's First School in Nigeria was started by Methodist missionaries in Badakri in 1842. It was the work of the great missionary Thomas Birch Freeman, who laid on the school two missionaries, Mr. and Mrs. de Graft. Shortly after the Methodist experiment, the church's missionary society established its own school in Badakri. These pioneering mission schools met with a discouraging They were closed in 1852 in favor of schools opened in Lagos, which in 1851 had once British control. Earlier in 1846, the Rev. Hope Waddell of the Church of Scotland opened a school in Duke Town, Calabar. Within a decade, C.M.S. has opened twelve more schools in what is today the Cross Rivers State. By the end of the nineteenth century, the main Christian missionary churches had opened primary schools in many parts of southern Nigeria, where some 74,000 people had been enrolled by World War I. Shortly after elementary school began, the missionaries also began to open higher education institutions. Important among them, all in Lagos, were the Baptist Academy in 1855, the C.M.S. Gymnasium for Boys in 1859, st. Gregory's College, opened by Catholics in 1876, the Methodist School of Boys 1878 and the Methodist School of Girls in 1879. Shortly thereafter, secondary schools were opened in other parts of southern Nigeria, including The Bonnie High School, which was taken over by the Government in 1904. In addition to these missionary efforts in higher education, the government opened its high school in Lagos in 1909, it was King's College. After the agitation of the people in 1934, the government opened an old Yaba Higher College and medical school, which awards diplomas acceptable only at the local level. This instruction in 1948 turned into University College in Ibadan. The original Yaba College in Lagos grew up in Polytechnic. Predominantly Muslim territory, the North received a Western education later than in the south. By 1914, there were only thirty schools in this vast area. As in Ghana, the development of educational colleges in Nigeria was slower than secondary schools, although the C. M. S. opened the first educational college in Abeokut back in 1849. The development of education in the Gambia, as has happened in other territories, Christian missionaries were not limited to the spread of the gospel. In addition to education, they cared for the sick. Thus, in 1823, Catholic sisters founded a clinic for patients and children in Banjul. Churches have opened primary schools in both the capital and rural communities. Their greatest educational legacy was the foundation that the Methodist laid for what is today's Gambia High School. PROBLEMS FACED BY THE CHRISTIAN MISSIONARIES Early European Christian missionaries in West Africa experienced a number of difficulties, some of them due to factors unrelated to their control and other their own manufacture. The unsuitable climatic conditions in the country were not favorable for the early missionaries who came to the shores of West Africa. High temperatures combined with high rainfall in some parts of the country experienced in the daytime, made missionaries indoors, which slowed down their activities. Other difficulties they faced were the problems of many languages and dialects and their ignorance of the true meaning of the different cultures, beliefs, values and lifestyles of the people they intended to convert to Christianity. For West African countries, the adoption of Christianity meant total rejection of most of the cherished institutions on which their society relied. The misconceptions of early Europeans, created by the white missionaries themselves, arose mainly from a misconception about what Africa is. Europe at that time looked at Africa as the Dark Continent with very primitive civilizations, and most Europeans refused to adapt their religion in accordance with the local situation. And yet this was what the missionaries in pagan Europe had done before, for example, they changed the Sabbath to the course of the pagan Sun Day (hence Sunday), and also adopted dates of pagan holidays to celebrate Christmas and the Feast of Easter. Early African converts to Christianity were made to abandon their ancestral culture and way of life as pagan, so should be avoided. Indeed, in some situations, converts were taught to feel that they had been freed from obedience to their traditional rulers and certain laws of the state. These tendencies have brought the kings into conflict with the missionaries and their converts from time to time. The biggest problem faced by early European Christian missionaries was the tropical climate and health hazards. Many missionaries died because of climate and tropical disease. This single problem is very out of the way. However, the discovery of quinine and other medicinal drugs in the late 19th century made the history of missionary work in West Africa very different. Almost all missions in West Africa faced financial problems in the early stages of their missionary work. At their own expense, they relied heavily on their home churches. But the facilities and other necessary materials, even if they are available, were not able to get to their station in time. This was because all the ships that came to the coast at the time belonged to trading firms and companies whose interests were mainly on trade. In such cases, as would be desirable by the missionaries, provisions and other things should have been sent to the country. Other difficulties faced by early Christians were the problems of many languages and dialects and their ignorance of the true meaning of the different cultures, beliefs, values and lifestyles of the people they intended to convert to Christianity. It was difficult for European missionaries to communicate freely with the locals. They had to speak through several interpreters who did not have sufficient education for Interpretation. Interpretation, in such situations, the communication was sometimes addressed to the local people, depending on the effectiveness of the interpreter. Moreover, speaking through translators is an inferior means of conveying your thoughts to the audience. The lack of transport from the coast to the interior of West Africa was one of the main difficulties faced by missionaries. There were only bushes of the path, and no roads in the early days. Their luggage and other essentials had to be carried off their heads and it took a long time before they reached the missionaries. In addition, missionaries had to travel long distances to inner cities from their southern stations. Insufficient Christian literature Another difficulty faced by early missionaries in spreading Christianity was the lack of Christian literature at the time. There were no Bibles in the local languages, and grammar books were scarce, so the missionaries had to spend time learning local languages, translating the Bible, and writing a series of grammar books. For example, in Ghana in 1858, the Rev. Johannes Tsimmermann wrote the grammar of the ha language and translated the entire Bible and biblical history into Ga. Then, in 1874, the Rev. John G. Krystaller (described as the Father of Twi Literature) produced the Twi Grammar and Dictionary, a collection of Twi proverbs, a translation of the Twi Bible, and prayers and hymns. In Nigeria, one of the long-term works of C.M.S. missionaries was the development of literature in Yoruba. Among several others, Bishop Ajaya Crowther prepared the first translation of the Bible in Yoruba. In 1859, the first newspaper in Yoruba. Called Iwe-Irohim, it was published by missionaries. Similar developments were carried out by missionaries in other Nigerian languages, efik, kanuri, igbo, etc. In Gambia, a Methodist missionary and the first principal of what later became known as Gambia High School, the Rev. James Fieldhouse, produced Wulof Grammar in 1876. Finally, missionaries are not used to eating our local food. This made it difficult for early missionaries to remain in the country for long. Over time, however, they brought in several crops that they grew and supported them. EFFECTS OF CHRISTIANITY IN GHANA As an institution introduced by agents with radically different values, the Christian religion has damaged the culture and traditional beliefs of the people of West Africa. Instead of adapting the teachings and practices of the new religion in accordance with the values of indigenous peoples, as was the case when the same Christian religion adopted Greek, Roman, German and Anglo-Saxon local practices, the early Christian missionaries condemned them entirely as pagan and were shunned by converts, whatever they found strange. Harm to the traditional institution, not knowing the meaning of certain institutions and and sometimes misled by their overzealous disciples to misinterpret people's heritage, missionaries forced pupils in their schools and obedient adult converts to avoid their own ancestral practices. A notable example is Asafo, a purely military and social organization of the people of Ghana, which was condemned by early missionaries because of its alleged links to fetish practices. Yet Asafo provided most of the services that the community needed: protection from military attacks, public services, etc. Often the drums and innocuous songs and dances of the people were condemned. The excellence of Western culture Education, provided in schools in the early days, also tends to place great emphasis on the superiority of Western culture. The textbooks were strongly biased against Western ideas and values. History books tend to exaggerate the achievements of Europeans without referring to Africa's great past. The landless fears that the converts would be contaminated by paganism led to some Christian missionaries, particularly the Presbyterians, separating Christians from the rest of the village. Participating in local political politics As happened in some parts of Jordan in the last century, some of the Christian missionaries often engaged in local politics and were actively involved in helping the colonial authorities in their wars for territorial expansion. In conclusion, converts tend to look at many things in their ancestral culture. However, it would be wrong to blame only Christian missionaries for all these ailments. Some progressive Europeans, such as the first director of Ahimoth College, the Rev. A.G. Fraser, have done much to promote indigenous culture, but in general the colonial authorities have contributed to reducing much of our cultural heritage. Samuel Adu-Gyamfi and Benjamin Kye Ampadu REFERENCES Ajayi, J. F.A. and Michael Crowder History of West Africa. Vol. 2 Longman Group Ltd. London 1974 Ampadu B.K Notes on Ghanaian history for high schools. NUUT Co. Ltd. Kumasi, Ghana, 2011 Baarkinado. B, et al. Africa and Winder World 3. 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