

Families will hide a suspected case from the authorities as long as possible, in order to postpone banishment to a leper settlement. The resultant spread of the disease by contact can be imagined.

Maternal mortality and morbidity rates are high, the whole process of child bearing being so bound up with tribal custom and taboo as to make modern obstetric methods difficult of acceptance.

Medical missions scattered throughout the native territories are doing great work, with or without Government aid. In the larger hospitals, where staff and equipment are adequate, African girls are receiving a full nursing training, and sitting successfully the examination of the South African Nursing Council, which is affiliated to the General Nursing Council for England and Wales.

Anti-natal clinics and mothercraft classes are being inaugurated, and prospective young brides being instructed in the rudiments of housewifery and hygiene.

Outstation clinics are established for the routine treatment of venereal disease, for phophylaxis, and for treatment of many minor ailments and injuries.

Several farm-schools have been founded with the purpose of teaching modern agricultural methods, and some knowledge of food values and soil conservation.

A government scheme, similar to our school meals service, is helping to supply much needed vitamin additions to the diet of school children. Children may walk several miles to school having breakfasted solely on a plateful of mealie—meal porridge, and carrying a hunk of bread to serve as food for the day. This meagre portion may be supplemented at school by an allowance of oranges, raisins and milk.

A leper colony founded some thirty years ago has increasingly gained the respect and confidence of the natives, and 50 per cent. of patients treated there are able to return to their homes with the disease arrested. Children born in the colony are removed at birth from the infected parent and placed in a special crèche, where they can be reared free from the disease.

The supply of hospital beds to serve these vast territories falls far short of the need. Fevers, burns and scalds, wounds made with clubs and assegais, food poisoning, obstructed labours, besides many chronic medical and orthopaedic cases fill the beds over and over. Spaces between and even under the beds are used to meet the demand.

Much is being done, but more remains to do. Health of mind and spirit must be inseparable from bodily health, and a great responsibility devolves upon those who would spread the so-called advantages of Western civilization. Our young African nurses, teachers, and artisans, so eager to learn, so quick to imitate, must be given no shoddy standards of life, no merely materialistic values.

Christ said, "I am come that they might have life, and that they might have it more abundantly."

This abounding life is the birthright of every creature of God. If we fail to spread the knowledge of it, fail to share in the God-like work of bringing fullness of life to others by every means in our power, there are those ready to step in with their offer of a way of life which may save the body but kill the soul.

Millions of the world's oppressed peoples are waiting for the healing touch that will make mere existence blossom into living; and those of us who have the good-will, the ability, and the opportunity for overseas service, what are we waiting for? The question is not so much, "Am I called to go?"—That is self-evident—but "Am I called to stay at home?"

For information about service overseas under the Society for the propagation of the Gospel, write to:—

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Old London.

THOSE MEMBERS of the British College of Nurses, Ltd., who were free to attend a Lecture on "Old London" on April 30th, were, in spirit, transported back to the days when London was first a settlement of mud huts, and then travelled on with Mr. H. L. Bryant Peers, Research Historian, until it became a sizeable town.

Many hours could have been enjoyed listening to the enthralling story of London in the company of so expert a lecturer, and so we will try and give a rough outline for the benefit of our readers too far away to be present on this happy occasion.

Celts.

The Celtic people are known to be the first settlers who built mud huts on piles in an area which they called Lyn Din, the Celtic word for "Harbour by the Marshes" which suggests that in those days some kind of commerce was carried on (probably by barter).

These isolated hamlets had grown into something of a town when Julius Caesar arrived in 55 B.C.; the Celtic town was taken and sacked by the Roman Army.

Romans.

After the battle of London between the Romans and Queen Boadecia, which ended in her death, Roman London was more adequately fortified; the Roman Wall was built enclosing the greater part of the city.

The forum stood on the site of the Mansion House, and there is a strong tradition that a temple to Diana stood on the site of St. Paul's Cathedral.

In the centuries of the Roman occupation, London became Christian, and the first bridge was thrown across the Thames in exactly the same spot as the present London Bridge.

Well-to-do Romans built their villas along either bank of the river, and on the north bank the word Strand still remains reminding us of the "street by the river."

Saxons.

When the Saxons were established in England London retained a considerable independence, but, with the greater part of the country, reverted to heathenism, and it was not until the end of the ninth century that a Christian Church was again built in the city.

Danes.

London grew steadily prosperous, and was a prey to Danish pirates who were eventually defeated, but a Danish colony settled in London and gave us the name of Aldwych, which of course remains.

Normans.

Then came the Norman Conquest which was followed by a great religious revival; discipline was re-established over the clergy, and many religious houses grew up in the City. The Cluniac monks built a priory in Bermondsey; the Carthusians built Charterhouse in Smithfield, and the Knights Hospitaller of St. John built St. John's Gate in Clerkenwell.

At the end of the twelfth century London Bridge was rebuilt with stone and lasted for 800 years.

In the thirteenth century the friars came to London, the Dominicans or Black Friars eventually settled in the district that still bears their name.

The Franciscans or Grey Friars first settled in Cornhill and afterwards in Farringdon Street. Christ Church, Newgate Street, occupies the site of the Monastery Church.

The Augustine Friars settled in what is now Austin Friars. The Carmelites or White Friars had their home south of Fleet Street, now the hub of the newspaper world.

Medieval London was the scene of many and pleasant pageants.

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