

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

formerly called "Mission to the Kabyles and other Berber Races."

No. 41.

DECEMBER, 1891.

PRICE ONE PENNY.



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OFFICE OF THE MISSION, 19 AND 21, LINTON ROAD, BARKING.

# NORTH AFRICA.

## NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

**MOROCCO** can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1890 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but half of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

**ALGERIA** (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than a thousand miles of railway.

The North Africa Mission has eight mission stations and twenty-three brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this Mission are stationed in the capital, most of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission is being begun in Tunis.

**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,250,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and two more labourers have this year been sent. A Medical Mission has been attempted with cheering results.

**THE VAST SAHARA**, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has this year been married and joined by another brother and his wife.

## Mission Publications.

### DAYBREAK IN NORTH AFRICA.

By MRS. F. T. HAIG.

Numerous Engravings. Paper covers, 1s.; paper boards, 1s. 6d., post free.

#### Press Notices.

"A story full of true missionary life. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry."—*Christian*.

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"Our readers would be greatly aiding the North Africa Mission if they purchased this shilling book, and at the same time they would get full value for their money. People need to learn about Morocco, Algeria, Tunis, and Tripoli; for if they knew more they would feel more pity for these nations, which are sitting in darkness. The Gospel can convert Mohammedans: it has been tried. Will not the Church of Christ arouse itself to plough this nearest of all missionary fields? If we leave out lands which are nominally Christian, this is the first portion of the great field of the world which we can reach. It is so close at hand that a few days will bring us to it. Let us evangelise it, in the name of our Tribune God."—*Sword and Trowel*.

S. W. PARTRIDGE & CO., or the Office of the Mission.

### NORTH AFRICA:

*The Monthly Record of the North Africa Mission.*

Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, and Tripoli, and also the Branch Mission in Northern Arabia.

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*Title page and Index for binding will be sent on application.*

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The Large Coloured Map of North Africa, 11 ins. by 27 ins., can be had separately; shows the Stations of the N. A. Mission marked in Red. Price 1s., post free.

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A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

*Also uniform with the above.*

#### The Cry of Ishmael,

Contains interesting particulars of the Bedouin Tribes of Northern Arabia and the work recently commenced amongst them. Price 6d. per doz.

# NORTH AFRICA.



A WOMAN OF GAFSA, SOUTHERN TUNIS (see p. 140).

## The Sufficiency of Christ.

*"Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do."—John x. 16.*

**I**N reading the life of our Lord, we see what a variety of perplexing problems were brought before Him, and yet there was never an occasion to which He was not equal.

His mother's chiding question, "Son, why hast Thou dealt thus with us?" brought from Him a suitable and sufficient answer. —John the Baptist's objection to baptize Him was met by a sufficient reason for John, with all his vehemence, to yield. Satan, with his threefold temptation, had to slink away defeated before the sufficiency of Christ and the Scripture. Soon they learn to bring to Him the diseased of every kind—those whom physicians could not help, and even disciples were unable to deliver. But they could not baffle Him; He healed and delivered every one. Hard questions are asked Him by friends,

disciples, the curious, Sadducees, Pharisees, Herodians, and others ; but He was not perplexed or outwitted. "Never man spake like this Man." He always had a suitable answer, whether to enlighten the ignorant or to silence the critic. Did the multitude want feeding, He knew how to multiply provision and organise the feast, as well as to gather up the fragments. Did the tempest howl, He could still its billows and hush the gale to silence. Demons found their master in Him ; and even grim Death was compelled to relax his icy fingers at the bidding of the Prince of Life, whether the captive were a little girl just dead, a young man being carried to the grave, or an older man stinking in the sepulchre. And when at last Sin, the father of Death, met Him, He was found able to bear away the sin of the world and bring in everlasting righteousness. Now, as Great High Priest, He is sufficient to save to the uttermost all that come unto God through Him. Presently He shall come from heaven in threefold glory—His own glory, the glory of the Father, and the glory of the holy angels—to judge the living and the dead, and so put straight this perverse and crooked race, so as to deliver up all things in a satisfactory way to God, even the Father.

Notwithstanding His humility, how blessedly conscious he was of His ability. He could say to all the world, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"; "I, if I be lifted up, will draw all men unto Me." "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." "Ye believe in God ; believe also in Me." What glorious sufficiency must abide in one who can say, "Whatsoever ye shall ask in My name that will I do."

It is this gloriously all-sufficient One in whom we trust, and who issued the great commission to disciple all nations. Knowing all that that commission involved, and the opposition it would encounter from hell and fallen man, all the damage it would suffer from misguided friends, He adds this assurance : "Lo, I am with you always, even unto the end of the age." Surely this is enough ? He has overcome the world, and in His strength we may be more than conquerors.

"As surely as He overcame  
And conquered death and sin,  
So surely those that trust His name  
Shall all His triumphs win."

We may have to stand alone, as Elijah, who said, "I only am left, and they seek my life to take it ;" or like Paul, who wrote, "At my first answer (before Cæsar) no man stood with me ;" yet we shall never know the awful loneliness which Christ experienced when He cried upon the Cross, "My God, My God, why hast Thou forsaken Me ?" for He is and will be with us to the end. Alas that we so little realise His presence or utilise His sufficiency ! May we have grace to do so in future !

Is HE sufficient to cope with Mahomedanism ? with Romanism ? with Atheism and infidelity ? with indifference and dead Protestantism ? Can HE overcome the supineness of His true disciples and rouse them to a consecration that will mean action and sacrifice as well as beautiful words ? HE can : "Great in counsel and mighty in work," He says, "Is there *anything* too hard for Me ?"

In Belfast, before the revival of 1859, when God worked in the conversion of so many thousands, a prayer-meeting had been going on every night for three years in the church under the pastoral care of Mr. Toyne. As was to be expected, that church alone more than doubled its membership. We need a revival now in England. The Lord alone can give it. Many are quietly asking Him to give one, and thus answer the indifference and scepticism that is throttling the life of the Church and blasting its work. Oh for a spirit of prayer ! He can grant this also. Let us take no rest and give Him no rest till He revive us again at home and abroad. Then shall the Pauls and Barnabases, the choicest of the Church's teachers, be separated unto the work unto which the Lord has called them, and the free-will offerings of gold and silver in abundance be gladly bestowed to carry out the Master's commands. For the sake of the work abroad, let us pray for a revival at home, and keep on praying till our prayers are answered to the glory of His name.

### Notes and Comments.

DEPARTURE.—Mr. and Mrs. Liley and family left London on Wednesday evening, Oct. 28th, via Paris and Marseilles, on their return to their field of labour in Algeria. They had a quick

and pleasant journey, and were cordially greeted on their arrival by many kind friends.

\* \* \* \*

ILLUMINATED TEXTS.—Will our friends kindly make known to their friends that illuminated texts, in blue, red, and gold,

with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., The Priory, Christchurch, Hants? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

\* \* \* \*

**MARRIED.**—On the 4th November at Weston-super-Mare, Mr. George B. Michell, eldest son of Captain Michell, of Portsmouth, to Miss Marion F. Harris, daughter of the late George Anstruther Harris, Esq., formerly of the Madras Civil Service. Mr. and Mrs. Michell, who have been labouring for Christ in Tripoli and Tunis respectively, will shortly proceed to the latter city to resume their work.

\* \* \* \*

**A SALE OF WORK** for the North Africa (Medical) Mission in Morocco, will (D.V.) be held, by the kind permission of Captain and Mrs. Clay, at Highfield, Upper Beulah Hill, Upper Norwood, S.E., near the Crystal Palace, on Tuesday and Wednesday, December 15th and 16th, 1891. Contributions of money, and useful, ornamental, or fancy articles, will be thankfully received by Mrs. Clay. Also by Mrs. Glenny, 21, Linton Road, Barking; Mrs. Petrides, Glenville, West Hill, Sydenham; Mrs. Haig, The Limes, Ladbrooke Road, Redhill; and Mrs. Eccles, 100, Church Road, Upper Norwood.

\* \* \* \*

**ANNUAL VOLUME.**—The annual volume of NORTH AFRICA will be ready the first week in December. We should be glad if friends would kindly send their orders at once. The prices are, paper boards, with large coloured map of North Africa, 1s. 6d.; cloth, 2s. 6d.; post free.

**THE NORTH AFRICAN CHURCH.**—With the January number we hope to commence a history of the ancient church of North Africa, to which we have frequently referred incidentally in our various articles, and trust it will tend to deepen the interest of our readers in this little known land.

\* \* \* \*

**A SUGGESTION.**—A friend writes us that he is thinking of ordering one of the Illuminated Texts as advertised above, and sending it to the sale of work announced to be held at Norwood on Dec. 15th and 16th, thereby securing us a double benefit, viz., the proceeds from the Illuminated Texts, and also from the sale of work. We heartily commend this suggestion to others.

\* \* \* \*

**THE AFRICA PRAYER UNION.**—A circular letter from the President of this Union, Rev. J. Barton, of Cambridge, has just been issued. From it we learn that nearly 150 members are now specially banded together to pray for our missionary brethren and sisters in Africa. Mr. Barton says, "If it did nothing more than assure our brethren in the field of the continued prayerful remembrance of those at home, it would be labour well spent; but our God is One who gives liberally, and whenever we make a venture of faith in His name we know not what may result from it." We should rejoice to see this Union largely extended. The Secretary, Miss Greer, St. Elmo, Trinity Road, Scarborough, will be happy to forward particulars.

## Morocco.

### SOME MOORISH HOMES IN CASABLANCA.

FROM Miss Jay we get an interesting account of visits paid by herself and Miss Chapman to some of the native houses in Casablanca. Although no regular medical mission has yet been commenced, Miss Jay's knowledge of medicine is most useful in procuring an entrance into houses that would be otherwise closed against her.

#### A VISITOR FROM THE SOUTH.

*Aug. 7th.*—An interesting man from Mogador has been here several times this week. He is from the Sous' country, and professes to believe in the Lord Jesus. I have read with him frequently, and he has stayed several times to tea. He gave me a letter from a shereef in that district which I found to be an appeal for some one to go to his country, and teach them the religion of Jesus, and it says he is sending this man to visit all the Christians, and to bring back a living witness. The poor man himself tried hard to persuade Dr. Grieve to go and said the want of the language need not hinder him, as he would soon learn it living amongst them. He seems tired and ill with his long journey. He is going on to-day to Rabat and Tangier. I had a quiet talk and prayer with him before he left, and gave him a present of tea, the only thing he seemed to care much for. I have been asked for books by several Jews during this week, when out walking, and have gladly supplied them. The Jew who seems so interested, continues to come regularly for reading. The beggar who shares our coffee every morning sent me in a present to-day of fifteen eggs. I tried hard to persuade him to take some back, but could not induce him to do so.

#### A QUIET SUNDAY.

*Sunday 9th.*—Hamid was here early with a present of cakes.

I read with him No. 2 of Gen. Haig's tracts, until our own little Bible reading at 10.30. The Jew came at one o'clock just as we finished dinner, and stayed till three reading. He said he had found something beautiful to read me, and opening the Gospel of Matthew away he went, reading the first seven chapters straight off, explaining it as he went, and seeming so to enjoy it. I threw in a few remarks now and then, while he took breath! Our servant Hadj Mahomet stayed the whole time listening eagerly, instead of having his usual afternoon sleep; at the end of the reading, he said, "Well, if that is your religion, it is so hard nobody can keep such commands."

*11th.*—Left No. 4 Gen. Haig's tracts with the shopman at the corner; he always receives them gladly. We have promised him all the series. Another Moor in a shop stopped me to-day and asked for an Arabic Testament.

#### THE HEARING EAR.

Afterwards we went to visit the home of our servant. We found they have quite a large enclosure, and several families, all related, live round it. They were most kind and friendly giving us tea and listening attentively to the words spoken about our sinfulness, and God's love. We gave them some little presents, and invited them all to tea with us. They are some of the nicest people I have seen yet, so kind and affectionate to one another, and very polite to us. Some of the babies were lovely, and all the party were well dressed and clean.

*15th.*—The heat continues intense. We took the Testament and tracts to those who asked for them, they generally begin to read them at once. No one has come for medicine lately, and not so many men have come here to read or get the books.

I suppose they feel they are too much noticed by the Moors, who are always hanging about the store next door to us.

#### A BIBLE CLASS.

*Sunday 16th.*—Had a good time from two to three this afternoon with a Jew, a Moor from Tangier, and our servant; took the eleventh chapter of John. They followed in their Bibles so nicely, and were very pleased with some Arabic hymns,—gave them tea and biscuits afterwards. Then we had our tea, and directly after that the Jew came and read through the First Epistle to Thessalonians, he was deeply interested, especially in the last chapter.

*22nd.*—Busy day. A poor sick woman was here early with whom I had a long Gospel talk. Then the Jew from Tangier called to say good-bye. He is going on to Mogador. I have known him in Tangier for about two years, as a professing Christian, but his life shows no sign of a change of heart, and I had a very serious talk with him. Then Hamid called, bringing a sick friend, with whom I conversed. Our open court is a good place for gathering the men; as we cannot have any of them upstairs, I read and speak to all of them there. The women I take into one of the downstairs rooms, leaving the door partly open for light; but very few come. After dinner Mrs. Grieve, Miss Chapman and I all went to the grand feast at our servant's house, to which we were invited yesterday. Almost as soon as I arrived, a man who has been here to read, called to take me to see his wife, so I went back with him. He has a nice house, and several women were gathered round the patient; she is very ill, and I fear the worst. I have told them I believe it is a very serious case. Was able to get a quiet talk with some of the women before leaving. The woman herself is far too ill to notice anything.

#### ANOTHER HOUSE OPEN.

*Tuesday 25th.*—Hamid was here all Sunday afternoon, and I had a long read and talk with him; he stayed to tea. Yesterday he called again, and brought us a fine dish of cous-cous and meat enough for all of us and for the two beggars outside. I was sent for yesterday to see a sick woman—her son came for me—a large house, dirty, noisy, and evil smelling, numbers of families living in it both upstairs and down. Women, children, and slaves were all working, laughing, and quarrelling together; the patient (with a six weeks' old baby) in a high fever, was lying in a hot, close room downstairs, in which several women were at work, one cooking fish in rancid oil, over a large fire of charcoal, quite near the poor sick woman. I persuaded a few of them to go outside, and also got them to remove the fire. The patient was so grateful for a few kind words, and for the promise of medicine, which I sent as soon as I got back. I then went to see a relative of our servant, who was very ill with fever. They said, however, when I arrived, he was out, and on returning I found him in the store, close by our door, looking very bad, and found his temperature over 103°, yet he was walking about. We sent him off to bed with a supply of quinine. Then on to call at Hamid's, had a nice time with his wife and the others.

*27th.*—Gave a few tracts and Gospels to men in the shops who have asked for them. Then with Miss Chapman to the man with fever—he is decidedly better. We had a very pleasant visit, and spoke of the Lord Jesus to several, who were quite willing to listen. Then to the sick woman at the new house; she is still very ill, and we found the same noisy crowd of Moors and blacks, as before, but they gave us a warm welcome, and the gratitude of the sick woman was very touching. Miss Chapman had a nice quiet talk with her, while I,

with the help of some needles and pins, sought to attract all the women and children. They left off making bread, cous-cous, carpets, etc., and all gathered round, so I was able to have a good talk with them, and they listened for the first time with seeming interest to the glad tidings. There is one lovely woman in this house, much more refined and gentle than any of the others, she lives upstairs and has a rich husband I suppose, I hope to see her again.

#### VISITORS AND VISITING.

*29th.*—Yesterday a Jew I knew in Tangier, who has just come here seeking work, called before breakfast and I had a long talk with him. He has learnt much from us while in Tangier where we often saw him. He shows much interest in the Gospel, and says he believes that Jesus is the Messiah, but I do not see any sign that he yet knows Him as *his* Saviour. He gladly took away a Hebrew Testament. A grand Moor called, wanting an Arabic Testament and Psalms, I gave him my copy. He seems interested and has been here before to read. We were out in the afternoon shopping, and giving a few books and tracts. One man who had asked for a Testament some days ago, would not take it when we brought it to him; he said he had the Koran, and that was enough. I offered to lend it to him, but it was no use. I suppose someone had been speaking to him in the meantime. We felt disappointed at having to carry it back, but when we had nearly reached our house, a man came running after us, begging for the book and offering half a pesita for it. I took the money thinking he might value the book all the more if he paid a little for it, and he went off apparently delighted with his purchase; may this be indeed the "good ground" into which this precious seed was to fall. We met the fever man out and almost well.

#### MY NEW UPSTAIRS FRIEND.

*31st.*—Sent for early to-day, to see the woman at the new house; went at once fearing she might be worse, but she only wanted to say she was better! I promised to return with more medicine at two o'clock. I went directly after dinner, and had a pleasant time. The superior woman of whom I wrote, was waiting to invite me upstairs. She has a charming room, grandly furnished in Moorish style, but with some European additions. Several women came in, delighted to have a visitor, and chatting away about all sorts of subjects. Tea was served very prettily on the usual little round table, a plant in a pot adorned the centre of it, and we drank from delicate *cups* and *saucers*, not glasses. Really nice tea, cakes, sweets and dates had been provided. It was such a picture, the hostess reclining with the dear children beside her, and giving orders to her slave about everything; she kept a musical clock playing all the time we were having tea. While I was there the husband came, a stout man and by no means handsome; but he seems good tempered, and it was refreshing to see him actually wait on his wife; he spoke so pleasantly to her, and seemed to have some idea how a man should treat a woman. They filled my basket with dates and sweets when I came away, and the sick woman downstairs made me take a whole sugar-loaf as well; she is so grateful, kissing my hands all the time; she certainly is better, but not so well as she thinks; she promised to continue the medicine. I had a little talk with them all, but it is not easy to get them quiet and serious, and as so often before, I find I may talk of God, Heaven, Hell, Sin, Death, and any number of Bible stories, and not give offence, but at the name of Sidna Aisa and the truth, that by and in Him alone is salvation, they begin to chatter or frown, and are often no longer willing to listen. Oh! to be always and everywhere a faithful witness of the Lord Jesus.

### MEDICAL MISSION WORK AMONGST THE TANGIER JEWS.

IN our last number we referred to the fact that Mr. Wilkinson, of Mildmay, considering the claims of work in other parts of the world, had felt led to relinquish the work amongst the Jews in Tangier, and that consequently this branch of the medical work, which had been carried on jointly with him during the past two years, was now left altogether in our hands.

The Medical Mission for Jews was commenced regularly on August 3rd, 1889. Previous to that Dr. T. G. Churcher had for a short time carried on some medical work amongst them, which was supported by the Rev. F. B. Meyer, but in that year, Mr. Wilkinson arranged to carry it on in connection with the North Africa Mission, seeing that the doctor, dispensers, and Christian workers were there and ready to hand, and thus the expense was so much less than it would have been had a new set of workers been sent out and provided for.

Dr. C. L. Terry, who now has charge of the Hospital and medical work at Tangier, says:—

“There are in Morocco a very large number of Jews, of whom several thousands are in Tangier alone, and there is not now a single missionary or Christian worker to preach the Gospel to all these thousands except in Mogador. This fact alone surely is a plea for support of a Medical Mission which has already been established amongst them. Difficult as it is to get an entrance into their houses when one goes in the capacity of a preacher of the Messiah, there is no difficulty whatever in getting them to sit and listen to a Gospel address, or even to enter into direct conversation about the Lord Jesus Christ, when they are waiting to be treated for bodily ailments.

“The methods of work employed have been the usual ones, now familiar to the Christian public at home from the number at present existing all over England.

“Twice a week the dispensary is open, viz., Wednesdays and Saturdays at three o'clock in the afternoon. The rooms used are centrally situated in Tangier, and are in many ways very convenient. They are part of the building, once a cafe and theatre, known as the Café Oriental, now rented for the missionary work amongst the Spaniards. The first half hour,

3 o'clock to 3.30, is spent in singing hymns, reading the Bible, praying and speaking in Spanish. No patients are admitted after 3 o'clock, and thus all who get medicine, hear the Gospel. After the service the patients are taken one by one into another room to see the doctor. Whilst they are waiting their turns, and whilst waiting for the medicines to be dispensed, the non-medical workers have a splendid opportunity of sitting down amongst them, and speaking to them individually. Then, too, Bibles and Testaments in Hebrew, and tracts in Spanish and Hebrew, and text cards in both languages, have been distributed.

“During the two years the work has been going on the total number of attendances has been 2,930. About one fourth of the patients have been Spaniards, and the rest, *i.e.*, over 72 per cent. have been Jews. Thus over 2,000 visits have been made by Jews. This does not mean that all this number of different individuals have attended, for most have made several visits. Probably about 800 have been reached, and many of them have listened to the Gospel, and been individually dealt with about it several times over.”

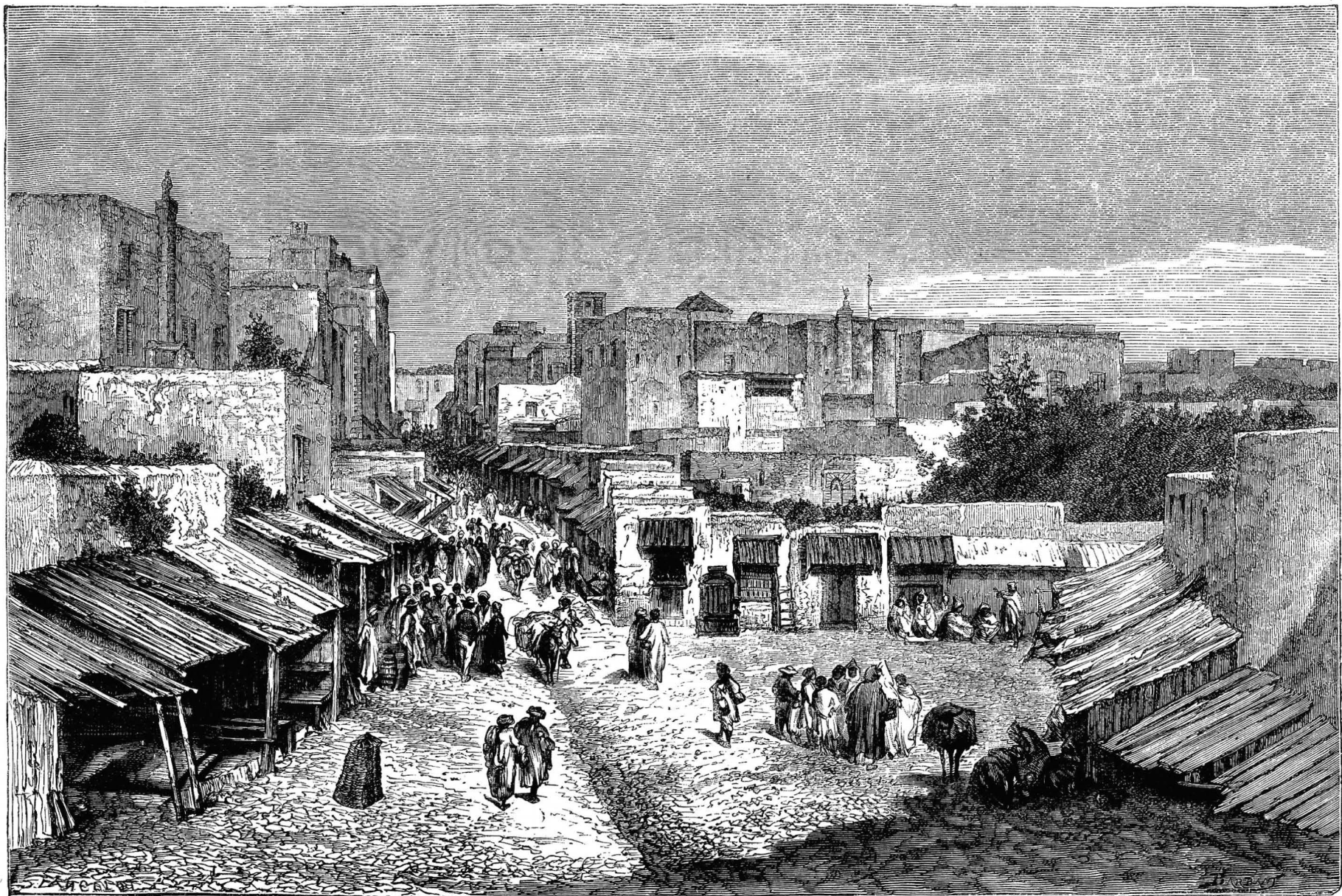
The need for continuing our testimony amongst these darkened sons of Abraham is great, and we should be indeed sorry to have to abandon this medical work which gives promise of great blessing, especially as there is no other Christian agency in Tangier attempting work amongst them; and we are praying that the Lord may either lead some one person to take up the support of this branch, or that He will incline many to contribute to a special fund for it. Also that some labourers may be sent to work specially among them.

At present little can be said as to direct conversions or baptisms. One or two cases have occurred to our knowledge, but many of them have shewn great interest and enquiry, and there is reason to believe that many more have only been kept back by fear of their co-religionists. But whether success be ours in the present, or whether the harvest be yet future, we cannot decline the responsibility which God has laid upon us to “preach the gospel to every creature.” Necessity is laid upon us, and we know of no better means of reaching these “lost sheep of the House of Israel” with the message of eternal life than through the Medical Mission.

### DARK MOROCCO.

THERE are many Christians who will admit that there are certain portions of the earth's surface which spiritually may still be termed “dark,” because still manifestly under the power of the evil one, and “full of the habitations of cruelty.” Central Africa, for instance, is supposed to be far more “dark” than North Africa, and in some respects it may be so; but although the latter is so near to the shores of England, and its inhabitants have a certain knowledge of God, we question if even Central Africa could produce more horrible sights—more hellish orgies than are to be seen in many of the towns of Morocco. Let those who are inclined to think and speak as though the Mahomedan was at least nearer heaven than the poor benighted heathen read the following extract from one of our missionaries' letters in Casablanca:—

During the past week we have seen such awful sights here, truly heathenish in the last extreme, and on last Thursday especially, we might have fancied we were in some terrible heathen land. It was the seventh day of the feast of the Aissowwa, numbers of Moors and Arabs assembled at the Zouweya (their place of worship (?)) and marched in procession to Seedi Bilyout (a saint's tomb outside the town). They were all armed with a sort of hatchet, and as they marched along they called upon the Name of God, and cut their heads until by the time they reached Seedi Bilyout, they were drenched in blood and dreadful to look upon. There they danced, and continued calling upon God and cutting themselves until some of them fell almost dead from loss of blood. They were then dragged by others into the ditch that runs by the front of the Siyyid, to make them revive, when some would suddenly spring up and continue their dancing. The excitement of it all had so maddened them that they seemed quite unconscious of what they were doing; so much so that loaves of bread, which they had brought with them, were



THE MAIN STREET, TANGIER (*see p.* 139).



broken in pieces, dipped into one another's blood, and eaten! A huge bullock was dressed up very gorgeously and led by the horns before the procession, the poor beast being afterwards torn in pieces whilst alive and eaten by all who had cut themselves. The Jewish schoolmaster and his wife had asked us to their house that morning, and as their windows looked right on to Seedi Bilyout, we saw the whole scene for ourselves, otherwise we could never have believed that such horrible transactions could ever have been carried on, even in degraded Morocco.

## Algeria.

### IN THE MOUNTAIN VILLAGES.

WE are glad to be able to give some further extracts from the journal of Mr. Lamb. Our brother seems encouraged in his work, and there is evidently more of a spirit of hearing amongst the people than there has been of late. The soil is hard, but the word of the Almighty Promiser is, "In due season we shall reap if we faint not."

#### IN THE VILLAGE OF AMAAR.

*Akbou, August 15th 1891.*—Yesterday a Kabyle came to ask me to go and see his brother, who was very ill. This brother, having been a former "garçon" with us, I felt the call all the more urgent to go and see him in his weak condition. Not being able to obtain a mule or donkey for the journey I went on foot, leaving Akbou in the afternoon, and arrived about half-past five at the village of Amaar, where I was soon surrounded by a crowd of rather dirty women and children, with a few men on the outskirts. I found the sick man lying out of doors on a mat, and I was indeed surprised to see him so ill and weary-looking. He was taken ill, it seems, on his way home from Bone, where he had been working, and only arrived about a fortnight before my visit.

After giving him some medicine, I spoke to those gathered around, and then stood up and prayed aloud for the sick man, as well as for the others present. I was pressed to remain and have "imensi" (supper) with them, but as it was late I excused myself. A number of eggs were given me to take home. How sad it makes one to see the misery of these poor people, and to know that no joy lightens their saddest moments! Let us pray more in faith for their speedy conversion.

#### MARKET DAY.

*17th.*—Being market day I had quite a busy time of it with Kabyles. After dinner, finding quite a crowd waiting on the verandah, I let all in at once who wanted medicine, etc. Soon I had two large seats filled with Kabyles, while others stood about the door. After enquiring into a few cases and taking notes, as well as preparing medicine, I went to the harmonium and sang to them, explaining as I went along the truths respecting God's love to sinful men. I felt, as I sat singing and speaking to them, and then closing with prayer, as if old days in Partick had come back again, only, instead of Irishmen and Scotchmen I had Kabylemen listening to the old, old story. This service being necessarily short, I went on with the cases before me. It was cheering, also, to hear of good done through simple medicines previously given. One man, who had swallowed a leech, declared before others that through the effect of some medicine received he had vomited up a leech an inch and a half long.

Besides those who came seeking medicine, others wanted books (Scriptures). One asked a second time for a book, the

first one given him having been coveted by the Sheikh of his village, who kept it.

Many copies of the Scriptures have been given away these past three years at Akbou.

*20th.*—A Kabyle woman, to whom I had given some medicine for her little boy some days ago, came into our room while we were at breakfast one morning, and came up to me, holding in her hands a piece of cloth. Having undone the knot, she produced a franc piece, and put it down on the table before me, desiring me to keep it, thus showing her gratitude for the medicine given her boy. On leaving she invoked God's blessing on me. It is rare to find gratitude of such a kind among these people, and therefore we prize it all the more when we do find it.

#### A RETURN VISIT.

*24th.*—Among others who came in to see me to-day was our old Kabyle servant, "Amaar on Kasi," whom I had gone to see at his village a few days ago, when very ill with fever. He seemed to be grateful for the medicine given him. I endeavoured to direct his thoughts to God, who had thus spared his life, and urged him to give his heart to God and accept Jesus as his Saviour.

One man brought me three eggs in return for medicine given him, and to a number who were in our house at one time I spoke of sin and salvation through Jesus.

A number of Spanish women, selling lace, etc., passed by our gate the other day. As they were passing I spoke to them, asking if they could read Spanish, and they said no. I read a Spanish text card, and from a Spanish Bible read one or two verses. One of them reminded me that last year I had given her a text card, which she had got her husband to read. I asked her if I gave her a copy of the Bible would she get her husband to read it to them. She said she would, and thankfully received the book, blessing me as she went away.

*31st.*—Had a very busy time to-day with Kabyles. One man to whom I had already given a book asked for another, as he had given his copy to another Kabyle, who kept it, and who, having read of Jesus, believed now in Him. Of course, a statement like this is difficult to understand, and I can say nothing about the faith of the man in question.

Still, we are encouraged in the spread of God's Word among these people, which must do much to prepare the soil for the operation of the Holy Spirit, with or without human instrumentality.

#### THE ANNUAL FETE.

*September 6th.*—To-day and Monday having been set apart for the annual fête of the village, I arranged to make a special effort to get the people in to hear the Gospel, and secured the services of Mr. Hocart (of Il Mathen). Two meetings were announced for Sunday, one in the morning and the other in the evening.

Shortly before the morning meeting I went out and distributed some papers and tracts and invited to the service. No French people coming, and there being some Kabyle boys about the door, I invited them in, and then sent them to bring in others. Soon our large room filled up with Kabyle men and lads. All sitting room being occupied, we had numbers standing about the door. Several came for a little while and then went away, others stayed throughout the meeting. Mr. Hocart and I spoke in turn, and we sang a good deal together in Kabyle, besides engaging in prayer.

We were both struck with the attention given to the words spoken. Several lingered behind after dismissing the meeting, among others a pleasant-looking man (Kabyle), who shook hands with us very warmly, and expressed himself as much pleased. He said that our discourse had pleased him, and that it was true what we said, that God desired truth in the

heart. Having announced another meeting at four, this man said he would come to it. He did not, however, come to that meeting. He told me afterwards that he had been at the door at four o'clock, but found it shut at that time. He came back to see me on Monday, bringing another well-dressed Kabyle with him, whom he wanted to hear what I had been telling the people yesterday. These men are from another village, where the "Pères Blancs" have a Mission.

8th.—Another man who came yesterday for medicine said he had been at one of our meetings, and that what he heard brought the tears to his eyes.

Our meeting at four o'clock on Sunday was well attended. When Mr. Hocart was speaking, a soldier present spoke out in favour of their prophet, saying that we made no reference to him ourselves.

In the evening, again, we had a number of Kabyles present, although the meeting was intended for the French. We found our large room nicely adapted for a meeting, as we could open wide our large door and the window, which is almost equal to going out on the verandah. Yesterday (market day) still being one of the fête days, numbers of Kabyles gathered in our large room, to whom I read and sang the Gospel. Mr. Hocart thinks that such occasions as these fête days should be utilized for meetings, if not for the Europeans, then for the Kabyles. We found the singing, accompanied by the harmonium, did much to attract them.

#### VISIT TO BOUGIE, OUED MARSA, AND TIKLAT.

Mr. Hocart having been invited by a Christian colonist at Oued Marsa to hold meetings with his Kabyle workmen, had already been several times, when he invited me to accompany him. Accepting the invitation, I met Mr. Hocart at El-Kseur station, whence we went together to Bougie. Having an hour at Bougie before leaving for Oued Marsa we went to a Kabyle eating house where, besides partaking of a hurried meal, we had occasion to speak to several men, who listened attentively. In the carriage at Oued Marsa we again had the occasion to speak to those who journeyed with us.

Arriving at our destination about ten miles from Bougie, we managed to awaken the only inmate of the house, a young Frenchman, who kindly received us in the absence of his master and mistress, Mr. and Mrs. C—, who had not yet returned from France, where they had gone on a visit. Not only they were absent, but their agent and his wife also were from home. Notwithstanding the absence of these friends, we enjoyed our day spent at Oued Marsa, where, besides visiting a small Kabyle village, we spoke to the Kabyles working on the farm. The following day before daybreak we were on our way back to Bougie. There Mr. Hocart gathered together his Kabyle boys (boys who run errands), and he held a little meeting with them, at which I assisted.

Leaving Bougie that evening we went to El-Kseur together, where we parted. I went to call on a Mr. Clayton—a Scotch gentleman who, with his wife, have a large farm at Tiklat. There I spent the evening and a part of the forenoon of the day following. Mrs. Clayton, who has only recently come to Algeria, is a devoted Christian lady, and not being able to talk French, was delighted to meet with one of her own countrymen. We had family worship together and prayer before leaving next morning. All round about their property are most interesting Roman ruins and relics of bygone days. Several very valuable articles have been dug up on their property.

Monday was a very busy day. Some thirty people came for medicine. I sang and spoke to a company of these people, some of whom heard the truth, perhaps, for the first time in their lives.

#### VISIT TO THE AOUZELLAGAN TRIBE.

Having made arrangements to visit a neighbouring tribe,

and spend a few days there, I started on Tuesday morning last in company with a Kabyle who had just called to ask for medicine. Being disappointed in getting a mule, I set out on foot, the Kabyle carrying my things, consisting of medicines, books, etc. The day was hot and the distance longer than I had imagined, so that, although not tired, I was uncomfortably warm.

After three hours' journeying we arrived at the little hamlet called Thakolichth Isebbouan, where the Kaid of the Aouzellagan tribe lives. He received me kindly, having been to Akbou on more than one occasion for medicine. He showed me into the guest chamber, which actually had a table and several chairs, being the room in which he receives officials from Akbou when they visit his tribe. The Kaid brought in a slight repast, which I much enjoyed. Towards evening I received a number of Kabyles who came for medicine, and had a very attentive hearing while I spoke to them and prayed.

In company with an old Italian mason who was building for the Kaid, I had dinner of couscous sauce and meat, winding up with coffee, which the Kaid himself served. After our dinner I had a most interesting time, reading and speaking alternately in French and Kabyle, having some Kabyles and the old Italian mason as listeners.

The entrance of the Kaid's family to retire for the night necessitated us moving to the adjoining room, where a rough bed was put at my disposal, close to that of the old mason's. Two Kabyles shared the floor of our room. Sleep would have been most welcome after a day of fatigue, but it refused to come, and I spent rather a restless night, only as morning began to break did I manage to doze a little.

Putting on my coat and boots, my toilette was soon completed, as I had to do without the luxury of washing my hands and face. As I was reading the Bible, the Kaid appeared with a small coffee-pot and a tumbler, and some pieces of sugar. This, with a small piece of bread I had reserved from the day before, made my breakfast. Shortly after I took leave of my kind host and set out for another village in that tribe.

About half-an-hour's walk brought us to the village of blacksmiths, called Thigsirth. Here in the entrance to the Amin's house a mat was spread for me, and soon a few men gathered round, curious to know my business. I explained that I was not really a doctor, but had come to them to make known to them the love of God, at the same time to give away medicine to sick ones. A long and pleasant time of talking and distributing medicine followed. Occasionally I was taken to see persons unable to come and see me; and there, in the homes of the people, I again spoke of God's love.

The Amin's family having prepared some food for me, I went into a small room, and there enjoyed a simple repast of bread and eggs.

On my return to the place assigned me for meeting the Kabyles, I found one or two men prepared to speak up for their prophet, one especially declaring that it was he, and not Aisa (Jesus), that they trusted in. I avoided, however, discussion, simply stating that I also believed in all the prophets as prophets, but that I believed in Jesus Christ as the Saviour.

Leaving Thigsirth, we went on to Tir'ilt Lah fir, where I was met by a man who had come to me at Akbou. He conducted me to a newly-finished house and showed me in. Here, after resting some time, I proceeded to another house where were some sick people, and then I was shown into an empty house where I sat for a long time giving medicines to Kabyles who came pressing round me.

On again to yet another village, called Ath Chila; there, also, a number of Kabyles heard the story of God's love, and received medicine. Thinking of returning home that evening, I passed through another small hamlet called Nesrom; there I was persuaded to spend the night, and there also the story

was re-told and medicine given. Under a very humble roof in rather a dirty home I spent my second night, my repast consisting of very ordinary Kabyle bread with eggs baked into it, and a few grapes as dessert. If the first night was a sleepless one, this one was even worse, the two days' fatigue calling for rest, and the unseen but real presence of an army of native insects keeping me awake despite my longings for sleep, the discomfort being increased by the fact that I lay upon an old sack which was thrown upon a native mat. Gladly did I hail the light of day, and concluded that with my medicines run down and my want of rest, it would be better for me to get back to Akbou at least for a few days, which I did.

#### THE ADVANTAGE OF ITINERANT WORK.

This journey has proved to me how beneficial to the natives the visit of a missionary may be, in a merely human point of view, for while telling out the old, old story, they may relieve a large amount of suffering. It is really astonishing how many sick people one meets with when visiting the villages.

*October 8th.*—This week has been an exceptionally busy one with Kabyles coming and going. On Monday alone thirty-five came for medicine or for books. Besides giving medicine, the Gospel was set forth to them by word and song.

As numbers of Kabyles are now returning from pilgrimage, some of whom come from this quarter, their friends come to meet them on the arrival of the trains. Two of these "Hadges" passed before our door the other day, both seated on one mule; their passage was slow, as every few yards they were stopped to be saluted, and oftentimes their garment kissed by their co-religionists. It is sad to see such devotion in such a cause.

## Tunis.

### MORE NOTES FROM RAS EL DJEBEL, TUNIS.

The following extracts from the journal of Miss Case give further particulars of the labours of the Misses Grissell, Harding, and Case during their stay in this small seaside town, whose inhabitants seem to be especially interested in the wonderful story of God's love as brought to them by these sisters.

#### THE POSTMASTER.

The other day we all went by invitation to a wedding. Here we met a very cheerful, blooming woman who is related to the bride, and who looked well after our comfort by getting us refreshments twice. We promised to call on her, and next day Miss Grissell and I found out her house. On entering we were both struck by the difference of manner in her own home; every trace of her bright vivacity had disappeared. She seemed cowed, and from the moment her husband entered she never spoke a word, except to tell her little boy to get off his chair and give it to the man. Poor, dear woman! we did not wonder, when we had talked awhile with her husband, who is the postmaster of Ras el Djebel. He cannot have much work to do, for post-cards and foreign stamps were such an astonishing demand when we arrived that we had to wait while they were fetched from his house. In consequence, he must be at home the greater part of his time, and our affectionate little woman cannot have a happy time of it, for he proceeded to tell us that Arab women were like beasts, and that Mussulmen's wives were simply an article of merchandise. Fortunately our conversation was in French, which she, of course, could not understand. This postmaster, whom you

must not confound with our young Jewish postman, has an interesting history. His grandfather was an Italian Christian. When crossing the Mediterranean with his wife and family he was captured and all were sold as slaves to the Bey of Tunis. The sight of her children being separated from each other and re sold was too much for the mother's faith. She yielded to pressure and became a pervert to Mohammedanism. The poor father, persecuted and tortured, held out for a long time, and even when at last he professed the false creed with his lips he always refused to observe the month of Ramadan. The postmaster believes that he died a Christian. How one longs to rescue the grandson of such a man from darkness which even now he feels. He has studied a little philosophy and is fond of science, which the fatalism of the Mussulman forbids him to believe in. His reason rebels against such bonds, and in consequence all religion is an enigma to him. "I am in a bad way," he confesses, at the same time he has lost all interest in seeking a better. We told him our religious Book had some philosophy in it, and promised to send him one, but he would not promise to read it.

#### A DEEPENED INTEREST.

*Sept. 9th.*—Malarial fever is very prevalent at Ras el Djebel. Thank God, Miss Grissell's three patients already mentioned are now perfectly well, but she has numbers of others; Miss Harding, too, is kept busy. The whole town is hearing of salvation through Jesus Christ. Everybody visits us or wants us to visit them. As we walk through the streets people greet us and ask for books, or make appointments for "hearing these words." Many Jews are glad to come to us on their Sabbath-day when time hangs heavily on their hands. Last Saturday Miss Harding and I were obliged to form them into two classes, one set preferring to talk French, the other Arabic. After we had dismissed them, several returned within an hour, bringing one fresh scholar as their ticket of admission, but other business requiring us then, we told them to come again in the afternoon. Of course they did! Arabs come in groups nearly every day, and it is getting impossible to satisfy all claims.

#### SERVANT OF THE MIGHTY ONE.

We are also getting very fond of the lads here. One little fellow went with us to the sea. We had engaged his father's horse and donkey to take us to bathe, and found that the old man wished to bring, besides, two other horses and his tiny boy, who rejoices in the name of "Servant of the Mighty One." We were touched first of all by the patience of the child, setting out to trot the three miles to the sea, holding up like a little doll a poor wounded thumb. By-and-bye the obstinate old man *would* go off to pick figs, which we protested we did not want, leaving the little fellow in charge of all the horses. He held on to the rope of one, while the rest, without riders, took a stroll by themselves. It was a plaintive little voice that joined in with our entreaties: "Come, my father, come!" By-and-bye he was lifted on to the back of a young horse, and did his best to keep on. "Servant of the Mighty One, keep up thy spirit," was the father's injunction when the small boy seemed nervous. Our road lay between beautiful gardens of grapes, figs, melons, etc., hedged often by prickly pear and blackberry bushes, etc. The lane being narrow, we did not welcome the sight of a string of tall camels coming behind us. One of them was so close to Annie that his big unmuzzled mouth almost touched her neck. Our little hero quite forgot his own fear in caring for her. "My daughter," said he, looking up at her as she sat on her tall horse, "be not afraid of the camels!" For the moment we were far too much amused to think of anything but *him*.

#### A SPIRIT OF HEARING.

These rides to the sea afford one means of telling the Gospel to individuals. Frequently a man or two will join us on the

road, walking by us as far as they can, listening with astonishment to the story of the Lord Jesus. Then, our drivers are always ready for conversation, and take a great interest in all we say, especially after they find out that we are English. Arabs like English people. It was not that which first opened their doors to us, they were all wonder-struck at three women going about alone. There is no doctor in the place, and one or two hoped that these foreigners might have a few ideas that would help their sick ones. One cure was enough! Now we cannot take ever so short a walk without being stopped, or called to from the roof, or begged to enter an open door! Twenty-three cases have been attended to so far. Poor people! their soul-sickness touches us even more than their extreme poverty and their physical ailments. I shall never forget the air of wonder with which a poor woman listened yesterday as I told her Jesus loved her. I was out for a stroll, trying to avoid the people, but she was weeping over a grave in the cemetery, so my heart was touched and I went to her. She was mourning for her only daughter. She had never heard of Jesus, but I told her He was up there (pointing to the sky). "With the Lord?" she asked. And "He loves me?" Her tears stopped flowing. Again she repeated, "*Jesus loves me?*" questioningly. A woman passing by came up to see what was going on, and the poor mother turned to her with, "She says Jesus loves us!"

#### EXTRACTS FROM WORKERS' LETTERS.

From MISS GRANGER.

WE went last week to visit an Arab douar. A woman whom we have known for some time, and who died just lately, had friends living there; some of them come in to see us from time to time, and we promised to go and see them; the son of the woman I have mentioned said he would take us there. We went by the early train to Khroubs, taking with us a number of Gospels and Testaments in Arabic, also some medicines, the lad told us that there was a conveyance going from Khroubs to that place. When we arrived we found one, but they asked us 15 francs, which we thought excessive, and as the lad told us that it was only five kilometres, we thought we could walk quite easily, so started off, leaving Khroubs about eight o'clock, and taking a little by-path amongst the hills. We walked at a good rate, in hopes of reaching the douar before the sun was very hot, the lad continually telling us that we were near, and pointed to a white house in the distance, saying it was near there. We stopped at one farm on the way, and after sitting down and talking to the women, and giving them some medicine, they brought us buttermilk and hard-boiled eggs to refresh us, and were so astonished to hear how far we had walked.

A young Arab on a mule overtook us on the way, he was going far on, to a douar up on the mountain, we gave him a Gospel to take with him. At last, after walking fast for four hours and a half, we arrived at our destination quite tired out. Instead of being five kilometres we found it was fifteen or sixteen. The people we went to see work for the Arab at the farm; we were so glad to sit down in one of their dirty, smoky tents. We quite thought we could have returned the same day, hoping the Arabs would give us mules to take us down to Khroubs, but in the afternoon there was a very heavy thunder-storm, and when it was over it was too late to get back in time for the train.

The head man of the douar had an empty room over a stable, which he offered us to sleep in, and they said they would arrange it for us. After ascending a broken ladder with much difficulty, we found ourselves in a filthy room, with nothing

but some sacks laid on the floor for us to sleep on. One of the sons of the man came in to see how we were getting on, and kindly asked us to go into his house; on our declining, his wife sent us their own mattress. We passed a most agonising night, sleep was impossible, and at daybreak we rose looking as though we had some disease, being completely covered with bites! On leaving they gave us a mule and a donkey, and sent a man to accompany us.

We were so glad to have been able to visit this out of the way douar, where no one had ever been before, and to have the privilege of leaving the Word of Life with these Arabs. Will you pray for them, that the Holy Spirit may take of the things of Jesus, and reveal them to these poor ignorant ones?

## Our Field of Labour.

TRIPOLI.

By MR. H. G. HARDING.

(Continued from page 128.)

TURNING from the town to the country, we find a different race of men, who need, from a missionary point of view, different treatment from the townspeople; consideration of the state of the town shows us urgent need for Christian workers, consideration of the state of the country will force on us the conclusion that the need is at least as great there.

The Dependency of Tripoli has been stated to have an area of 400,000 square miles. Its boundaries have never been accurately defined, and I believe this to be somewhat too high an estimate. A large portion of the country claimed by the Turks is, moreover, desert, but there remains a more or less fertile inhabited area three or four times the size of England, and containing a population roughly estimated at a million souls.

#### TRIPOLI AND ITS SURROUNDINGS.

As stated above, the city of Tripoli stands on the borders of a large and well-cultivated oasis. This consists of, to take a low estimate, 20,000 acres of carefully tended and well watered gardens, studded with the palm trees which are such a striking feature of the country. These gardens are watered with most assiduous care, and though no rain falls for perhaps six months of the year, and the sandy roads and waste places are like a desert, the soil of the gardens is always moist, even at midday, and one can scarcely go a couple of hundred yards in any direction without coming across a *na'oura*, or water wheel, with the patient cow and perspiring negro raising water in huge bucketfuls, which are discharged into a tank, from which the water is distributed by little channels over the whole garden.

Thus it is that the Arab cultivator gets at least two, sometimes four, full crops in the year on the same ground, sowing his sorgho or millet after he has reaped his barley, which, to facilitate matters, he often pulls up by the roots; besides these, Indian corn, henna, tobacco, hemp, flax, and a species of clover are largely grown, while in July the gardens of red pepper are quite a picture with their scarlet pods nestling among the green leaves. Most of the gardens contain numerous fruit trees, apricots, figs, oranges, lemons, pomegranates, and others, while here and there, especially near the desert, one finds extensive olive-yards. This cultivation requires a great deal of labour, and for ten miles from the city the country is well populated by hard-working, but intensely ignorant people, many of them negroes.

Many of these people have found their way to the dispensary, and wherever I go in the country I find friends who have been at some time or other benefited by the work, and

they form a good, though extremely difficult, field of labour. We have been urged by natives to take up our residence in the country, and have even considered the possibility of having a house at some distance from the town, which we could visit at stated intervals, or a village station to be visited on market days; but at present our work in the city is all we can manage.

#### THE INTERIOR A FERTILE COUNTRY.

Beyond the oasis there is a stretch of desert some ten miles across, but beyond this, especially to the south-east, the country is again fertile. The traveller who expects to find a continuance of the arid waste he has just crossed is agreeably surprised, especially if he happens to be travelling in the spring-time, for this country, in ancient times, was known as the granary of Europe, and the results of the haphazard cultivation it now gets show that it might well deserve the name. On either side of the track, as far as the eye can reach, one sees prairies of waving barley. The English mind, accustomed to enclosed fields only a few acres in extent, cannot realize at once what an immense crop is here spread out to view. One sees a landscape, dotted with the rounded masses of the sidra bush, with here and there the black tents of Arab farmers, two or three of which may be in sight at a time. One notices that the whole country is a refreshing green instead of the tawny yellow of the desert; but it is only after riding for miles through a perfect sea of barley, with here and there a few acres of wheat, that one fully realises that all this is food, grown by the mile with less labour than an English farmer expends on a small field. It is not surprising that the people, as well as their horses, live on barley as their chief food, and that it forms a profitable article of export.

#### RACES AND COMMERCE OF THE INTERIOR.

The people in this part of the country seem to be the typical Bedouins of whom we have read, they live very simply and are extremely hospitable; they shift their tent from place to place wherever they can find pasture for their flocks, and, I should think, are in many respects more promising subjects from a missionary point of view than the people of the city. Two or three days' journey from the city there are again a different kind of people who live underground, but as they are beyond the bounds of the country which is open to Europeans they are not at present within

reach of missionary effort, and I know little about them. Going south we find the country more or less fertile for about 600 miles, and then commences the Great Sahara, beyond which lie the various Soudanese kingdoms, Wadai, Bornu, Sokoto, Gando, and others, with which, at a distance of 1,500 miles or more, Tripoli does a regular and flourishing trade. Tripoli is now the chief and only important outlet for the trade of the central Soudan from Timbuctoo to Lake Tchad, and eastward even to the Nile, though the eastern caravans go oftener to the port of Benghazi. Every season there are about five and twenty caravans leaving Tripoli to cross the great desert with thousands of pounds worth of European goods, principally cottons from Manchester, to return laden with the produce of the interior, ostrich feathers, ivory, skins, and slaves. These slaves, however, do not often make an appearance in Tripoli itself, where slavery is nominally abolished, though slaves are still to be bought; they are usually got rid of before reaching the city, and are set to work in the country, or are shipped from places on the coast where they will not attract attention, and whence they can soon reach Constantinople. Caravans carrying slaves, however, more commonly go to Benghazi, where the authorities do not interfere with the trade.

The interior of the country is strictly shut up to Europeans, no one is permitted to penetrate it, even to visit any of the inland towns and villages, but along the coast are various places which might with advantage be occupied by missionaries who are ready to lead a somewhat rough and very isolated life. The chief coast towns, such as Homa, Benghazi, and Dernah are quite open to Europeans, but have never been visited by any Christian missionary, and in all probability there is no such thing as a Bible to be found in any one of them, unless it be in the hands of a Romish priest.

Such then is Tripoli, and such its people. In presenting even this necessarily brief account, may we not send it forth as an appeal—an appeal from the perishing thousands who know not their condition, but whose very need is a cry louder than words; an appeal from ourselves, who are labouring among them, and who feel deeply our own inadequacy; and above all, an appeal from Him who died for the Mohammedan sinner, and among whose last words on earth were, "Go ye, make disciples of all nations?"

Who will respond to these appeals? If all the workers in North Africa were sent to Tripoli they would be too few for the cities and villages of this long neglected land, and then as many more would be needed for the oases of the Sahara, and ten times as many for the numerous races and tribes of the Soudanese kingdoms and empires. Whole-hearted, devoted, Spirit-filled men and women are required. The best of Mildmay, Keswick, of London, Edinburgh, and Dublin; millionaires of faith, who will not count their lives dear unto them, but will be ready to do and dare much for their Lord and Master, are the workers needed for these Moslem lands. At the cost of £100 a year, on the average, a worker can be sustained in most of the cities and villages of Tripoli, now unevangelized. Many a steward of the Lord Jesus might easily afford the cost of a missionary by some slight self-denials: let such place their stables, gardens, drawing-rooms, &c., at the disposal of their Lord and Saviour, and let Him choose for them how they shall spend what He has entrusted to them. May the Lord stir up all the readers of NORTH AFRICA to see whether they cannot do more for His work at home and abroad.

## Our Illustrations.

### TANGIER:

TANGIER, the headquarters of the North Africa Mission in Morocco, is a very curious old town, situated on the south side of the Straits of Gibraltar. It has been described as "more eastern than the east itself."

We will ask our readers to accompany us in imagination to a pretty spot just outside the town, where from the brow of a hill we can look down upon this ancient city. On our left hand and around us is a Moslem graveyard, bristling with fine yuccas and palmettas, interspersed with beautiful wild flowers.

Close by where we stand passes one of the main roads leading into the country; a little lower, another passes at a different angle towards Mount Washington, where are the summer

residences of the Diplomatic Corps, while a third passes through the outer fosse, across a ravine, and leads to the principal gate of the Kasbah situated at the extreme point of the table-land called the Marshan, which rises abruptly on the other side of the valley.

A little above the spot on which we stand rises the citadel or Kasbah, surrounded by massive walls, which are in many places crumbling by reason of age.

In the midst of this enclosure is the Basha's palace, containing many relics of departed grandeur; also the prison and Khalifia's office, a view of which was given in NORTH AFRICA for December, 1890, while towering above them all, rises the graceful minaret of the Kasbah mosque.

Tangier itself is a very ancient town, its houses, with their whitewashed walls and flat roofs, have but few windows to let in the light of day. The streets, like most Eastern towns, are very narrow; the one of which we give an illustration is the main street, called the Syaguin, steep, and paved with rough boulders, having quaint-looking shops on either side; this leads to the little Soke or market, the port, and the broad sandy bay.

#### WOMEN OF GAUSA.

Gausa is one of the towns of Southern Tunis bordering on the desert. Its inhabitants differ considerably in appearance from their more civilised fellow-countrymen of the North. Mr. Mercadier, who visited this locality a few months since, thus describes the female portion of the community:—

"The women of Gausa do not go veiled, they mostly wear the costume of the nomad Arabs. The dress and undergarment are made of one piece of cotton, or woollen material caught up and fastened by a large pin through a ring, thus covering the head and body, reminding one of the Greek mantilla. Sometimes they wear a veil of the same material arranged in folds which hang behind. At other times the head is covered with a kind of turban.

"Their complexion is a yellowish-brown, and their features never vary with any emotion. Their eyes are often large and expressive, and when they laugh they show a very good set of teeth. Their hands and faces are tattooed, the forehead having a small cross, and on their cheeks a sort of double arrow, while the chin has lines starting from the lower lip. This is all done by degrees, children of ten years of age are often seen tattooed on the forehead. The hands and arms are tattooed as far as the elbow, but this does not show on the photograph.

"These poor women are not supposed to have any souls, therefore receive no instruction, but live and die without any knowledge of how they may come to God and receive forgiveness of sins."

#### THE WANING POWER OF ISLAM.

FIFTY years ago Islam would allow no Christian missionaries to labour for Mohammedans, and by its organic law will allow none to-day. Every apostate is an outlaw, and is exposed to the death penalty. But in India, under the British Government, this penalty cannot be executed. In Persia the government is weak, and the system is divided against itself, and the rulers are not disposed to aid the ecclesiastics in religious matters. In Turkey the pressure of Christian powers is also felt, and Christian missionaries cannot be entirely destroyed. In Egypt the revolutions of the past few years give practical toleration to Christian work. In all North Africa there is as much toleration as existed in the Roman Empire in the days of the Apostles and early Church. This may be said of all Moslem lands, even of the Soudan and Afghanistan.

Consider, also, that over against this mighty system of intolerance is another advancing power—the English-speaking races,

pouring into every Moslem land, with an increasing volume of capital and commerce and influence. This is true of Egypt and the Upper Nile, Arabia, India and Afghanistan, Turkey and Persia; and we can see that the chances of Islam making head as a rival power are indeed small.

Then we should reckon another factor, still more important. The old Churches of the East, by their unfaithfulness, were the occasion of the great heresy or apostasy of Islam. Their revival is the pledge of its downfall. There is now an Evangelical Church of 2,500 members in Persia, a similar one in Upper Egypt, a similar Church in Syria, and another of over 12,000 active members in other parts of Turkey. These are bodies of living Christians in the midst of Moslem conquerors; they and the missionaries are at work with the Bible, the press, the power of prayer, and of the daily life. The Moslem is now on the defensive, with no hope of converting the Christian to his faith, while the Christian is on the aggressive, full of faith in the ultimate triumphs of the truth. The converted Moslems all along the line, from the Ganges to the Straits of Gibraltar, are the pledge of many more. Great events may transpire suddenly to change the face of the East, and, when such events come, we know they will be guided by the pierced Hand that rules the world. Thus the very difficulties of the problem invite to greater achievements. There is no more inspiring work in the world than to labour for the overthrow of Islam.

Happy is that young man of education, Christian experience, and consecration, who shall enlist for his life-work in some one or other of the divisions of the great conquest of the world for Christ!

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling—  
To be living is sublime."

—*Missionary Review of the World.*

### For the Young.

WE have received the following letter from Mr. J. H. Greene, the Hon. Sec. of the Children's Missionary Band, which we should like all our friends to read. We are glad to hear that the Band increases in number, and trust it will receive many more accessions to its ranks.—EDITOR *N. A.*

"DEAR MR. EDITOR,—I am glad to say that the number of members of our Children's Missionary Band have increased within the last year to something like double, and we have now about 200 members, but we require a much larger number to attain the aim of our little society, *i.e.*, the support of a missionary without help.

"I shall be glad to send to any of your readers, young or otherwise, a circular giving further information, and from which I quote the following:—

"SOME OF THE ADVANTAGES OF BELONGING TO THE C.M.B.

"You have a missionary of *your own*; and if you give, pray, or work in the right spirit, you have a *real* share in his work.

"You get to *know him* by reading his letters, etc., in the occasional papers. You get to know about *his work* and *the people* among whom he is working, and, having real interest in their concerns, you can realize what things want praying for, and so can pray more *earnestly and definitely* about them all.

"You are nearly all Members of the *Scripture Union*, and (I hope) you are God's children, and should pray specially for each other. How nice to be *united in prayer and work*.

"A great deal of money is wasted, and bad habits formed, by buying *useless trifles* when you have money to spare, but by saving and giving *systematically* to a good object you do it easily, and get into habits of *unselfishness and usefulness*, and so gain greatly yourself, as well as helping the missionary cause."

"Yours in His service,

"Haybridge, Wellington, Salop.

J. H. GREENE."

**THE NORTH AFRICA MISSION.**

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, and Tripoli, and a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

For Support the Mission is entirely dependent on the free will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking London, and will be acknowledged by numbered receipts. The names of donors are not published.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

**FORM OF A BEQUEST.**

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free of duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

\*\* Devises of Land, or of money, charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

**LIST OF DONATIONS FROM OCTOBER 1ST TO 31st, 1891.**

1891.	No. of Receipt.	General.	1891.	No. of Receipt.	General.	1891.	No. of Receipt.	General.	1891.	No. of Receipt.	General.	1891.	No. of Receipt.	General.										
Oct.	£	s.	d.	Oct.	£	s.	d.	Oct.	£	s.	d.	Oct.	£	s.	d.									
1...	5670	0	4	0	Brought forward	59	0	5	13...	5709	1	0	0	Brought forward	197	3	4							
2...	5671	6	5	0	8...	5690	1	0	0	14...	5710	1	1	0	20...	5729	0	10	0*					
2...	5672	1	0	0	8...	5691	0	10	0	14...	5711	0	7	3	20...	5730	15	0	0					
2...	5673	10	10	0	8...	5692	1	1	0	15...	5712	5	0	0	21...	5731	1	0	0					
2...	5674	0	15	6	8...	5693	0	4	0	15...	5713	1	10	0	22...	5732	1	1	6					
3...	5675	1	0	0	9...	5694	0	3	0	15...	5714	3	1	7	22...	5733	1	0	0					
3...	5676	0	10	0	9...	5695	1	0	0	15...	5715	2	0	0	22...	5734	1	1	0					
5...	5677	0	5	0	9...	5696	2	0	0	15...	5716	0	5	0	Edinburgh	} 0 2 0	30...	5752	50	0	0*			
5...	5678	5	0	0	10...	5697	0	4	0*	15...	5717	0	5	0	23...		5737	0	10	0	31...	5753	5	0
5...	5679	1	1	0	10...	5698	5	0	0	15...	5718	0	10	0	23...	5738	0	10	0	31...	5754	0	3	0
5...	5680	2	7	8	10...	5699	1	0	0	16...	5719	20	0	0	23...	5739	1	6	6	31...	5755	0	15	6
6...	5681	0	10	0	10...	5700	0	2	0	16...	5720	18	15	0	24...	5740	0	1	0	31...	5756	1	17	0
6...	5682	0	1	0	12...	5701	20	0	0	16...	5721	0	2	6	24...	5741	1	0	0	31...	5757	0	19	8
7...	5683	23	12	9	12...	5702	0	10	0	16...	5722	0	5	0	24...	5742	1	0	0	31...	5758	0	10	0
7...	5684	0	10	0	13...	5703	0	10	0	16...	5723	6	10	3	26...	5743	2	0	0	31...	5759	0	7	0
7...	5685	3	10	0	13...	5704	1	0	0	17...	5724	10	0	0	26...	5744	1	3	0	31...	5760	0	12	4
7...	5686	1	1	0	13...	5705	1	0	0	19...	5725	1	10	0	26...	5745	2	0	0	31...	5761	0	5	6
8...	5687	0	2	6	13...	5706	1	10	8	19...	5726	3	10	0	26...	5746	1	3	0	Total	£302 16 7			
8...	5688	0	5	0	13...	5707	20	0	0	20...	5727	4	0	0										
8...	5689	0	10	0	13...	5708	1	15	8															
£59 0 5				Carried forward £117 10 9				Carried forward £197 3 4				Carried forward £234 4 11												

\* Special Funds.

GIFTS IN KIND: October 3rd (22), box of empty medicine bottles; October 5th (23), parcel of Jaeger clothing; (24), box of old linen and bottles; October 21st (25), box of useful articles for Miss Jennings; October 23rd (26), parcel of useful and fancy articles for Sale of Work at Norwood; October 27th (27), parcel of useful and fancy articles for Sale of Work at Norwood.

**Council.**

J. H. BRIDGFORD, Christchurch, Hants.  
ALGERNON C. P. COOTE, Powis Square, W.  
W. SOLTAU ECCLES, Upper Norwood, S.E.

EDWARD H. GLENNY, Barking.  
GENERAL AND MRS. F. T. HAIG, Red Hill, Surrey.  
R. C. MORGAN, 12, Paternoster Buildings, E.C.

JAMES STEPHENS, Highgate Road, N.W.  
THEODORE WALKER, Leicester.

**Office of the Mission—19 and 21, LINTON ROAD, BARKING.**

Hon. Treasurer, W. SOLTAU ECCLES, 100, Church Road, Norwood, S.E.  
Assistant Secretary, WILLIAM T. FLOAT.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.  
Hon. Deputation, EDWARD L. HAMILTON (*Late of Tangier*).

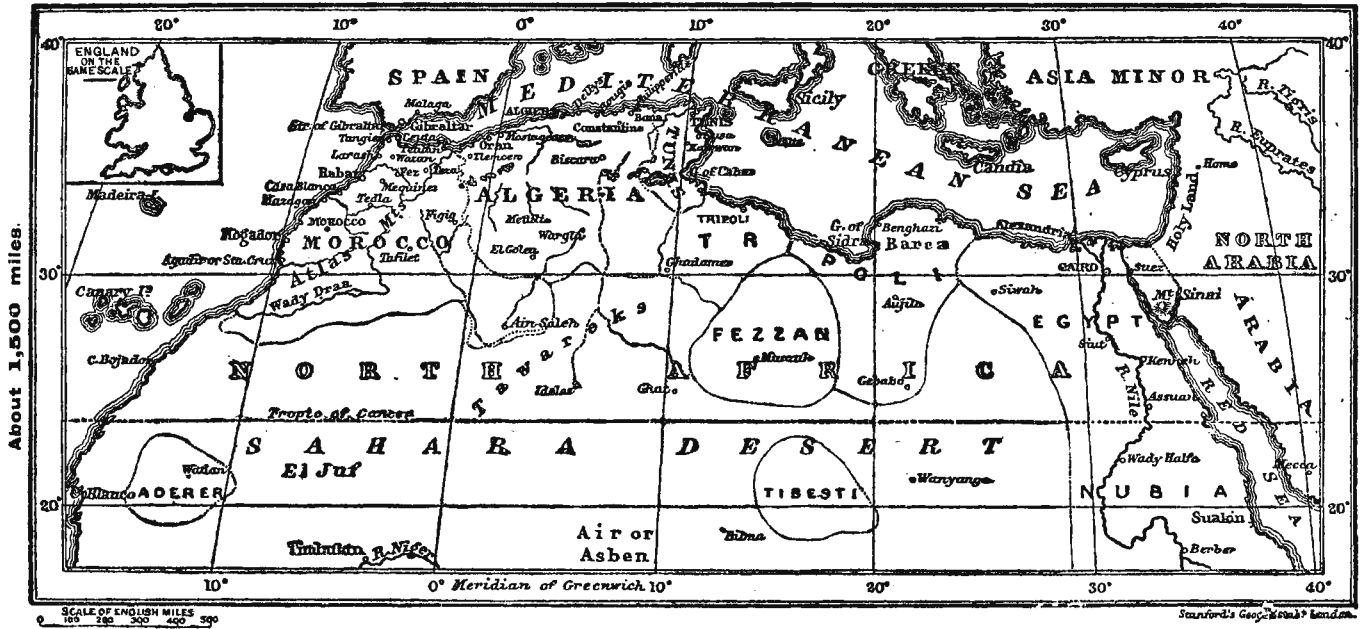
Bankers, LONDON AND COUNTY BANKING COMPANY, 21, Lombard Street, E.C  
Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

**Referees.**

REV. WILLIAM ARTHUR, Clapham Common, S.W.  
SIR ARTHUR BLACKWOOD, K.C.B., Shortlands, Kent.  
MR. AND MRS. H. GRATTAN GUINNESS, Bow, E.  
DONALD MATHESON, ESQ., 120, Queen's Gate, S.W.  
J. E. MATHIESON, ESQ., 47, Phillimore Gardens, Kensington.

GEO. PEARSE, ESQ., 48, Rue Brunel, Avenue Grande Armee, Paris.  
REV. MARK GUY PEARSE, 11, Bedford Street, London W.C.  
LORD POLWARTH, St. Boswell's, N.B.  
W. HIND-SMITH, ESQ., Exeter Hall, Strand, W.C.  
REV. C. H. SPURGEON, Upper Norwood, S.E.

About 3,600 miles across:



**Location of Missionaries.**

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	
<b>Tangier.</b>		<b>Fez.</b>		<b>Constantine.</b>		<b>Tunis.</b>		
Dr. T. G. CHURCHER ..	Oct., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss L. COLVILLE ..	Apr., 1886	*Mr. G. B. MICHELL ..	June, 1887	
Miss B. VINING ..	Apr., 1886	Miss M. COPPING ..	June, 1887	Miss H. GRANGER ..	Oct., 1886	*Mrs. MICHELL, <i>nee</i>	HARRIS ..	Oct., 1888
Miss S. JENNINGS ..	Mar., 1887	Miss I. L. REED ..	May, 1888			Miss GRISSELL ..	Oct., 1888	
Miss M. C. LAMB DEN ..	May, 1888	Miss R. J. FLETCHER ..	May, 1890	<b>Algiers.</b>		Miss A. A. HARDING ..	Oct., 1889	
Mr. J. J. EDWARDS ..	Oct., 1888			Mr. W. G. POPE ..	Feb., 1891	*Miss R. JOHNSON ..	Oct., 1890	
Mrs. H. BOULTON ..	Nov., 1888			<b>Mrs. Lambert's Home.</b>		Miss A. CASE ..	1890	
Miss M. ROBERTSON ..	Oct., 1889			Miss M. YOUNG ..	Feb., 1891	Dr. C. S. LEACH ..	June, 1891	
Dr. C. L. TERRY ..	Nov., 1890					Mrs. LEACH ..	" "	
Mrs. TERRY ..	" "			<b>Kabyle Work.</b>				
Mr. W. SUMMERS ..	Apr., 1887					<b>DEPENDENCY OF TRIPOLI.</b>		
<b>Spanish Work—</b>						<b>Tripoli.</b>		
Mr. N. H. PATRICK ..	Jan., 1889	*Mr. M. H. MARSHALL ..	June, 1887			Mr. H. G. HARDING ..	Feb., 1889	
Mrs. PATRICK ..	Sep., 1889	*Mrs. MARSHALL ..	Mar., 1888			Mr. W. H. VENABLES ..	Mar., 1891	
Miss F. R. BROWN ..	Oct., 1889	*Miss R. HODGES ..	Feb., 1889			Mrs. VENABLES ..	" "	
		Miss A. GILL ..	Oct., 1889	<b>Djemaa Sahridj.</b>				
		Miss A. E. WYATT ..	Feb., 1891	Mr. E. CUENDET ..	Sep., 1884			
		Miss L. GRAY ..	" "	Mrs. CUENDET ..	" "			
				Miss J. COX ..	May, 1887			
				Miss K. SMITH ..	" "			
				Miss E. SMITH ..	Feb., 1891			
				Miss E. E. SHELBORNE ..	" "			
						<b>NORTH ARABIA.</b>		
						<b>Homs.</b>		
						Mr. S. VAN TASSEL ..	Nov., 1888	
						Mrs. VAN TASSEL ..	Mar., 1891	
						<b>Damascus.</b>		
						Mr. J. W. HOGG ..	Mar., 1891	
						Mrs. HOGG ..	" "	

\* At present in England.