

CMS Periodicals as a teaching and research resource for World History

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The Church Mission Society [CMS] was founded in London on April 12, 1799. Anglican-affiliated, the CMS was positioned under the authority of the bishops of the Church of England and endorsed the Anglican liturgy. But from the start, it was a movement comprised primarily of evangelical lay persons, both Anglican and otherwise. Most of its early leaders were influenced by the Clapham Sect (1790–1830), a social reform movement emanating from within the Church of England. The well-known English politician and social reform advocate William Wilburforce (1759-1833) was one of the key founders and first vice-president of the CMS.

The three-fold mission of the CMS was the eradication of slavery and the slave trade, social reform at home and global evangelism. The original name of the CMS, the Society for Missions to Africa and the East, reflected the group's emphasis on ending slavery and missionary work. The CMS and Clapham Sect, along with Wilburforce himself, are generally given much credit for passage of the Slave Trade Act in 1807, ending the African slave trade, and the Slavery Abolition Act in 1833, ending the practice within the British Empire. The overseas mission work of the CMS began in 1804 with the sending of two missionaries to Sierra Leone. From this beginning and presently, the CMS has been engaged in mission work in nearly every corner of the globe, from Sub-Saharan and North Africa, the Middle East, South America, India, China, Japan, New Zealand and numerous places in between. With its far-flung involvement around the world over its two-hundred year history, the CMS produced a voluminous written record, much of which has been made digitally available through this resource.

Church Missionary Society Periodicals has digitized several periodicals and records of the CMS, including thousands of pages from over a dozen titled publications. Among the periodicals available are the primary bulletins of the CMS, which starts with the *CMS Gleaner*, which ran from 1841 to 1921, the *CMS Outlook*, from 1923 to 1972, and then *Yes Magazine*, from 1972 to 2009. Also included is the *CMS Intelligencer*, from 1849 to 1906 and then changing to the *Church Missionary Review*, from 1907 to 1927.

Also included is the full run of periodicals related to the Rwanda Mission of the CMS, *Ruanda Notes*, from May, 1921 to May, 1971, *Partners Together*, from 1971 to 1998, and then finishing with *Mid-Africa Ministry [MAM] News*, from 1999-2002. Included as well with the periodicals is the *Annual Reports*, from 1919 to 1944, the *CMS Historical Record*, from 1944 to 1986, the *Church Missionary Society Record*, from 1830 to 1875, *CMS Awake! (A Missionary Magazine for General Readers)*, from 1891 to 1921, and the *CMS Gazette (A Magazine for Missionary Workers)*, from 1907 to 1934 (available in Module II: Medical journals, Asian missions and the Historical Record: 1816-1986).

With the exception of the periodicals related directly to Rwanda, most of the aforementioned collection covers the general work of the CMS mission abroad. But also of interest to those working in specific fields, Adam Matthew has included numerous periodicals covering the CMS's work in South America, South Asia and the Far East. Among these are the *South American Missionary Magazine*, from 1867 to 1963, *Sent*, from 1964 to 1973, and *Share*, from 1974 to 2006. Of interest to researchers in the area of women's studies for example, the second module includes the CMS periodical, *India's Women and China's Daughters*, which ran from 1881 to 1957. Also included is the *CMS Japan Quarterly*, from 1905 to 1941, along with the *Tokyo Newsletter*, from 1910 to 1928. Worth mentioning here too are voluminous records related to the CMS's work in China, specifically Western China, Fukien, Chekiang, Kwangsi and Hunan. Additionally, in the second module Adam Matthew has included scores of other minor periodicals and publications from the CMS with topics ranging from medical work to education (available in April 2016).

The value of this collection to teachers, students, and scholars of history would be difficult to overstate. *Church Missionary Society Periodicals* includes thousands of pages of primary source materials in a digitized form easily accessible to undergraduate and graduate-level students. The accessibility of this platform, aided by thorough indexing, allows teachers to assign research projects on any number of topics covering the past century and a half and with a global scope. As increasing numbers of institutions include world history in their curricula, *Church Missionary Society Periodicals* also allows for materials to be included in document packets tailored specifically for the individual course.

Documents and periodicals for a general world history course could be selected on the basis of topics, such as education and health care, or from regions, such as China, India, or Africa to name only the major ones. Most higher education institutions offering world history also offer regional courses, such as Chinese or Latin American history for example. The project has much to offer those courses as well, as research documents could be selected based upon the region in question, or even specific topics from within the region.

As the periodicals and documents are taken directly from the CMS collection, the project offers students of world history the opportunity to “digitally visit” the archive itself. Aided by the metadata, students can explore countless topics in pursuit of their own research projects, either at the undergraduate or graduate-level. This exposes students to the primary work of historians, allowing them to analyze and process historical data in the formation of their own conclusions and arguments. Moreover, given the global nature of world history courses, finding primary archival sources in English can be challenging for many teachers who wish to assign research topics on Japan, China or Latin America for example. *Church Missionary Society Periodicals* is invaluable in this regard.

Methodologically, one might question the value of primary source materials coming from the perspective of Anglican missionaries. Yet this too serves as a teaching-tool. Teachers can utilize *Church Missionary Society Periodicals* by having students wrestle with questions of perspective and historiography through the analysis and interrogation of the sources. Apart from their arguable evangelical bias, the missionaries of the CMS were deeply engaged in the lives of the people whom they served in the fields of education and healthcare. Their unique contact with people exposed them to the various social debates and issues at work in their respective field assignments. The missionaries were frequently observing the response, or lack thereof, to larger historical events by the people with whom they had contact. The purpose of the CMS periodicals was to inform supporters and readers at home of the work they were doing. As such, the periodicals contain numerous first-hand accounts and observations by the missionaries from their respective fields, producing a rich trove of primary source materials to be mined by students and teachers of history at every level.

Turning specifically to the periodicals, *The Church Missionary Gleaner* began in 1841 and continued under the same title until 1921, at which point it changed to the *CMS Outlook*. Through the end of the nineteenth century, *The Gleaner* contains reports from various and diverse fields, ranging from Africa, New Zealand, the “Youcon Mission” of Northwest America (understood presently as the Yukon Territory) and numerous other places. One report from the “Yoruba Country” of West Africa demonstrates, for example, the valuable street-level descriptions of society commonly found in the periodicals: “One of the most characteristic features is to be found in the markets, where the women noisily ply their trade in...palaver sauce, huge snail shells, maize cakes, eggs, tobacco, palm-wine...amongst the hardware to be found are knives, cutlasses, scissors, hoes and bill-hooks.” [*CMS Gleaner*, 1865, p.62] Observations such as these provide students with the materials for historical social analysis.

Indigenous religious practices were frequently observed and reported as well, such as descriptions and illustrations of Hindu and Muslim practices from the CMS mission to India, which began in 1813 [see *CMS Gleaner*, June 1875, Vol. II, No. 18]. Often, the periodicals report in rich detail on specific incidents, such as an East African coastal rebellion against the Sultan of Zanzibar in 1875. *The Gleaner* notes, “Mohammed Bin Abdullah resolved to take the initiative...and opened fire on the town (Mombasa) with 400 men...The Sultan’s troops, only 200 in number, were soon overpowered...” [*CMS Gleaner*, June 1875, Vol. II, No. 18]. This type of material provides students with the opportunity to engage in their own research projects.

One edition of the *Gleaner* from 1889 provides an example of how the periodicals can be used to train students to sift through one-sided historical materials in search of larger issues. In 1887, the *Nippon Sei Ko Kai* (Anglican Church of Japan) was formed. In writing of the subsequent CMS mission at Fukuyama, the *Gleaner* recounts a missionary’s story of how young men were frequently coming to the mission station seeking more insights into Christianity. The periodical says of one Japanese visitor, “He wanted to know whether everyone in England was a Christian, and when I distinguished between Christians in name only and those really in earnest, he wanted to know whether the young men in the

schools and colleges were mostly the true believers.” [*CMS Gleaner*, December, 1889, Vol. XVI, No. 192] In the pages of the periodicals, stories such as these are often presented as earnest pursuits of the Christian faith, and indeed they may have been. But the student of world history, guided by an instructor can be trained to see the larger context. The Japan of 1889 was in the midst of a modernization and Westernization campaign, following the Meiji Restoration of 1868. Numerous young Japanese were devouring information about Western education, society and progress. The young man in the story can be analyzed by a student of history as representative of this larger current, wanting to know more perhaps about education in England rather than, per se, Christianity, as the missionaries at Fukuyama took it. This again shows how the periodicals project provides primary source insights into frequently inaccessible contexts, such as late nineteenth century Japan, but also creates teaching platforms for the handling of one-sided biased sources.

As the CMS’s work progressed into the twentieth century, the *Gleaner* continued until 1921, recounting similar stories and insights from its expanding mission fields. In 1895, a group of CMS missionaries known as the “Cambridge Seven” ventured to China to begin work which culminated in 1912 in the *Chung Hua Sheng Kung Hui* (the Anglican Church of China). The *Gleaner*, as well as the China-specific periodicals which follow later, recount numerous stories of mission work across various regions of a country experiencing considerable turmoil. Much of the CMS work in China was centered on mission hospitals and health care clinics, providing historians with research material for understanding social conditions in decidedly under-developed and obscure locales. One can see for example “Jottings from a Chinese Mission Hospital” in the October 1921 edition of *Gleaner*. The doctor in charge of the hospital writes of their success in coaxing Chinese women to come to the hospital’s maternity ward to bear their children under more sanitary conditions. [*CMS Gleaner*, October 1, 1921] By then, a Union of Chinese Nurses Association had been formed for the training of indigenous workers. By the 1920s, numerous periodicals and newsletters were being produced from specific regions of China, such as the *Chekiang Newsletter*, the *CMS Central China Field Newsletter*, the *Newsletter of the Kwangsi Hunan Mission*, and the *Bulletin of the Diocese of Western China*. All of those bulletins and others are in the

second module of *Church Missionary Society Periodicals*, providing a voluminous amount of primary source material on China.

By the end the nineteenth century, the CMS missions in East Africa had advanced from the coast to the interior of the region. One such area was present-day Uganda where the CMS found great success in the pre-colonial Kingdom of Buganda, although the initial penetration was greeted with considerable resistance, including a temporary expulsion in 1888. The *Gleaner* from these years routinely reports on the setbacks and successes of the mission field in Buganda, offering historical insights into the frequent political turmoil which gripped this and other areas of East Africa.

One such area was the Kikuyu region in the highlands of present-day Kenya. CMS work among the Kikuyu began in 1900 while the ensuing decade saw considerable hostility between the British imperialists and the inhabitants of the region. By 1910, the Uganda Railroad was complete, linking Mombasa on the coast with the strategically important and populous region of Uganda. The railway cut a direct route through the lands of the Kikuyu and others and several rebellions and uprisings mark the period. Owing to the unforeseen costs to London of building the railway, white settlement was introduced to the region through generous grants of indigenous land. The simmering conflicts between the inhabitants and the white settlers eventually culminated in the violent Mau Mau Rebellion of the 1950s. The CMS missionaries were enmeshed in the conflict from the start. A report from 1910 called “The Highlands of the Kikuyu” says, “European settlement in their [the Kikuyu] country appeared much less desirable to them than heretofore. The only redeeming feature about their new neighbors was that they [the Kikuyu] were a handy source of labor to cultivate their farms and a thirst for rupees set in.” [CMS *Gleaner*, May, 1910, Vol. XXXVII, No 437] The report then goes on to note how white settlement demanded a change in cultural customs in favor of missionary teachings, to which the Kikuyu became “violently opposed.”

Excerpts such as this and similar examples abound in the periodicals, affording students the opportunity to explore how seemingly innocuous missionary efforts to evangelize faraway people and places often went hand in hand with the larger colonial project, all the while sowing the seeds for

nationalist movements later in the century. Noteworthy too on this point is the ignorance of the missionary community when it came to the centrality of land in Kikuyu culture. Here the missionaries reflect a Western view of land as simply a medium of exchange and mode of production. But in Kikuyu culture, the acquisition and ownership of land was vital to their traditional definition of manhood and notions of masculinity. Without land a Kikuyu man could not marry and could not become a man, a significant causal factor in the later Mau Mau Rebellion. *Church Missionary Society Periodicals* afford students the chance to explore the impact of cultural misunderstandings and assumptions on the part of missionary endeavors. The insights garnered by students exploring such themes provide teachers with the necessary tools to have their students relate the past to the present as numerous humanitarian and developmental aid endeavors presently underway often do so with little knowledge themselves of local cultures.

In 1922, the *Gleaner* became the *Church Missionary Outlook*, which ran until 1972. In most respects though, only the title changed. The content continued to provide general reports and observations from the various CMS mission fields around the world. As the CMS's work expanded throughout the twentieth century, reports came from increasingly diverse regions. For world history teachers, one of the great advantages of the CMS periodicals are reports from many regions which were ultimately closed to the CMS and other Western organizations.

In 1951, all Western missionaries, the CMS workers among them, were expelled from China following the consolidation of power by the Chinese Communist Party following the 1949 revolution. With the closing of the mission fields, the bulletins and newsletters ended too, making the *CMS Periodicals* especially valuable to teachers and students seeking access to English-language primary source materials from pre-communist China. For example, a student can research and analyze the church's alignment with the Nationalist forces of Chiang Kai-shek prior to the revolution, an alignment which put them on the wrong side of history, as it were, when Chiang was defeated. *The Outlook* from as late as November, 1947 speaks glowingly of Chiang's support for their missions [*The Outlook*,

November, 1947, No. 89], confirming what is generally seen as Chiang's mutual embrace with the Western church community.

In a similar vein, the CMS was active in Egypt and Sudan from the early nineteenth century. As with China, the missionaries were expelled from Egypt during the Suez Crisis in 1956 and from southern Sudan in 1964 in the midst of the Sudanese Civil War, though they were allowed to return in 1972. The reports from these regions are exceptionally useful to historians because they not only contain observations from closed regions, but because the expulsions came amidst simmering conflicts which often involved Islam. In a report from Egypt in 1946 titled, "The C.M.S. and Near East Nationalism," the author writes, "Nationalism in itself *may* possibly inspire opposition to the work of Christian missions from abroad; when, as in Egypt, it is identified with Islam, it does so inevitably." [*The Outlook*, March, 1946, No. 69, p.1] The report goes on to describe the difficulties the church faced in guarding its status ten years before Gamal Nasser nationalized the Suez Canal and expelled the CMS. Reports such as these are rich sources for student research into nationalist movements and the like.

Apart from China and Egypt, the *Outlook* reports contain useful material from many other inaccessible regions in the twentieth century. One can see a report titled "Missions in Persia: Retrospect and Prospect" from 1922. Useful observations abound from the future Iran as the church navigated its place in a society undergoing convulsive changes during and after World War I. The author of 1922 report notes, "The political situation in Persia is overcast for the moment. There have been many changes in the government during the last seven years. The country is becoming more democratic and nationalist." [*The Outlook*, April 1, 1922, Vol. XLIX] The report goes on to note the expulsion of the church during the German invasion of 1915, lasting until the "re-occupation" in 1916. A world history teacher would be challenged to find more useful primary source material than this from a now closed region gripped by so much turmoil in the twentieth century. One can find a similar report from 1945 titled, "The Growing Fellowship in Persia." [*The Outlook*, May 1945, No. 59] Many other examples like this, from Persia, Palestine [see *The Outlook*, February, 1947, No. 80], and elsewhere, can be found in *Church Missionary Society Periodicals*.

Throughout the Second World War, the CMS remained active, and the *Outlook* continued as well. Some of the reports make reference to the war, depending more or less upon the degree to which the war directly affected the mission field. In the case of China, its long war with Japan during these years looms large in the reports. More often than not, the reports discuss the difficulty of carrying on the mission during wartime. A report from China in 1943 called “China’s Fight” deplores the difficulty of finding workers and funding in “Free China,” as the area outside of Japanese occupation was known. The report notes the influx of thousands of refugees into mainland China from Hong Kong following its takeover by Japan. [*The Outlook*, September, 1943, No. 39] These observations are excellent research fodder for teachers who want to move their students beyond the larger events of the war and have them engage with the social conditions engendered by the fighting. Much the same could be said of Japan after the war as the CMS sought to re-build in the midst of devastation. In “What about Japan?”, for instance, the author describes the collapse of civil society in 1946, less than a year after Japan’s surrender to the United States on the deck of the *USS Missouri* in September, 1945. [*The Outlook*, April, 1946, No. 70]

While some reports make note of the war, most describe unrelated events which often get overlooked in this era. *The Outlook* from April, 1943 begins with a description of Mutesa II’s coronation as the new “Christian King of Buganda” in November, 1942, a mission field in which the CMS was considerably successful and closely allied with the Buganda royalty, an alignment which caused considerable frustration for London in the machinations over independence for Uganda after the war. [*The Outlook*, April, 1943, No. 34] But not all of the essays and reports from Africa in these years is celebratory in nature. For example, numerous times after the war, the CMS missionaries wrestled with the question of apartheid and the “Colour Bar” in South Africa as the church tried to resolve its own stance on the issue. [*The Outlook*, June, 1945, No. 60] Likewise, an article from *The Outlook* in 1945, just prior to the war’s end, is titled “African Soldiers in the Post-war World.” In this one can see the church, in perhaps a wider reflection of British society, preparing itself to accept the principle of African self-government, then less than fifteen years away. The authors writes, “These African soldiers have simple faith in that...Britain’s fight is a fight for freedom.” [*The Outlook*, February, 1945, No. 56] As the years

progressed after the war, the issues facing London, and thus the CMS, became ever more complex and the periodicals provide valuable insight for teachers and students wishing to explore not just how the CMS responded, but the issues in their own right.

Another valuable resource in the *CMS Periodicals* is the *Church Missionary Intelligencer: A Monthly Journal of Missionary Information*, which ran from 1849 to 1906, and then changed to the *Church Missionary Review*, available until 1927. The *Intelligencer* and the *Missionary Review* functioned as monthly journals with longer, more substantial articles, as opposed to the many brief reports and insights found in the *Gleaner* and *Outlook*. While covering a shorter span of time chronologically, many of the articles are longer histories and analyses of various mission fields, some of which take the form of excerpts from missionary journals. One such example is the lengthy narrative of a missionary's journey through East Africa in 1850, which begins with a brief history of the East African mission in general. [*Intelligencer*, 1850, Vol. I] Functioning as a travelogue of sorts, the narrative is replete with observations of a historical nature as well as ethnographic and ecological information regarding East Africa. A similar narrative of a missionary journey through Kashmir that can be found in the 1855 edition. [*Intelligencer*, 1855, Vol. I] In addition to travelogues and essays, the *Intelligencer* includes lengthy letters summarizing CMS work from various fields. A note-worthy example comes from 1900 in the form of a letter from "The Niger Delta Pastorate." [*The Intelligencer*, 1900, Vol. I] The lengthiness of many of the items found in the *Intelligencer* would normally make a periodical such as this difficult for the under-graduate researcher to access, but with the metadata provided by Adam Matthew it is an invaluable resource for the historian seeking primary, first-hand historical accounts on any number of topics.

The format of the *Intelligencer* doesn't change in 1907 when it becomes the *Church Missionary Review*. Some of the essays in the later years are of a general nature regarding missionary and church practices, doctrines and functions. Yet these too often contain keen, useful insights for students into the various mission fields. For instance, the 1920 edition of the *Review* contains an article titled, "The Gain of Christianity." The article speaks in general ways about the value and effects of missionary work using the Buganda Mission as a point of reference, stating, "Slowly the rights and liberties of the peasant class have

come to be recognized. Slavery has been abolished on the initiative of the Christian chiefs. The native church has done more than any institution to make the country democratic and united.” [*Church Missionary Review*, 1920, Vol. I] The article extols the virtues and achievements of the missionary effort but the student of history, aided again by the metadata and with a keen eye for historical analysis and interrogation, can explore a wide range of topics in these essays. While the *Review* ended its run in 1927, the periodical offers up, like the *Gleaner* and *Outlook*, essays and observations on a diverse array of mission fields, including China, Japan, India and Africa to name only a few.

An additionally outstanding resource in *Church Missionary Society Periodicals* is the full collection of the *Ruanda Notes* (1921-1971), which changed to *Partner News* in 1971 and then to the *Mid-Africa Ministry News* in 1999. Devoted to the Rwanda Mission founded in 1921, it also includes news items from Uganda and Congo. The Rwanda Mission was a distinct effort started by evangelical lay Anglicans and supporters who wanted to extend missionary work south from Uganda in 1916, to which the CMS did not become the “parent society” until 1925. Prior to its absorption by the CMS and afterwards, the Rwanda Mission was supported by a committee and network of backers in England known simply as the “Friends of Ruanda.” *Ruanda Notes* were written primarily for this audience to keep them abreast of the mission’s work. In 1965, the CMS relinquished control of the Rwanda Mission to indigenous leadership but its deep ties to supporters in England continued into the future, with the various periodicals from 1971 onward providing information and updates.

The value of this collection, which otherwise concerns a relatively small mission field, is tied directly to the Rwandan genocide in 1994. Owing to the dramatic success in conversions by the Rwanda Mission, the Anglicans were the second largest denomination in the country after the Catholics on the eve of the genocide and many of its clergy and bishops were deeply implicated in the killings; some of whom were later prosecuted for crimes of genocide. The periodicals are a rich course of information for scholars wishing to explore the role of the church both before and during the genocide, specifically in Rwanda but with wider implications for students of genocide in general. Throughout the *Ruanda Notes*, one can

analyze how the missionaries wrestled with the Hutu-Tutsi social division, a division which culminated in the genocide of the Tutsis by the Hutu majority in 1994.

The narrative embraced by many historians and observers, including the Rwandan government presently, is that the European colonialists exacerbated ethnic tensions and bear much responsibility for what happened. Participation by the Hutu Anglican clergy in 1994 has raised questions about the culpability of the CMS missionaries. While these points are themselves arguable, teachers and students of history will find in the collection a useful trove of research material with which to engage historiographic questions related to genocidal conditions, especially as genocide studies become increasingly more common at higher education institutions. Also of interest in this collection is observations on the unique East African Revival, which began in the Rwanda Mission but which soon impacted churches across the wider region of East Africa.

Moreover, within the pages of *Partners Together* and *Mid-Africa Ministry News*, one can find reports and information regarding the post-genocide situation in Rwanda as the missionary community pondered its role in the killings before, during and afterwards. The *Partners Together* edition from the spring of 1994 (in the very midst of the genocide), contains a report called “Famine Hit South Rwanda.” [*Partners Together*, Spring 1994, No. 282] One item of great interest to historians of the genocide is “A Brief History of Race and Conflict in Rwanda,” from *Partners Together* in 1997. The story notes, “In Rwanda, three groups of people known as Twas, Hutus, and Tutsis lived together in relative peace for centuries...However, the process of integration was disrupted by the arrival of Europeans.” [*Partners Together*, Autumn 1997, No. 296] With this example, teachers can have their students draw a contrast with this account of Rwanda by having them read any one of a number of secondary sources by scholars who refute the notion of Rwanda’s people living in “relative peace for centuries.” This type of comparative analysis, made here with Rwanda but with applicability across the resources, makes *Church Missionary Society Periodicals* an exceptionally useful classroom tool.

Lastly, a final noteworthy series found in the *CMS Periodicals* is the *South American Missionary Magazine (SAMM)*, running from 1867 to 1963, when the title changed to *Sent*, changing again in 1974 to

Share, which runs to 2006. The Patagonian Missionary Society was started in 1844, changing its name in 1864 to the South American Missionary Society (SAMS). Like the Rwanda Mission, SAMS remained largely independent of the CMS throughout most of its history, not merging with the CMS until 2010. From its start as a small missionary movement in the far end of South America, it eventually reached far across the continent to include numerous fields. One noticeable difference with the South American periodicals, from most of the others, is that the reports generally don't delve into commentaries on political events or happenings. But far from making them less valuable, the South American reports are focused heavily on ethnographic observations of the various concerned people groups whom the missionaries were trying to reach. One fine example is the report, "The Gospel among the Indians of the Gran Chaco." [see *SAMM*, April, 1930, Vol. LXIV, No. 717] While valuable for its own sake, history teachers can use reports like this to have their students make comparative analyses of how the missionaries viewed the various peoples across their mission fields and consider any comparative differences they find between Latin American, Africa or Asia.

As these numerous examples illustrate, *Church Missionary Society Periodicals* are an exceptionally valuable resource for teachers and students of world history, or even regionally specific courses. Such a diverse and varied global collection of primary source research materials would be difficult to find elsewhere. The potential research topics students can explore in the periodicals are virtually unlimited. From a historiographic perspective, opportunities abound for teachers to equip their students to undertake the craft of historians; that is, interrogating primary sources against the backdrop of secondary readings. By including detailed metadata, *Church Missionary Society Periodicals* is accessible to under-graduates and graduate students alike. Access to the full collection would benefit numerous disciplines beyond history, to include anthropology, ethnography, and methodological courses in history. With their highly accessible nature and diverse topical and geographic content, any teacher of world history would be hard pressed to find a more valuable resource than *Church Missionary Society Periodicals*.