

Continuing "NORTH AFRICA."

# The N.A.M. News Letter



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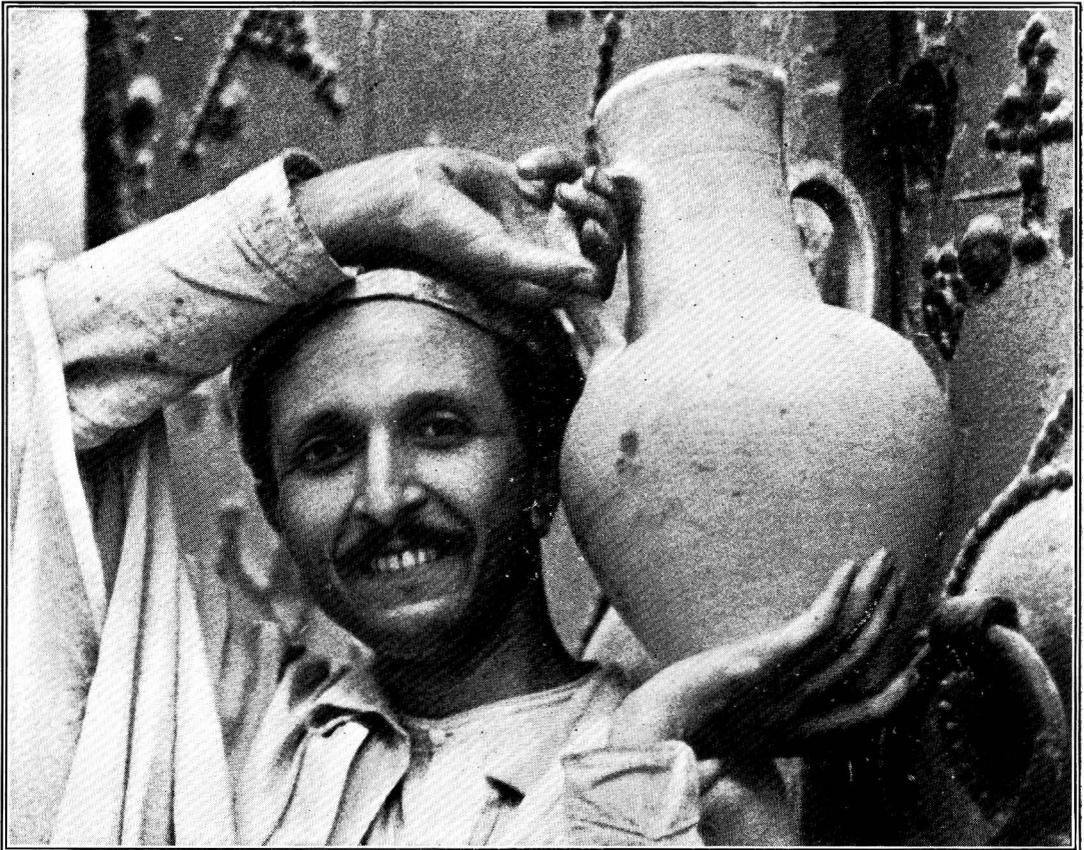


Photo by]

"A MAN . . . BEARING A PITCHER OF WATER."

[E.J.L.

When, years ago, the Editor was a missionary in Kairouan "the Holy," he was asked to procure a snapshot of "a man . . . bearing a pitcher of water" (Luke 22, 10)—the photograph to serve as the pattern for a stained glass window illustrating the Gospel narrative. Of course, in the East men are not "bearers of water," such menial employment being delegated to women and girls! The genial tin-smith who posed for the above picture took a lot of cajoling; and even then the photograph had to be taken in secrecy, when the quiet by-way was empty of wayfarers. This friendly native is now immortalised in the Sanctuary Window of Crowlands Abbey.

Page one

## *A Missionary Counts his Blessings*

WE rejoice with you all that the most terrible of wars is ended, and ended victoriously, for the cause of Right.

I would like our friends in the Homeland to know how thankful we are to our Heavenly Father for the wonderful way He has watched over us throughout the whole duration of the war. Like all other missionaries, we here at Djemâa Sahridj have had to do without a good many things, but these privations have not been all at the same time, otherwise we must have starved.

There was, for instance, a period during which milk was unobtainable, and if we were so favoured as to get a quarter of a pint per day when others had none at all, I would look upon that as a cause for thanksgiving. But when there was no milk, there were vegetables. The bread ration at the moment is ten and a half ounces a day—not a large portion, I agree; but it is good bread. Some time back the bread was of a poor quality, but we had just over two pounds a day. Other food was lacking at times, but the natives fared a good deal worse than the Europeans. With careful management one could get along.

For several months we were without tea, and we got rather tired of boiled orange leaves, in spite of the fact that it was good for our nerves. So we definitely asked the Lord for tea, milk and sugar. Believe me, in a very short time all these commodities came along, and we have not been without tea since. Milk dropped for a few weeks, but that was all.

No: the Lord has not let us down. Far from it. I will mention some of His wonderful dealings with us. I can only name a few, as many have slipped my memory. My wife and I returned from furlough in November, 1939, and we have been at our post ever since. This is how we feel about it:—

1. We were never bombed. I believe a missile fell by the river one night, miles away, and probably killed a few mosquitoes; but that was all.

2. We had no "black-out" worth mentioning. A certain regulation was in force for a short time, but not severe enough to impress our memory; and when we think what a horror it was in England, we would be ashamed to mention it.

3. Another subject for praise. We were not invaded by the enemy, although we escaped apparently by only a narrow margin. Anyhow, it did not happen.

4. In the very worst days of the Vichy administration we were only confined to our Commune; but apart from that we were left severely alone. We had at the time a very indulgent Mayor, who, beyond his power, on one occasion gave my wife and myself a pass to go to a neighbouring town for a day, and closed his eye to the fact that we often slipped over the border to work at the out-stations.

5. We might have been sent to a concentration camp, which, had it been in the south (as it was in the case of a number of aliens), might have meant death to many of us. Some of our people living on the coast were not so fortunate as ourselves; but none of us here at Djemâa Sahridj have at any time had real cause for complaint—particularly when it is remembered that the most ghastly war in history was raging, and when one thinks of the untold suffering of millions in countries held by the enemy.

6. We are very thankful that our allowance has been coming through regularly, and that the Lord's stewards have substantially increased their gifts as the need has arisen. What if we have gone short of this or that at times! GOD has known all about it, and has helped us.

I think it would be disloyalty to our gracious Heavenly Father for us here at Djemâa to dwell on our privations, and not to mention His wonderful provision and care. I would not wish to judge others in any way, but, having received of the Lord such tokens of His love and care, I feel that we should be seriously lacking in our duty if we omitted to tell out what great things the Lord has done for us.

A. G. WILLSON.

## *Heat, Drought and Famine*

THE foregoing letter from a missionary residing at our oldest N.A.M. Station, Djemâa Sahridj, tells of war-time conditions in mountainous Kabylia. From other parts of the field come letters telling of great heat, water shortage, and ever-soaring prices. The drought in Morocco is said to be the worst in that country's history; which brings one to realise that a land may be spared the material destruction of war, and yet be in sorry plight.

Mr. S. Arthur, of Azazga, Algeria, in answering a question referring to the cost of living, furnishes official figures showing the "terrifying" rise since the war. Taking "100" as the basis for Sept. 1st, 1939, here are some later figures: Feb. 1944, 377; Aug. 1944, 440; Feb. 1945, 591; May/June 1945, 589. The apparent improvement in the most recent figure may be illusory, as vegetables were at the time in plentiful supply. The drop in meat prices, too, was due simply to the wholesale slaughter of starving flocks.

Mr. Arthur continues: "Naturally, we are not spending in this same proportion: the goods are not there, the quantity one would like to buy is not available, and so the actual increase is less than the figures indicate." And then in conclusion: "We are enjoying normal July weather (warm but dry) after a fearsome spell of heat and damp together for a period of about ten days at the end of June. Algiers put up a record not touched since 1918. The fruit crops are very early, and the autumn rains may not be long delayed; which may have some advantage if the figs ripen quickly and are dried before the heavy rains come along."

**“POST-WAR PROBLEMS  
IN  
NORTH AFRICA”**



**An Address**

given by the Rev. T. J. P. WARREN,  
Field Superintendent of the North Africa Mission,  
at the Livingstone Hall, Westminster,  
on May 31st, 1945

# "POST-WAR PROBLEMS IN NORTH AFRICA."

OUR Post-War Problems may be classified under four heads:—

1. *Material Problems.* Concerning the materials necessary for our work; premises in which to carry it on; means of transport to, from and on the field.
2. *Personnel.* Our staff of missionaries and helpers, both European and native; our need of reinforcements; and the best disposition of our available resources.
3. *Psychological features.* The clash of differing mentalities; the great need of fact; a study of the avenues of approach and of the best methods of work.
4. *Plans and policies.* A summary of the situation we face; the material in hand; our most urgent requirements; the ideal toward which we ought to work; in a sentence, *Planned Co-ordination and Co-operation.*

*The Material Side.* This is, in one sense, basic. We cannot carry on work in a satisfactory manner without suitable premises. We have properties that the Mission owns and others that are rented. Both have advantages and disadvantages. It is not always easy or possible to rent premises. In these days it is almost impossible to get repairs done owing to lack of materials and labour; and some of our premises are in a very bad state of repair. The old Mission House at Djemaa Sahridj—dating back to the early days of the Mission—needs to be rebuilt as soon as possible; it is scarcely habitable in winter and not without danger to health and life.

The old hospital building at Tangier needs to be replaced; and the Chapel, which has had a varied and chequered history as Anglican Church, Spanish School, and general purposes Hall, should give place to a more worthy building in keeping with its changed surroundings.

Rented premises in Taza and Settat are in a deplorable state of repair, owing to leaky roofs and crumbling ceilings. Much new building—or the transformation of old building—is being done by natives all over the land. They feel that house property is the only safe investment in these days. If, as is likely, they are building beyond the real needs of the situation, there may be a choice of premises in a few years' time, as numbers of people will be returning to their homes in Europe.

Another material need of great importance is motor cars. Much of our work is long-range work, visiting villages and markets. That applies especially to men; so that serviceable cars are a necessity. We still have a few ancient ones which have done good service: some have been lost through the war and the need of re-

placement will be urgent as soon as communications are normal again. There should be at least one car in each country, suitably fitted for the display of books in markets and villages, with, if possible, sleeping accommodation for two workers.

Many things are missing to-day which restrict, to some extent, our former activities—petrol, tyres and spare parts for motor cars; materials used for sewing and knitting in girls' and women's classes, and for clothing the poor; tea, coffee, cakes, dolls and toys which figured largely in Christmas and other treats; supplies for medical work in dispensaries, etc. Most of such things are now non-existent in North Africa, and it will be a long time before they are procurable.

In some cases it has been possible to invent substitutes. Mr. Willson has been quite ingenious in that way. As a good many contacts have been made with men of the forces, they have contributed some things from their own personal supplies, and that has helped.

It has been encouraging to note, too, that there have been cases where the absence of gifts and rewards has made little difference to attendances. The Gospel has shown its own drawing power. Thank God for that!

*Personnel.* Many of our workers are well over middle-age; several are over 70. Their tenacity of purpose, their courage under difficulties and in danger, their capacity for endurance and their energy in action are a marvel, and call forth our admiration and respect to a high degree.

But it is evident that they cannot continue their service indefinitely, and we shall find ourselves with very few workers to carry out our task. It seems evident that we shall have to re-group our forces at strategic centres and important points, and designate workers to specific tasks for which they are qualified by natural gifts, special training, or experience.

All are agreed, I think, that more training is required to fit our candidates for present-day work, with its new features, opportunities and peculiar difficulties, differing largely from those of earlier days. These aspects of the case will be dealt with under the heading "Policies and Plans."

We cannot stress too strongly the need for patient and persistent effort under trying and frequently depressing circumstances. That requires a high standard of health and strength, and an abundant supply of nervous energy allied to a calm temperament. The tenacity of purpose of a patient plodder will achieve more in the long run than brilliance which fails to stand up to the disappointments so continually met in the Moslem field.

Naturally, we are anticipating offers of service from those who feel called to serve the Lord in North Africa. To all such we would say, with Peter, "Give diligence to make your calling and election sure, for if ye do these things, ye shall never fall." Nor must we forget the words of our Lord: "Many are called, but few are chosen."

It does not necessarily follow that because one has had encouragement and blessing in the homeland, one is, therefore, suited to work on the foreign field. It is evident from the serious leakages from the field that greater care will have to be exercised in the selection of candidates.

*Psychological Factors.* Under this ambiguous and somewhat alarming title, I would like to point out some of the complex features of the modern mission field.

First of all we have to work in countries where two distinct peoples are concerned: the indigenous element—mostly Moslem (although there are many Jews, some 500,000 in French North Africa), and the foreign governing powers—French, Spanish and Italian. There is now growing up, in French North Africa, an intermediate body of people known as Neo-Français—The New French, i.e., people not of French race or origin, but who, by birth in French territory or by naturalization, are French citizens. They are truly natives of North Africa, but are not of the indigenous race. They may be pure racial elements, Spanish, Italian, Jews or others; or they may be of mixed racial origin—children born of unions between the native races, Berber or Arab, and the other peoples we have mentioned.

This has led to an important development, viz., that much of the education is not in the language of the people, but in a language foreign to them, yet which has become the language of their intellectual background, of business, law, and of much social intercourse. This involves a changed and changing mentality. We must include in this category many natives, Berbers and Arabs, who have received a French education and whose intellectual life is largely or entirely dependent on French literature—a fact which offers opportunities of presenting the Christian faith in a less provocative form than if it was in the religious language of the natives, i.e., Arabic.

But, in spite of the manifest advantages of such a medium, it is nevertheless *foreign*, and with the birth and intensification of racial consciousness French may be a less potent vehicle of thought and expression than the really native language. Yet, at the same time, for many young people brought up in missionary institutions, all their Christian ideas and vocabulary have been acquired through the medium of the French language, and some can neither pray nor preach in their native tongue.

A second point is that there has been a marked tendency for scholastic instruction, and therefore their cultural and intellectual life to have been formed in an atheistic mould. Even where atheism has not been definitely taught, God and miracle have been definitely ignored, and the young mind, carried away on the rising tide of education, has drifted away from all religious belief and practice.

*The New Education of Women and Girls.* The education of women and girls in North Africa is creating a new and complex problem. This applies more especially to the Arabic speaking regions, as in Morocco, where religious instruction forms part of the normal curriculum. In many, if not in all cases, they learn to read the Koran, and that makes them proud and resistant to evangelization, and thus increases the difficulty of our work.

On the other hand, I have been informed by a competent authority that the amount of Arabic instruction of the average girl will not be sufficient for her intellectual background to be in the Arabic language, but rather in French. That provides us with the opportunity for the presentation of the Gospel in the French language, and of supplying these girls with reading matter of a suitable type, and of helping them by French conversation. It is, perhaps, a particular kind of work calling for special preparation. In any case, we ought to be ready to seize the occasion and to make the most of it.

Thirdly, the cinema, the novel and the illustrated magazine are all propagating what may be conveniently described as sex-appeal ideas. This is most unfortunate, especially as these mediums present a distorted view of our occidental civilization, the best side of which is omitted from the picture. How can we present the other side? We can do it by the lives of our workers, but what are they among so many? Christian family life is the best antidote to this poison, but there is an evident need for a pure literature, and the missionaries might be able to make use of educational films to supplement the old-fashioned magic lantern.

Fourthly, we can scarcely omit reference to the political factor. The economic crisis through which the countries of North Africa are passing has produced a suitable soil for the spreading of dangerous propaganda. We cannot but sympathise with the Power that has the moral responsibility of the government of these great countries, nor can we ignore the desire of the governed to have a greater share in the government of their country and in the wealth which it produces in normal times. Added to the distress caused by the war there is that which is due to natural causes, drought and the consequent failure of crops, in some cases a total loss, followed by the death or slaughter of animals for whom there is no food. The coming winter is fraught with every kind of peril.

It is difficult for peoples like those of North Africa to form a correct estimate of the present situation. They expected much from the liberation of their countries from the Germans and Italians. Their hopes have not been realized. They have the evidences of wealth before their eyes, for the armies must be supplied, even though civilians go cold and hungry and insufficiently clothed; and they are inclined to blame just as much the allied countries as the one which directly governs them. All that is going to make our work more difficult. It is not merely a question of money; it is the shortage of materials that matters.

It is evident that some changes in the administration of the country are bound to take place and that the natives themselves will have a greater share in its government. What effect will that have on missionary activity? It may lead to restrictions. Much may be learnt from other Moslem countries as to the way things might go. While awaiting developments we can only recommend the greatest possible tact on the part of our workers and the bringing of our cause to God in earnest intercessory prayer.

*Plans and Policies.* In view of all the foregoing factors, what is to be our policy with regard to the future? We must never forget that our goal is to win men and women to Christ, and then to build them into a native church which should be a spiritual lighthouse and a moral power-house.

It may be that in the future our work will have to be more largely individualistic than in the past, and in the realm of social contacts. The desire on the part of many to practice English at the present time furnishes an occasion of reaching the educated class of people and of getting them to read the Word of God as a part of the process, as the Bible is the best and the simplest specimen of classical English.

One of the important features of the future will be the opportunity for the creation and spread of literature both in French and Arabic. We must learn what is at our disposal in the way of existing material and then seek to furnish what is lacking. There is an enormous supply of material available, so we must find ways of circulating it. This may require special study and preparation. We have specialists in this kind of work, and we must use them to teach others.

We need more book shops, not merely Bible dépôts. The very term savours too much of deposited stocks; they must be put into circulation. An attractive display is a great help, but, as will be readily seen, this can be no haphazard, spasmodic service. A book shop with a comfortable reading room might be much better than a public hall, and in any case a valuable adjunct to it.

But we need to create readers as well, especially in the vernacular. This is tiring work, but it is work that pays; the more readers we can make the more sales of Scripture there will be.

The Berber peoples are, perhaps, in a class by themselves. If one may so express it, their language is suffering from an inferiority complex, not being an official language, and yet it is a decidedly complex language, and one which could be the vehicle of expressing the Truth with great clarity. But here, above all, we must teach the people to read and love their own language, though we have to teach them also the meaning of the religious vocabulary and Christian terminology, of which they have but little or no conception.

It may be, too, that we shall have to come to the help of the people by the avenue of arts and crafts. During or after the last war the Roman Catholic sisters introduced raffia work to the Kabyle women and girls. That made them wage earners and an economic asset. That in turn delays the marriage age, in itself a very important matter in family and social life. Such activities on the part of missionaries gives them influence, and opportunities of giving practical demonstrations of the possibility of truth and honesty in daily life and business affairs.

From the foregoing it will be seen that we need people of gift and talent who will consecrate their gifts to the Lord's work, not expecting any immediate visible return, but with His assurance that their labour is "not in vain in the Lord."

We need writers and translators; we need people of artistic gifts and training to illustrate books, to study and teach arts and crafts. We need distributors, salesmen and saleswomen for the dissemination of literature and the exposition, but above all the demonstration in daily life of Christian ethics, in peace and joy, in truth and love.

We need partners at home, who will pray and give so that the work may be done. It will probably cost twice as much to do the work after the war as it did before. To our supporters we say, as Mr. Churchill did: "Give us the tools, and we will finish the job!"

We need sympathy and understanding on the part of our friends at home. It is difficult to convey an accurate picture of the situation; it is so easy to make it too optimistic or too pessimistic, according to our own temperament. God uses all kind of people in His work, and blesses all kind of methods, providing that all is done for His glory and in the fulfilment of His Will.

## *Holiday Joys in Morocco*

At this season of the year most of us have fresh and vivid memories of our first peace-time holiday, spent in surroundings as nearly ideal as circumstances permitted. In the following lines, extracted from a letter recently received from **Miss M. E. Chipperfield**, of Tangier, we have a graphic impression of a Moroccan holiday that probably few of us would have cared to share :—

"Here I am at the end of my vacation. The first nine days were spent in Larache and Alcazar. As I foresaw, the vacation was not destined to be exactly a holiday, as the nine nights were more or less without sleep. The Mosque was right by the house, and one could just about hear what they were chanting in the Mosque for an hour and a half at a time. When I did venture to put my light out and try to sleep, my bed companions were too numerous for comfort !

"Two days were spent in Alcazar—a real Moorish town. In the evening the streets were teeming with Moslems. The heat was terrific : the sun was so hot for twelve or fourteen hours. I stayed the night in a Moorish house, occupied by a good-class family where I had stayed in years gone by. The old father is dead now, but he had been most kind to the N.A.M. missionaries and others, giving them protection in the days when the tribes were fighting one against the other, and travel was dangerous. I found the same welcome from the sons and their wives as was accorded me when the old father was yet living.

"From this house I did my visiting, looking up patients who had been in the Tulloch Memorial Hospital. One young woman, who had spent months in the hospital, sent again for me to sing and give the Word. I feel that her heart is hungry for Jesus.

"This follow-up work in connection with past patients seems a really good thing. Alcazar is about eighty miles from Tangier, and a few of the inhabitants find their way to the 'T.M.H.' They are able to afford the fare. Some come too late. Many mothers and babies are dying in Alcazar. They need someone to visit them, and care for them. . . . Add to this Larache and its many villages, and there is a vast area waiting for workers."

Writing also from Tangier, **Miss Lickman** says : "We are having one of the hottest and driest summers I have known here. The shortage of water is very serious. By all we hear, you are having the reverse !"

## *The Word of GOD and the Native Heart*

(From **Miss A. Buxton**, of Settlat, Morocco.)

I HAVE just finished reading through the Gospel of John with three people. The remark of one was : "There was no prophet so great as

the Lord Jesus." Another one, who has gone most carefully through each verse, has marvelled as we have read together of the wonderful way in which prophecy has been fulfilled. When we came to the clause "he saw and believed" (John 20, 8), the question was asked : "What of those who believe, and have not seen ?" So we read about Thomas, and the Lord's words to him. Then we turned to Acts 4, 12 : "Neither is there salvation in any other." The reader was very impressed. May the entrance of GOD'S Word bring out into the light and liberty of the Gospel many who have both heard and read for themselves of His love manifested to us in the Lord Jesus Christ !"

Then follows the very human touch : "It is very hot. It has been between 108 and 109 degrees these last four days."

Labouring amidst such temperatures *could* only be a "labour of love."

## *A Prisoner of War Returns*

From **Miss C. A. Bowring**, of Casablanca, come the following items :—

"We are all very sorry that the time has come for Mr. Bowles to retire, and I shall miss his presence at the office very much when I go on furlough. He was always so kind and helpful.

"One of our Church members, who has been a prisoner of war in Germany for nearly six years, came back to his wife and little son safe and sound a few weeks ago. Of course, he had to have a real live welcome at the Hall, so everybody got to work, and we had a special evening gathering. There were flowers and decorations and refreshments and speech-making.

"Our people were all so happy to have him in our midst again, and especially so because he was able to testify of the Lord's goodness to him all through the years of captivity, and in that his life was saved almost miraculously on more than one occasion.

"The Sunday before last we had a very nice baptismal service. I have told you before of one of our young men who began evangelistic services in the internment camp where he was. Several professed conversion, and now come quite regularly to our services. One of these, who had a very definite conversion, and seemed to go straight on with the Lord from the very beginning, was baptised.

"He gave a clear, joyful testimony after his baptism, and the one who had led him to the Lord also spoke. It is touching to notice one of the reasons that prompted this young man to seek baptism : He said that he just could not wait any longer, because it was more than he could bear to be kept from participating in the Lord's supper when all the Christians met for this memorial service !

"The service was a season of blessing and refreshment for us all, and the young ones stayed on singing hymns and choruses after the general congregation had departed."

## “The Greatest Joy a Missionary Can Have”

UNDER this paragraph heading we print the following extract from a letter received from **Miss K. M. E. Gotelee**, of Tunis :—

“The last circular letter told about the children’s outing. It was a great joy to be able to take the little ones to the sea for a day, but since then we have had an even greater joy, in fact, the greatest joy a missionary or any other Christian can have, namely, the joy of seeing one for whom we have prayed and worked taking a stand for the Lord.

“I mentioned at the end of my last letter that Yvonne Cicerone had asked for baptism. In preparation for this we held a series of classes for enquirers, and at the last one Yvonne gave a very clear testimony. She lives at Radès, a few miles from Tunis, and ever since she was a small child she has been very regular in her attendance at the Bible Class for children that I used to hold there. It was therefore a particular joy to me to hear her say that she had first understood, from the teaching received at that Class, just what the Lord had done for her on the Cross, and that she had accepted Him as her Saviour whilst she was still very young.

“The service was in French, that being Yvonne’s mother tongue. We had several lovely hymns, such as ‘The Name of Jesus is so Sweet,’ ‘O Happy Day,’ ‘Just as I am,’ and so on. Mr. Ewing then gave a very clear message, setting forth the meaning and importance of baptism; and after another hymn Yvonne stepped forward, and ‘they went down both into the water, and he baptised her.’ We all sang, ‘I do believe, I will believe, that Jesus died for me.’

“Jim and Samuel Falzon then put the boards back over the baptistery, and carried forward the Table; and Jim gave a most inspiring address, showing how baptism is an expression of love to the Lord, and inspired by the love of Christ which constrains us, and which should animate the Christian’s whole life.

“Shortly afterwards, Yvonne returned. Mr. Ewing gave her the right hand of fellowship, and received her into the church; and she joined us at the Lord’s Table. The meeting closed with another beautiful French hymn, ‘Lord, Thou givest Thy grace to the heart that waits for Thee.’

“At the close, the members of the church crowded around dear Yvonne to tell her how glad they were to have her with them, and all the women kissed her. It was rather touching to see her father join the group. She turned to him, and said, ‘Papa, won’t you kiss me too?’ He did so, though not with a very good grace!

“He belongs to a family which was in the church and Sunday School for years. His mother was a dear saint, and it was she who suggested my having the class at Radès in her house! Joseph, Yvonne’s father, was the only member of the family who never responded to the Gospel appeal. He is very hard and cynical, and I don’t think Yvonne will have an easy time at home, even though she will not be persecuted. Her mother is French, formerly Roman Catholic, but since her marriage she has never been to the R.C. Church. We feel that she is, at heart, a true believer, but has been hindered from taking a definite stand because of her husband and others who have not been faithful.

“Please pray that Yvonne may be a blessing in that home, and that her two younger brothers and two small sisters may follow her example!”

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## “GO YE.”

The word our Lord commanded so very long ago—

“Go ye forth into the world, and My salvation show”—  
Has sadly been neglected by GOD’S redeemed ones here;  
They sit at home in comfort, His voice they will not hear.

They say it is for others to go across the sea,  
To tell the love of Jesus that sets the captive free;  
They say there’s work abounding, and heathen all around;  
That “charity begins *at home*,” and *there* they’re to be found.

The word our Lord commanded was, “Go ye forth,” not “stay”:  
Oh reader, will you heed Him? Oh do not say Him nay!  
The life of joy and gladness is doing His sweet will  
Just where He has appointed; and peace your heart will fill.

Oh child of GOD, just ask Him His will to you reveal,  
And make you ready, eager, His purpose to fulfil.

—IRENE DEW,  
Rabat, Morocco.