

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

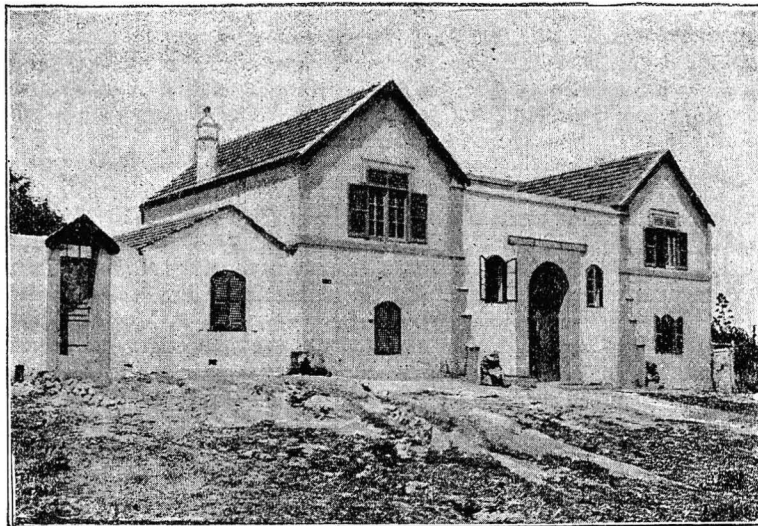
NORTH AFRICA MISSION,

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

No. 38.

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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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-five 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-four 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.

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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 Triune God."—*Sword and Trowel*.

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North Africa Mission.

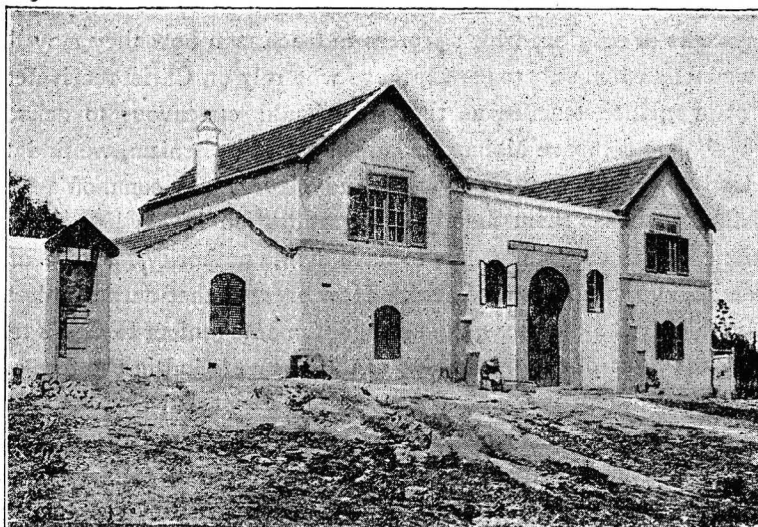
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NORTH AFRICA.



TULLOCH MEMORIAL HOSPITAL (see p. 94).

The Need of a Deeper and Wider Interest.



HAVING not many days since returned from my tenth journey through North Africa, I am more than ever impressed with its deep spiritual needs. Ten years ago, when I first visited Algeria, everything was new to me, and I felt how terrible it was to be among a people who had believed a lie and trusted in a delusion, and were hastening to the grave, satisfied with a religion in which there was nothing to save them from the just consequences of their sins.

Having travelled so frequently among the people, and thought so unceasingly about them for ten years, I now have other thoughts added to those which first laid hold of me. Ten years of toil have proved, not only the reality of the spiritual darkness in which the people are plunged, but also its *depth* and *impenetrability*. Coming home in a large steamship, we continued at full speed through the dark hours of night as in the day; but when a fog came on, the electric bell soon warned the engineers to go half-speed, then slow, and at last stop and stand by. So among Mohammedans, the Gospel light which might, like our ship's lights, be seen clearly in the night of heathen darkness, is in measure dimmed as we enter those mists and fogs of Mohammedanism, which remind us of the mists of darkness reserved for ever for the ungodly of whom Peter writes. Thank God! the search-light of God's Word does penetrate even this gloom, to give light to them that *sit* in darkness and in the shadow of death, to guide their feet into the way of peace. Here and there one among the people that sat in darkness has already seen great light, and we believe that God has yet many more to gather out, who shall shine to the glory of His grace through all eternity.

We have from time to time seen articles comparing Mohammedanism with average Christianity, etc. We fear that these articles, though containing much instructive matter, may tend to perplex the minds of readers by

presenting confused issues. What is an average *professing* Christian? If we take the four hundred millions of Christendom, the *average* Christian would be represented by an ignorant and idolatrous Romanist, or member of the Greek Church, or a spiritually dead Protestant; comparing *such* with Mohammedans, there is probably not much to choose between, all are alike without a true knowledge of the Gospel and without spiritual life. They are simply specimens of the natural man in varying degrees of darkness and distance from God.

But is not such a comparison misleading and mischievous? Does it not *seem* to imply that Mohammedanism is nearly as good as Christianity? Probably it is nearly as good as *such* Christianity. Does it not tend also to strengthen the idea—so destructive to missionary effort—that these Mohammedans have a sufficient knowledge to justify Christians in leaving them unevangelised? If Mohammedanism is to be compared with Christianity, we may say that there are two rival systems of religion, which profess to teach men how they may be saved; but while those who faithfully follow Mohammed follow him only to perish, those who rely on Christ receive eternal life and joy. This is a comparison of facts, and at a glance teaches us that we should endeavour to deliver every Moslem from his fast-approaching doom. If, again, we compare Mohammedanism with heathenism, we find that in *some* respects it is even more antagonistic to God than idolatry. Polygamy and slavery are common among the heathen, so they are among Moslems; but the heathen practises them merely as a gratification of his lust or selfishness, while the Moslem does so as professedly sanctioned by God. He claims to have divine authority for vice and sin. The heathen is in the dark, but with the Moslem his very light is darkness. How great is that darkness!

The greater the error, the thicker the darkness, the stronger the antagonism to God's truth, the greater the need to patiently persevere in shedding the light of the knowledge of the glory of God in the face of Jesus Christ. Ten years ago I hoped to spend my whole time in North Africa witnessing for Christ, but God led in another way. He led me to make known the deep needs of North Africa amongst the people of God in the British Isles and elsewhere, and thus, instead of labouring personally in Africa, which I should have preferred, I have, in company with others, been occupied in helping some seventy brethren and sisters to go out to preach Christ among these long-neglected people. In so doing I have, during the last ten years, travelled at home and abroad about 120,000 miles. I feel the need to be practically as great as ever, and consequently still desire to stir up increased interest and sympathy in this work. Many more men are needed, but they must be of the right sort. Women even in greater numbers are required. The labourers already in the field we wish to see more liberally sustained, and their work more bountifully supported. We desire also that as recruits consecrate their lives to the work, others may consecrate their substance to support them. That this may be the case, we ask our readers to join us in prayer that the needs of North Africa may be laid on the hearts of God's people.

But we want effort as well as prayer. We wish to make the condition of North Africa and North Arabia more widely known, and shall be glad if our readers will co-operate with us in this work in any way they can, but specially by arranging drawing-room or public meetings, where the claims of North Africa could be set forth. General F. T. Haig, a member of our council who, beside a wide experience in India, has also travelled in North Africa and in North Arabia, has kindly undertaken to devote himself to this work during the autumn and winter. I also shall be glad to take meetings or to arrange for some returned missionaries to do so. When possible, it will be well if several meetings can be held at the same time in one locality. All communications should be addressed to the Hon. Secretary, 21, Linton Road, Barking.

EDWARD H. GLENNY.

Notes and Comments.

ALGERIA.—From the French Foreign Office Report the commercial condition of Algeria would not appear to be so satisfactory as one could wish. The deficit for the three Algerian provinces is somewhat in excess of 1890, being £3,440,000. According to official figures the sums spent by France upon Algeria from 1830 to 1888 amounted to £200,000,000; the receipts from all sources for the same period not being more than £50,000,000.

The smallness of emigration from France is not considered satisfactory, only 2,102 French emigrants establishing them-

selves from 1878 to 1881. At the time of the last census (1888) there were but 219,627 French, against 205,212 foreigners and more than 3,000,000 natives; and at the present rate of increase the foreign Europeans would before long considerably outnumber the French.

* * * *

NOTICE.—In order to afford our helpers a little rest, we shall not issue a September number of "North Africa." The October number, which will be published earlier than usual, will have several extra pages, and contain, in addition to the latest reports from the mission field, interesting articles on

various phases of the Lord's work in Mohammedan lands, also the Mission Balance-sheet for the last financial year.

As we do not issue an Annual Report, it is hoped friends will endeavour to circulate this number freely, and thus help to make the Mission more widely known. Orders for extra copies should be sent to the Hon. Secretary.

* * * *

MR. G. MERCADIER, of Tunis, had the joy, a short time since, of baptising a young Kabyle in the presence of about twenty Europeans. The convert invited his fellow-countrymen to be present at the ceremony, but only one came. Several Arabs were also asked, but none of them came. A young Arab was to have been baptised at the same time, but his faith failed him almost at the last moment. "The fear of man bringeth a snare;" this is true everywhere, but in a very especial way in all Eastern lands. Young converts much need our prayers.

* * * *

MISS HERDMAN has returned for a time to Hope House, Tangier. The heat in Fez was daily increasing, the barometer frequently reaching 100 in the shade. The other sisters were hoping to go to Sifroo for a change, but permission from the Moorish authorities had not been received up to the date of her leaving.

* * * *

MISS BROWN and Miss Herdman are now visiting among the Spaniards in Tangier. They gather groups around them, to whom they read and explain the New Testament and sing the Gospel. The priests follow them from house to house.

* * * *

THE HON. SECRETARY, after visiting most of the Mission stations in Algeria, Tunis, and Morocco, reached England on the 25th June, accompanied by Mrs. Boulton and Miss Vining from Tangier.

* * * *

MISS M. ROBERTSON, availing herself of the hospital being closed during the month of Ramadan, has been camping out in some of the villages around Tangier in company with Mr. and Mrs. Mackintosh, of the Bible Society, and others.

* * *

Dr. C. L. TERRY has by arrangement taken over the medical charge of the Tulloch Memorial Hospital and Dispensary. Dr. T. G. Churcher is remaining for a time to render assistance, but as soon as the heat moderates, will (D.V.) leave for the interior.

Mr. N. H. PATRICK, who has been completely laid aside for a time, is still far from strong. He is hoping to go down the coast for a short sea trip. He would be glad to be remembered in prayer.

* * * *

MR. AND MRS. VENABLES who left England in March last are still busy at the language. They are able also meanwhile to render valuable assistance by taking entire charge of the household arrangements, marketing, etc., thus setting free the two brethren, Mr. Harding and Mr. Michell, for more direct medical and gospel work.

* * *

GENERAL F. T. HAIG, a member of the council of this mission, who has travelled both in North Africa and Arabia, has kindly offered to devote himself for some time to come to the work of making known the needs of these Mohammedan lands. He will be glad to give addresses either publicly or in drawing-rooms, as opportunity may be afforded. The Hon. Secretary, Mr. Edward H. Glenny, or any of the missionaries who are at present at home, would also be glad to hold similar meetings. Application to be made to the office of the Mission, 21, Linton Road, Barking.

* * * *

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.

* * * *

SIX MEDICAL MISSIONS are in operation in North Africa in connection with this work, viz., four in Morocco, one in Tunis, and one in Tripoli, carried on by four doctors, together with nurses and other more or less qualified helpers. The Tulloch Memorial Hospital, Tangier, takes about thirty in-patients. This medical work we find very helpful for opening the way and removing prejudice, but as it grows it becomes increasingly expensive to maintain, yet we think the money is well spent.

Tunis.

SCATTERING THE WORD OF GOD IN SOUTHERN TUNIS.

MR. MERCADIER, who has already made several journeys to various parts of the Regency of Tunis for the purpose of distributing the Word of God, sends us an account of a visit lately paid to the southern part of that Regency. Taking advantage of the month of Ramadan, when little work can be done, he journeyed to Sfax by steamer, and thence to Gabes, a town lying toward the southern end of the gulf of that name. A few years since Gabes was a mere collection of shop-keepers' huts and a few cafés, but now building is rapidly going forward, and the European quarter has become quite a small town.

MR. MERCADIER'S JOURNAL.

Soon after my arrival I met with several Protestant families, with whom I had some conversations, and who told me of

their desire to hear the Gospel preached. Accordingly they lent me a large room, where I was able to speak to these dear friends of the Saviour.

I also made the acquaintance of an officer of the garrison, converted several years ago. He was much interested in my work, and took me to the camp, where he introduced me to several officers under his command. I was glad to find myself in

THE HOUSE OF THIS CORNELIUS,

who was not ashamed to confess the name of Christ. At table, before others, he related in touching language the conversion of his wife, who died some years ago. His rather rough voice seemed to produce a singular effect upon his audience, and when he spoke of his own conversion all listened with respect. Truly, Christian officers who openly avow their principles before all men are rare enough abroad; praise God there are a few. Thanks to the sympathy shown by this officer, I was able to do far more amongst the soldiers than I had hoped. With some of them I held prayer-meetings in my room.

My boxes having arrived, I was anxious to begin work amongst the Arabs, but had first to give notice to the Governor of my intention. I had brought with me letters of introduction from the "Resident" in Tunis, but found

I WAS NOT UNKNOWN

to this representative of military authority. He remembered me well, having once travelled from Djerba to "La Goletta" with me. He welcomed me kindly, invited me to dinner, and finally offered me some soldiers to accompany me into the interior. His intentions were very kind. I hastened to assure him that, having come to do God's work among the natives, I had no need of such a guard.

He seemed to fear the Arabs might either rob me or oppose my work, for the next day at table he reminded me I could come to him for anything required, and once again offered the soldiers as guards. Such kindness and hospitality by a Mussulman in a high position showed an absence of fanaticism one rarely meets with.

I was much struck with the mixture of

ORIENTAL COMFORT AND EUROPEAN ELEGANCE

in his house. With carpets from Smyrna, Turkish divans covered with stuffs from Tripoli, and Persian embroideries, are seen hangings from Lyons and furniture from Paris; chased silver from Morocco, with French nicknacks in porcelain or metal, statuettes and busts in bronze. The table was arranged like that of a European, but he had Arab cooking, and negro servants who waited at table.

The General continued his kindness to me until the day of my

While in Gabes, Mr. Mercadier made the acquaintance of several European Jews, many of whom purchased Scriptures in various languages. There was some difficulty in procuring a conveyance to Gafsa, a town lying a considerable distance inland to the west. The Lord, however, inclined one of these Jews, who was going to Gafsa, to offer to convey our brother and his stock of books free of cost, an offer which was gratefully accepted, and the next morning he left Gabes, in company with two Jews, on an arabat, or native cart. Below is a description of the journey.

An "arabat" is not a very comfortable vehicle. Imagine two large wheels and a sort of ladder put across them, covered with an old cloth. There is no rest for the back, and if one unhappily goes to sleep, there would be the risk of catching against the wheel and being dragged to the ground. There being at present no proper road adds much to the difficulties of travelling. Sometimes we were in thick sand, obliging us to go very slowly; sometimes we went over large stones and through ditches, running great risk of being overturned.

The Arab who owned the mule and arabat was one of those natives of the south, half negro, used to fatigue, and caring more for his beast than for himself.

departure. May the Arabic Testament left with him prove a blessing to his soul!

After my visit to the General I began work amongst the natives.

THE BEGINNING

is always the most difficult part, and as it was Ramadan, the Arabs seemed tired and irritable; still, it must be added that they were most polite. Those to whom I spoke of the Gospel answered quietly that they also believed in Jesus Christ, but not as their Saviour; and without any opposition, the people began to follow and press around me. Even amongst those who appeared most opposed to what I said, some returned afterwards for a Testament, and in some cases for a Bible.

The next day the work was much easier. Many followed me, offering to take me to those who could read. In the shops I read verses to the illiterate, saying in few words what the Gospel had done for me. Those who knew how to read rarely let me go without buying a book, and the following days I was often cheered by seeing a little group of shop-keepers reading the Bible or New Testament they had bought, and waving their hands to me with a smile, showing me they did not regret having bought the Word of God. On the eve of my departure from Gabes I had

A MOST INTERESTING INCIDENT.

On the road I met several Arabs, some well-dressed, some in coarse clothing looking like fellahs (the labouring class). I spoke to them about their souls; they stopped, came round me, and listened with much interest. One of them bought a book and left. Another put into my hands a well-worn pamphlet on the "Christian Religion," from the Jesuits of Beyrout. No doubt this tract had come from the interior, probably given by some missionaries of Cardinal Lavigerie.

Later in the day I saw one of the most miserable of these men amongst those who surrounded me in the market-place. Seeing several buying from me, he wanted me to sell him all I had in my bag.

"What will you do with so many holy books?" I asked.

"Take them home with me," he said, "to make them known to many people who can read very well."

Thinking he was unable to pay, I refused; but he begged so hard, and seemed so desirous of obtaining them, that I felt I must try and satisfy him, so gave him a Bible, two New Testaments, and five gospels. He asked me how much, and then sat down, covered his head with his dirty, torn burnous, and drew from an old snuff-box the five-franc piece I asked from him. May God abundantly use that man to carry the Gospel into a place where it is not known!

We arrived at Oudraf soon after sunset; this was simply a well in a plain. Several camels were lying quietly resting and here we had to pass the night. The mule was unharnessed and tied to the wheels of the arabat, and, having prepared our soup, we camped out near the cart. The first night out of doors is always interesting. The crickets chirped around us, large black insects buzzed about, coming suddenly against us like stones thrown from a distance; no other sound could be heard but the monotonous cry of the owls. Once during the night the howls of a jackal in close proximity awakened us with a start. In the morning crowds of birds filled the air with their songs. We

CONTINUED OUR TRAVELLING

or two days more, when my provisions became exhausted ; then the Jews supplied me with bread and olives. The water of the wells we passed was so foul with the dead bodies of toads and locusts that it seemed at first impossible to touch it ; but thirst soon made me look upon it with more favourable eyes. The water in the goatskin under the arabas had become in three days as bad as the well-water—it was almost coffee-coloured ; but after bread and olives thickly powdered with sand, it seemed to me very good, in spite of the floating locusts, etc.

The fourth day we arrived at El Guettar (mentioned on our coloured map), the only village where we could stop and buy some onions and bread.

Here I made the acquaintance of the Moweddan (the Arab priest). He appeared tired of the fast ; but this did not prevent my reading some verses to him from the New Testament.

Eight days were spent in Gafsa, during which many copies of the Word of God were sold, and when the last copy had disappeared, hands were still stretched out for books. The Iman (the Moslem priest) purchased a Bible, and recommended the books to the students who were intoning the Koran. It was the same in the Jews' quarter. In a little while all were sold, and many had New Testaments in their hands for the first time. The return journey to Tunis was made *via* Kairwan and Zarouan. Nearly everywhere there was a readiness to purchase portions of the Word of God. Our brother asks prayer for God's blessing upon the number of copies distributed, that many in those distant towns may indeed find His Word to be a lamp unto their feet and a light unto their path.

ANOTHER DARK SPOT.

"How shall they hear without a preacher?"

MISS GRISSELL sends us the following account of a visit paid to a small Arab town which had not previously been visited. Our sisters rejoice to go, like the Apostle Paul, where Christ has not been named, but while we read of their devoted labours, let us not forget that the same need exists in all parts of that Regency, and scores of godly women might there find fields of labour that would well repay the toil of patient sowing.

April 3rd.—We have just returned from another expedition, this time to a little town called Hammamet, nine miles distant. The day before we had engaged a lad and his donkey, to take us, but the weather proving wet we were unable to leave ; however, when we turned out at nine this morning, we soon found our boy and started along the sandy road. Quite half the way the sand was loose and heavy, making it very tiring for the walker, however, the day being pleasantly cloudy, we did not suffer from the heat. Once, indeed, we stopped thinking we must not venture further as heavy rain was threatening, but while we were debating, not wishing to turn back, a man came along whom I consulted as to the state of the weather ; he declaring there would be no rain, we gladly trudged on toward Hammamet. This man kept with us for some little time, so I had a long conversation with him as he walked by the side of my donkey. I fear he did not much care to hear, although he was sinful and under condemnation, and even though the Saviour from sin was offered him, for soon after he fell behind. It took us nearly three hours to reach

THE CURIOUS LITTLE TOWN,

as having only one donkey between us we could only get on at the pace of the walker. When we arrived, we found it was encircled by solid walls higher than the houses, as if indeed they had been built for protection, the sea washing up to the walls on one side. We entered through the low doors into a dark uninviting little soke, indeed we never imagined we were

He was very kind, allowed me to go into the mosque, and shook hands with me at parting. After the call to prayer everyone disappeared, and

WE CAMPED NEAR AN OLD WALL.

The night was not pleasant, for a violent wind covered us with fine sand ; but, in spite of all, I slept well until the morning, when I found myself half buried in the sand. At length we drew near Gafsa, and it is always with a certain pleasure that one comes to the last stage of one's journey. After a few hours' walk, we saw from the arabat the tops of the distant palm trees, and in two hours more we crossed a dried bed of a river and found ourselves under the palms, breathing fresh air, and listening to the murmur of the little streams of water running through the oasis. What splendid vegetation ! How good, after having traversed such a dry, barren land, to find oneself in a magnificent garden, shaded by 30,000 palm trees !

in the soke until a turn round the town had proved to us this was the only place to buy a cake of bread, of which we stood really in need. The streets were so narrow that only a very small vehicle could pass, we could easily stretch out our arms and touch the houses on each side. It all looked so quiet and desolate, hardly anyone about, and the houses with their doors shut ; we saw a young man to whom we gave a paper, and presently

AN ELDERLY WOMAN,

so I addressed her and soon we were led into a deliciously clean little home, where we sat down to rest and enquired about the town. Presently we had four men and three or four women sitting or standing round us, listening while we gave them our message. There was a little objection raised but not much. One man certainly gathered a clear understanding of the plan of salvation. They brought us coffee, of which we were very glad, though it was without sugar. I fear the poor people in these little out-of-the-way places have very few of the luxuries of life, probably because there are no Jews or Europeans living here. We gave away papers to everyone we met who said he could read, and to one nice looking old gentleman we gave a Gospel of John, and left another with a young man. By the time we got back to the dark soke, we were so hungry that we told one or two of the men selling their bread and eggs, etc., that we should like two eggs, only we could not cook them, but a young man got up and took us to his home, where, no doubt, he knew the water was on the fire, for he dropped them into the pan, and three minutes later we were eating them as best we could with our fingers. We sat some little time with these people, and then went out to

THE SEASHORE,

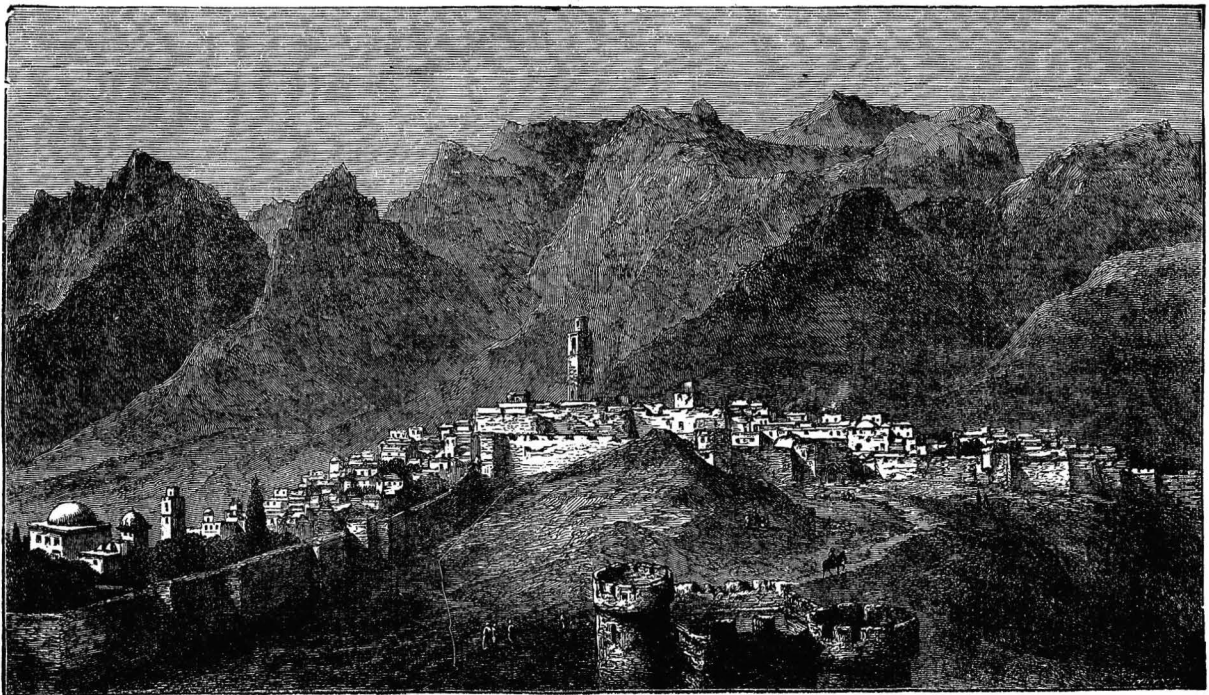
and, sitting under a boat, had a nice class of lads round us, to whom again we tried to make clear the old story. On the way home, some distance outside the town, we found a man lying by the road side with his gun by him, looking more like a

highway robber than anyone else, but when I went up to speak to him, I found a very pleasant government official ready to search the travellers on the road for tobacco or shot. I gave him one of General Haigs' beautiful papers on the fall of man, and told him that would show him how sin came into the world, but how God, in His love, had provided a Saviour. He then got up to search a man passing with a mule, laden with corn from market, and when he had done, I, putting my hand on the mule's neck, told the traveller shortly of his need of the Saviour and how he could find Him. He stared at me with surprise and took a paper as we parted. We reached home about six, feeling it had been indeed another day of privilege, and praying that God would bless His own message in that little dark Mohammedan town.

not wanted, etc. Friends indeed surround the mother at the moment of birth, but these visits are those of condolence rather than of congratulation; no feasts, no words of blessing, hardly a charm! Poor little stranger! How often you open your eyes to close them again soon, God only knows! But if a boy,

THE CASE IS QUITE DIFFERENT.

What matter the poor surroundings, the morsel of old rag in which the tiny form is wrapped; the house is crowded with anxious neighbours and friends, all the women set up a peculiar scream of delight a few minutes after the child is born; for three days and three nights a continual feast is kept up, the mother lying on the floor with the infant in her arms



TETUAN, MOROCCO (see p. 94).

Algeria.

KABYLE CUSTOMS.

By Miss J. C. Cox.

HAVING now lived some four years among this strange but interesting people, it occurs to us our friends in England would like to hear a few details respecting a Kabyle birth, marriage, and death.

A KABYLE BIRTH.

A Kabyle birth is indeed a mystery, so simple are all the arrangements; no pretty cosy cradle with its blue or pink linings, no soft white robes, alas! worse than all, almost *no* love; if the little stranger prove to be a girl she opens her eyes upon the four grey walls of a loveless home indeed, and often has to learn from those nearest to her that she is

to receive congratulations from far and near, the tiny creature is presented with charms, and the blessing of the (False) Prophet, given by the lips of a Marabout, rests upon him; the famous cradle, formed from the bark of the cork tree with its bunch of charms and Arabic writing suspended over the child's head, is swung from the rafters of the house, and the little Mohand or Ali is cradled and loved in right Kabyle fashion.

A MARRIAGE.

When a man desires to marry he requests his friends to find him a girl in order that he may *buy* her. When they have found one *they* consider suitable, they return, saying, "We have found a girl." Then he asks the following questions:—"In what country does she dwell? Whose daughter is she?" The would-be bridegroom then sends forth an old woman, called "d'akhdhab," to the said country to see his proposed bride to judge if she is pretty, etc.; he then commissions one of his men friends to arrange with her father the terms

of marriage as to the price of the girl, this ranging from one hundred francs to fifteen hundred, according to her class and beauty, etc. If the father is content with the arrangement he consents for the man to fetch her away on a certain day. Then

THE BRIDEGROOM SETS TO WORK

to buy all that is necessary for his proposed bride, also for the wedding feast, viz. (if rich), silk garments striped red and gold, handsome sashes, and various kinds of head-dress, also black silk handkerchiefs with coloured border, and cotton garments with long hanging muslin sleeves; then comes a quantity of jewellery from the tribe of the Beni Yeni, where nearly all the jewellers live. Anklets, bracelets, earrings, necklace, etc. After this he buys meat, corn, and of course, olive oil. In due time the "igfafen," or best men, arrive at the bride's house, and take supper with her father; in the morning, after an early breakfast of dried figs and bread, the mule is at the door, the bridegroom's father mounts and bears away

THE LITTLE VEILED BRIDE

to her perhaps distant mountain home. Poor child, she knows not what awaits her there; perched up on the high mule, surrounded by those strong arms, closely veiled, she is captured indeed! bought for so many pieces of silver, the property of a man. Oh, it is sad indeed! When will this wretched traffic cease, and the girls and women of this country be free? We long to redeem some of these prisoners; pray, oh pray, dear sisters in England that the light and truth of the glorious Gospel of Jesus Christ may penetrate this darkness and release these poor suffering women and children, for whom truly there seems to be no other means of release for soul or body.

But our bride is not wondering how many times she is to be bought and sold during her short life, or how much suffering she may have to endure in being beaten, wrenched away from her little ones, etc., during the coming weary years. No, doubtless she is occupied with thoughts of her fine clothes and the novelty of her circumstances.

ON ARRIVING AT THE HOUSE

the family come out to receive her, a woman steps forward with a pitcher of water, the bride takes it from her, gracefully throwing the contents over her shoulder or head, then the same woman brings her corn, this also is thrown over the head, next cakes, and lastly eggs. This custom, which we have witnessed with much curiosity, is supposed to be a sign that the bride brings good luck to her future husband's house; all this is performed while sitting on the mule.

The bride is then placed in one corner of the house still veiled with the black handkerchief, and is surrounded by a number of young girls, all gaily dressed, who sing and talk to her until the evening. The bridegroom meanwhile has invited all his friends to eat couscous, they give him presents of money. After they have said adieu the young girls leave their little veiled friend alone, the bridegroom enters and unveils her himself. This is supposed to be the first time he has seen her, but of course this is *not always* the case.

POOR CHILD,

sometimes, yes often, she finds herself in the power of a man old enough to be her father or grandfather, and she is shut into four grey walls of her house and small courtyard, completely under the power of the man and an old woman, who is supposed *never* to leave the girl. This woman is called "thamer'ath."

On the day following the bridegroom's father brings presents of couscous and paniers of cakes. When he arrives

the newly made husband calls his male friends and uncles together, and they breakfast in the house of the bride. Then what appears to us a very painful custom takes place, the bride has to go down on her knees and kiss the feet of each of her husband's near male relations; this is to show that she is in subjection to them all.

A DEATH.

Last month we were present at a native interment, one of the most wealthy of the inhabitants of D'jemaa died. I was told he had had *seven* wives, some of whom had died, others had been sent away, the present one being quite a child, a bride of last year. H. M. himself was over eighty years of age when he died.

Immediately after the decease of this man, the Tolba, or disciples of Mohammed, were paid to read the "Lkouthma," or part of the Koran, over the dead body; then all his friends were sent for to pay visits of condolence, also to gaze upon their friend's face for the last time. Then the relatives prepared the body for burial, wrapping it carefully in white calico, and placing it on a large native mat, ready to be borne to its last resting place.

OUR KABYLE BURIAL GROUND

was one scene of life; a number of men were engaged in taking out a part of the right hand side wall of the mosque, to prepare a place for the body. Already the scene was one of ruin, the rough stones lying about in great heaps, the red earth just turned up contrasting strikingly with the lovely fresh green all around and the intense blue of the sky. Some 200 Kabyles at a little distance in their long white burnouses, in soldierlike file, stood together for prayer. Now they surround the strange grave in the mosque wall, the Marabouts singing a dirge-like chant to their Prophet (for which service they are paid). Then a slight stir is made, and some of the near relatives appear bringing the body wound round with its white covering, lying on the rug or coverlet. We cannot see for the crowd of burnouses which surround the tomb, but we are conscious they are lowering the body.

With aching hearts we contrast this sad scene with our own Christian leave-takings, with their words of hope of a "joyful resurrection." One figure quietly glides upon the scene, and stands in fixed attention not far from us. Our dear Mohand is, we fear, the only one there who can look forward with a Christian's hope.

OUR HEARTS ARE SAD

as we think of all the rest. May God answer our prayers, and save these Kabyles for Jesus' sake. Did He not die for them too—these other sheep? After more chanting and turning of hands, once more the 200 mourners leave the mosque grave and prostrate themselves on the ground. Very solemn it seems as they bend their bodies first in half, then rising again they fall flat on their faces. No word is uttered, but they are praying. To whom? Quietly and patiently the great stones are replaced, and the soil heaped again in its place; then doubtless the pitcher of water and bread were placed near by. This custom is general, but we did not stay for more. Hadj has left, I hear, about £20, to be spent after his death on a "thimechret," or division of meat, in the different quarters of the village.

On returning that evening from the grave we noticed the long lines of leaves upon which the piles of meat are always arranged on the ground ready for distribution. And so one more soul has passed away from our village, one more gone to render his account to his Maker. Oh! to be found faithful in preaching the word in season or out of season, by lips and by life.

Morocco.

NOTES FROM TETUAN.

BY MISS E. GILL.

As time goes on introductions are obtained into new families in Tetuan, and thus the circle becomes gradually larger in which to tell of Jesus as the Saviour from sin. Not long since Miss Gill spent a day and a night in a Moorish family, who received her with joy, and treated her with every token of respect. Our sister adds, "This was all very nice, but as I left, oh, how my heart yearned over those who were so anxious to have *me* in their home but would not accept my Master."

May 9th.—To-day visited a mother and two daughters, whom we have named, to distinguish them, "The Family"; here we are always received with pleasure. They are intelligent and listen with greater interest each time as we tell them the story of the cross of Christ.

After leaving this family I went for a short walk outside the city walls, where I saw two women coming into the town who had been

OUT IN THE GARDENS

cutting asparagus. Approaching them, the usual salutation was given, and the usual question asked, viz, "Where are you going?" and so an opportunity was given me of speaking to them of Jesus. After a minute or two they asked me to return with them, perhaps more interested in me than in my message. Returning as far as the gate of the city with them we, in broken language, told them of the one and only way of eternal life. They listened most attentively, and said "We have never heard this before!" Oh! for grace and patience that the truth of God, given line upon line, precept upon precept, may, by the power of God's spirit, be "like nails fastened in a sure place."

Saturday.—To-day had a very interesting talk with

OUR "FOKEE";

he is a Moor who is evidently most anxious to be a faithful follower of the false prophet, still not unwilling to hear words about Jesus of Nazareth. Talking of his own religion he said, "It is just this, if our good deeds, *i.e.*, alms-giving, prayers, fasting, etc., exceed the sins we commit, we shall go to heaven 'with God'; if they are less, our place will be hell." Asking him "How are you to know if your good deeds are greater or less than your sins?" he remarked, "No! we do not know, we cannot know, God only knows, it will be revealed to us after death." So in this constant uncertainty these poor people are going on day by day believing the lies Satan is giving them in place of the glorious truth.

15th.—To-day after study I took a walk on one of the roads, where I saw a poor woman gathering and tying into bundles the green twigs of a small bush which grows plentifully around here; these bundles the women carry on their backs into market and sell. While speaking with her and telling her of the way and plan of salvation

SIX LADS

came round us, asking the Moorish woman who I was, if I knew Arabic, and the usual questions. After speaking of some things in common, one of the lads who could read a little, took the book from my hand (which was part of the New Testament) and began to read; when he found it to be a Christian's book, he disdained it and a discussion arose. These

lads, although young, denied Christ, saying He is only a prophet as Sidna Moosa (Moses) and when I, in simple words, told him of the one and only way of eternal life, one of them exclaimed, "Who can know which is the right way? Who can save us? It is all by God's mercy we shall all be saved from going to hell!"

How useless are *our* words! it is only as they are endorsed by the blessed Spirit that any impression can be made upon these poor Moslem hearts, so ignorant, blind, and deluded.

One poor woman, about fifty years of age, came

FOR MEDICINE

to-day. In the course of conversation she told me, "I've no one; no daughter, no sons, my husband has divorced me. No one have I in this world except God! and my heart is full." Poor, poor creature! When she was told to take the remedies, she said, "Oh, I'm fasting! Ramadan has gone by, but I'm fasting! It is all according to my pleasure, there is no compulsion." And when I further pressed her, she said, "But my religion must be first." How one longs to be able to carry them in their weakness to the Great Healer both of soul and body.

22nd.—Had a nice talk with two village women this afternoon. After some time they with one voice declared that their religion was full of sin. It was quite cheering to get any to even listen, much more to try and understand. It rejoiced my heart when one of the women who was standing said to the other, and drawing a seat to her, "I must sit down to hear this." Praise God for giving a listening ear.

June 3rd.—I was conversing with a poor village woman. Her great cry was, "Shall I get well again?" I told her that God only was able to bless the medicine to her body and make her strong. After talking to her some time I saw around her neck

SOME CHARMS

consisting of a piece of paper with a verse from the Koran written upon it by a Fokee, and asked why she was wearing them, she said that God might cure her of her complaint! Remonstrating with her upon the absurdity of trusting in these things, she snatched them from her neck and handed them to me, saying, "No! I won't buy any more." It appears the price of these charms is about three farthings in English money, and these poor deluded creatures are buying them at the large mosque in the town believing they will be saved from illness, or cured as the case may be.

May God hasten the time when the light from on high may visit this land, and chase away all this superstition.

FROM MISS F. M. BANKS.

11th.—To-day, after the long month of fasting, we began our medical work once more. In the morning we went to visit a very nice woman, ill with fever, her husband and family were very much frightened about her and extremely grateful. In the afternoon twenty-five people came after medicines.

12th.—At 9 a.m., a man came begging us to accompany him to see his sister, who had fever; poor thing, she was in such a wretched little house and appeared never to leave it from all we could understand; she seemed so hopeless and tired of her life. Then we went with our guide to a very poor little house to visit a girl, and got the promise of three women to come the next day and visit us. Afterwards called upon our fever woman, who was much better, then went to drink tea with Fokée Absalom, and after that had just time to visit the two black slaves of the Kaid's, who are down with fever, and then our dispensing time came and brought to us thirty-five patients. So it has been a very busy day; may God give the increase to the seeds sown in weakness.

16th.—To-day all the people, at the command of the Kaid, have

GONE OUT TO PRAY

at the saints' tombs, for rain; they all go in humility, walking barefooted, even the Sultan's son goes barefooted, and the Kaid; if any man stays at home he is to be imprisoned. Rain is much needed here, all the corn is dry and stunted, the boys all had to assemble and pray in the D'jemaas. They say if these prayers don't bring rain, then they will give away food to the poor. We had some Moorish friends to tea this afternoon, yesterday we had a boy's party, and got six nice lads, who seemed very happy.

18th.—Women came as usual for medicine. To-day we had an illustration of

MOORISH SURGERY.

A small boy had fallen off his donkey, and at first I feared his arm was dislocated, but on taking away the handkerchief binding it, I found two filthy copper coins, as large as our pennies, bound tightly into the swollen flesh, where already two green, angry sores were commencing, the idea being to let the inflammation out, but as this gentle treatment had not been successful, we removed them.

20th.—To-day we have had forty patients, several of them from the mountain villages, and had many interesting conversations with them, but as hardly any could read it makes it much harder work to try and teach them.

MR. EDWARDS IN TANGIER.

On the departure of Miss Jay for Casablanca, Mr. Edwards returned to Tangier where he assists Dr. Terry in the hospital work, by speaking to the patients as they congregate day by day, and also helping amongst the men in the Refuge every evening. The following extracts from his diary will give some idea of the important work in which our brother is engaged.

May 18th.—We found quite a number of mountaineers waiting to have their bodily complaints treated on our arrival at the hospital this morning. I endeavoured to be faithful with them and during the service I told them that salvation was to be found in Christ alone. Several disputed afterwards and repeated their dry and lifeless formula. After this quite a group surrounded me, and we had a most lively and interesting time, ending with their asking for books in order to read the Gospel for themselves. Some of the most fanatical came from Mulai Absolam, a place noted for its fanaticism and antipathy towards Christians. Several of these took away with them gospels.

20th.—

THE REFUGE

was full this evening on my arrival there, at about 8.30. I read to them the parable of the prodigal son, both the Shereef and I explaining it in their common language. I was delighted with the Shereef's words. He spoke very plainly; and that the people appreciated what he said was evident by their repeated interruptions of "good!" "reasonable!" "wonderful!" We get all sorts and conditions of men in this Refuge who, night after night, are brought within sound of the grand old Gospel. Their bodies are ill-clad and dirty, and full of disease; and their ignorance and sin is appalling. Some few are fanatical and occasionally cry out for a prayer for Mohammed and the repose of his soul. This is pretty generally responded to, after which I contend again for

THE PRE-EMINENCE OF OUR SAVIOUR,

reasoning with them both from the Koran and the Gospel. They delight to hear the stories of healing wrought by Christ by touch and word; His love and gentleness and strict moral integrity tell immensely upon some. They do appreciate in their way what is being done for them. Gratitude has many ways of making itself felt, even among these poor oppressed Moors and Berbers.

22nd.—After morning service with the patients, I retired for two hours with a Fokee, who is now staying with us, in order to converse with him on spiritual things. He is exceedingly well up in the Koran and full of superstition. He believes himself possessed with evil spirits. I may tell you that he is suffering from severe nervous depression. This poor man is well in the net of Satan; and nothing but the Holy Spirit can reveal to him the utter trash in which he is trusting for the life to come. He put such straight questions to me about our Lord and our Faith, that there was no room to escape grieving him. I told him the truth as gently as possible, but he could not receive my words, for

SATAN PROMPTS THEM

to believe that Mohammed could not lie to them or deceive them, that into his hand God had put the sword to subdue the world to one faith and God, and those who would not become Mussulmen would perish, although he said he believed that Sidna Aisa (Christ) would save us. It is difficult to know how he can reconcile these two statements.

24th.—This morning there were about twenty in-patients at the service, men and women. They were very attentive as I read the first few verses of John xiv., and referred to Christ's speedy return to those who believed on Him and truly served Him. They were much impressed with the truth, that He would give such new and glorified bodies without pain or deformity, with which they would be able to enjoy the delights of paradise without let or hindrance. Then I referred to the crucifixion and showed them how Christ had purchased all these glorious things by the sacrifice of Himself.

27th.—Some of the women never tire of listening to the Word, and often ask to be taught more about Sidna Aisa. May the Lord find some Lydias among these poor ignorant creatures, to whom He can reveal Himself as the Friend of the oppressed and the Helper of the needy.

Our Illustrations.

TULLOCH MEMORIAL HOSPITAL.

In the May number of NORTH AFRICA we presented our readers with a view of the west front of the hospital at Tangier, as seen from the roof of Hope House. Through the kindness of Messrs. Passmore and Alabaster we are able to give with the present issue a view of the east front facing the Marshan, a somewhat extensive open space or common adjoining the mission premises. Outdoor patients attending the dispensary enter by the large doors into a covered courtyard which serves as a waiting-room, and in which the Arabic service is held previous to the medical work commencing.

TETUAN, MOROCCO.

A full description of this large and interesting town is given in the article on page 94. Three sisters, the Misses Banks Bolton, and E. Gill, are at present labouring here.

Our Field of Labour.

TETUAN.

Extracted from "The Times of Morocco."

ALTHOUGH situated about four miles from the sea, and therefore not strictly-speaking a port, since its river is not navigable, Tetuan is reckoned as one, as its trade is carried on through the port of Marteel,* at the mouth of the river of that name, which is little more than a landing-place for the town of Tetuan. Between the port and the town is the best road in Morocco, made by the Spaniards when occupying Tetuan. The roadstead, though sheltered to the west, north-west, and south, is exposed to the Levanters which blow so frequently, rendering it unsafe while they last. It was here Nelson took in supplies of water and vegetables before the battle of Aboukir Bay.

The town is very beautifully situated on the southern slope of a hill, with a picturesque ridge opposite, and a cultivated valley, with the river Marteel lying between. On the south side of the valley are

MANY BEAUTIFUL GARDENS,

with abundance of water, stretching away to Kitán, a delightful spot. Similar gardens make the view beautiful to the north-west and toward the port, the dark-green of the luxuriant foliage contrasting strongly with the numerous white summer-houses dotted about in the midst.

The distance from Tangier, is about thirty-three miles as the crow flies, or forty by road. Ceuta lies to the north, a day's journey, and Sháwan up in the mountains to the south, a long day off.

This was the spot chosen by the majority of the well-to-do Moorish exiles from Spain in 1492, for a residence, as most resembling their beloved Andalus. It had, however, existed for ages prior to this date, and is said to have been the Yagath of the Romans, but it is also spoken of as Tetuanum. Its name is a corruption of the native one, Tettáwan.†

The situation of Tetuan is one of great beauty. Viewed from afar it presents a most picturesque appearance, perched on the hillside, girt by white walls and dominated by its citadel. Abundant water pours down from springs up the hill, brought into the town by aqueducts which allow every house of importance to have its fountain constantly flowing, adding a delicious feeling of coolness to the luxuriance of their private apartments.

About the earliest authentic mention we find of Tetuan only dates back to 1310. Ninety years later Tetuan had gained a notoriety for its pirates, and in the year 1400 Henry III. of Castile destroyed the town and its ships, carrying off many slaves, as a punishment.

THE PRESENT TOWN

was not built till the Andalusian Moors settled there, building first the walls, and then filling in the enclosure with residences. Many of them brought with them the keys of their Spanish homes, and treasured them up over here in expectation of the day when they should once more be the proud masters of Spain, and again have a use for them.

In 1564 piracy was again flourishing there, for in that year Felipe II. of Spain sent an expedition and destroyed all their pirate vessels. For some time previous to 1770 Tetuan was the residence of the foreign representatives, but in that year they were transferred to Tangier.

During the war between Spain and Morocco of 1859-60, the port of Marteen was bombarded by the enemy, who forthwith

marched on the town, which was entered by Marshal O'Donnel, on February 6th, 1860.

Whilst in possession of Tetuan, which they evacuated on May 2nd, 1862,

THE SPANIARDS ALMOST TRANSFORMED IT

into a European town. The streets were repaired, lighted, and named, and various other improvements carried out, but so hateful was every trace of the invader to the Moors, that when they returned they destroyed every vestige of the alterations, and reduced it to its former state. As the foreigners had no friendly communication with the natives, the latter brought them no charcoal, so two whole quarters of the town were pulled down and robbed of their timber for fuel. To-day they still stand in ruins, silent witnesses of the curse of war.

Above the town to the north-west is the most lasting memorial of the struggle, where a high walled enclosure surrounds the last resting place of many of the invaders. All tangled with the luxuriant growth of what were once ornamental plants, the whole place wears a neglected and weird appearance. Exactly on the opposite side of the town, to be reached from this spot by a path across the rocks above the walls, is the chief Muslem graveyard, one of the most interesting in the country, from the unusual class of built tombs with which it is crowded. Both spots are well worth a visit, and the view from the path between is splendid.

Tetuan has six gates, and several fine mosques, besides very many saint-houses, the chief being that of the patron of the town, Sidi Ali bin-Raisool. Close under the town wall on the lower side are several flour mills turned by the escaping sewers, amid the most unhealthy stench, for the water is poured from a small spout on to a horizontal wheel directly under the stone, and the bag to catch the flour hangs by the side. Near the west gate are the manufactories of the coloured tiles for which Tetuan is famous. Probably this is the only place in the world where they are made, and the mode is about the most primitive imaginable.

In addition to these the usual Moorish manufactures are carried on there, notably towels, most of the products being distinguishable from those of each of the other towns by some peculiarity, which each town maintains. With the exception of the sale of its manufactures, trade is not very brisk in this town.

A market is held on Wednesdays in a large open space near the south side, called the Feddán, or enclosure, but it is not very largely attended as a rule. Provisions can always be obtained at the Sók el Fôki,* or upper market, which is little more than a wide street. Near this is a fundak (or inn) called El Nsaá, which serves as a sort of club where the better class Moors congregate of an afternoon to drink coffee and gossip.

THE PALACE,

usually occupied by the Báshá, is on the west side of the Feddán, and the Customs' Office adjoins the palace. The Mellah (Jews' quarter) is remarkable for its regular parallel streets, frequently crossed by flying arches. The houses are originally let at a very low rental, and are Government property. The actual occupiers are mostly the third or fourth sub-tenants, and pay accordingly. There are very good Jewish schools for girls and boys, supported by the *Alliance Israelite* of Paris. On the whole Tetuan shares with Rabat and Sallee the distinction of being the most aristocratic (Moorish) and the most interesting of the coast towns.

The best Moorish houses, belonging mostly to descendants of Andalusian families, are congregated in one side of the town near the big mosque. These have fine courts, surrounded with arched arcades, and many have marble fountains, orange trees, etc., in the centre. The floors, pillars, stairs,

* Called also Marteen by foreigners. † Pronounced "Tet awen."

and dados are faced with the local tiles in geometrical patterns. The best of them have

A GARDEN

attached, with tiled pathways bounded and covered with trellis-work supporting vines, etc., and all have a large tank supplied by ever-running water filling a marble trough in the wall higher up, which acts as a reservoir for the fountains. It is enough that the water should rise a couple of inches in these, or not so much, the continued fitful splash of falling water being preferred to the gracefulness of the European jet.

These gardens by no means realise the English idea of neatness, but are filled with a luxuriance of cool foliage, much more appreciable in this warm climate. Often there is an elegantly fitted-up apartment on one side beautifully adorned with tiles, which serves as a sort of summer-house or drawing-room to receive male visitors. The ceilings are as a rule exquisitely carved and painted in Mauresque designs such as one finds in the Alhambra. Indeed, in Tetuan are to be found some of the best relics of the taste which ruled in the construction of those noble halls.

There are a small number of

EUROPEAN RESIDENTS

in Tetuan, the large majority being Spaniards of a poor class. There are nine Consuls or Consular Agents, one hotel, and a Spanish doctor. Most of the Europeans live in the Jews' quarter.

In point of plan and cleanliness, Tetuan compares favourably with any other but Mogador and Mazagan. The streets are many of them wide and more or less straight, and tolerably clean, though often dark and dismal when passing under rows of houses. Hardly any town, however, could surpass this in the intricacy of its turnings, in one or two parts the winds and turnings are most confusing. Tetuan occupies a larger space than Tangier, but its population is not so great.

EXTRACTS FROM WORKERS' LETTERS.

From MISS BOLTON (Tetuan).

The weather is now getting very hot here, and the country is suffering much from want of rain; the locusts, too, are about in great numbers, and are doing considerable damage. At present Mr. and Mrs. Mackintosh of the Bible Society, and Messrs. Geddes and Badger of the South Morocco Mission, are here, but intend to leave to-morrow to tent amongst the villages on the mountains. The villages are at present quite unopened to travellers, and hitherto our friends have not been able to get to them.

About a fortnight ago we all three went out to a new village to spend the day, and had a very pleasant reception, the people begging us to go again. We visited several houses in the afternoon, and had many opportunities of preaching Christ, and since then a number of women from the village have been to us.

Considering that this has been the feast week following Ramadan, we have had a good number of people, and have done some amount of visiting; it is delightful to be at work again after the long fast.

One day we were invited to a feast at the house of a well-to-do Moor, who knew Miss Caley at Larache; he understood the Wordless Book, and remembered something of a hymn he had heard.

From MISS YOUNG (Algiers).

A young Arab was baptized here to-day. Yesterday we heard he was *very* anxious to go away for two months after making this profession. Personally I felt quite sorry, and prayed that the Lord would strengthen his faith that he might not want to run away and hide his light as soon as he had confessed Christ. This morning he looked so bright and happy, and on being asked if he "feared the water to-day," he replied, "No, nor the consequences to-morrow," so he has, as he expresses it, "taken a swim for Christ," and remains in Algiers. We are having our lessons in the mornings instead of the evenings, as the heat makes us too tired after visiting in the afternoon. Our Kabyle master is most painstaking, but when we asked him if the people would understand John iii. 16, 17, which we have just learned in Kabyle, he replied, "Oh, yes, they will understand it, but they will not believe it—no, no, they will not believe it."

From Mr. CHEESEMAN.

This morning and afternoon I have been out into the country lanes hoping to meet Arabs who might be walking about owing to their fast of Ramadan, for they do not work much during the fast. I did not meet so many as I expected, but one from Sidi Daho, a village about six kilometres away, after talking awhile, accepted a Testament, and as they have plenty of time on their hands for reading during this month, I trust he will profit by it. In the evening three others called, one of whom accepted a Testament which I think he intends to read because he chose one that was vowelled, although the others were far more valuable and better looking; thus slowly the Word of God is spreading on every hand. Oh, that the Spirit would breathe on them!

While travelling lately by rail I had a long conversation with a Jew and an Arab boy, and God gave me a message for them both. The Jew seemed to have been much affected by M. Renan's books against Christ. But when I pointed out to him that his strongest arguments were built upon a denial of many portions of the Jewish Scriptures, he saw the thing in a new light, for true in heart to his Scriptures, he could not believe in a system built upon their assumed corruption. I think he will now take care lest in trying to throw away the shell he may lose also the kernel. The Arab boy for some time maintained the virtues of several written charms he carried, he had charms for a variety of circumstances. After talking with him for some time he said, "Shall I tear them up?" I remarked to him that perhaps his father would be angry; he replied, "I have no father," and then destroyed them all before my eyes.

For the Young.

TANGERINE APPLES OF GOLD;

OR, WORDS FITLY SPOKEN (PROV. XXV. 11).

DEAR CHILDREN,—In the tenth chapter of Matthew, our dear Lord Jesus tells us that in the hour of need He will put into our lips the right words to say; and I want to tell you how truly He did this for me a little while ago.

Many of you know that we have in Tangier a Hospital and medical mission for the poor people of this dark land, who do not know our Jesus, but follow the false prophet, Mahomet, and think that he can save them.

One morning, an old man came to us from a long distance for medicine. Many others were already waiting their turn

to see the doctor, so, as I knew it must be some time before he could be treated, I sat down by him, and began to tell him about Sidna Aisa (Jesus), and to read the Gospel. But soon he became very much excited. I found he was one of the most bigoted Mohammedans I had ever met.

He said, "Mohammed is my prophet, I want no other; he will admit me into heaven. It is a sin to look even at the cover of the Gospel. I have the Koran."

And so he continued every time I tried to read or speak, stopping me with some long quotation from his book, or shouting out a number of angry sentences.

At last he pulled the hood of his jalab (the long woollen garment worn by all the men in Morocco) over his head, put his fingers in his ears, and refused to listen to a word more.

I felt quite at a loss what to do. He was so angry, it seemed useless to continue, and yet I felt I could not leave him in such utter darkness. I looked up for help, and, quick as thought, the answer came, and God put into my mind the following little story. I waited till I saw he was again listening; then I said—

"I am not going to mention the name of Sidna Aisa, nor of His Book, but I want you to let me tell you a tale."

Moors love stories, and he was willing to listen. Many others gathered round, too, who had heard what had passed. I said—

"Once there was a poor man who had a great enemy. This enemy was stronger than he was, and one day he caught him and put him in a dungeon in the ground. The prison was far away under the earth, without windows, and the door opened into a dark tunnel. And there he shut him up in total darkness.

"The poor prisoner was young then, but many years passed, till his hair turned white and he was about sixty years old (the old man I was speaking to seemed about that age, and had a long white beard). Then, in a far-off country, the servants of a King, who was as good as He was great, heard of this poor man, so long imprisoned, and their hearts were filled with pity. Their King, too, longed to save him, and He asked who would go to try to release the prisoner.

"Many offered, and those who were ready the King sent. They travelled a long way by sea and land; they met with many dangers and difficulties; but at length they reached the dungeon. Then they commenced to dig. By day and night ceaselessly they worked until, at length, into the depths of that dark prison there shone some rays of God's own blessed sunshine.

"And the prisoner—was he glad? Did he thank them? Oh! no; he pulled his old rags over his face, and cried—

"It hurts! it hurts! take it away!"

I never finished my little story, for the old man's face, which had been slowly softening while I spoke, now broke into a smile; and, turning to the others, he said—

"She means me. I am the poor prisoner."

Then, to my joyful surprise (Oh, ye of little faith!), he said to me, "Tell me all you like now about your Sidna Aisa, and I will listen."

And so he did for nearly an hour. He seemed deeply interested, and, at his request, he received an Arabic New Testament to read in his far-off home.

When Jesus says, "Lo, I am with you alway," it is not, you see, dear children, a promise only, but a glorious fact. Will you continue to pray for poor Morocco and the work and workers here? There are thousands of prisoners still in darkness, and but a tiny band whom the King has found ready to go to their release. Who will come and bring to them "the light of the knowledge of the glory of God in the face of Jesus Christ"?

Your friend in Morocco,

Casablanca.

JENNIE JAY.

The Work of Others.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

II.—EGYPT.

THE close connection which, from the earliest times, has existed between the land of Egypt and the people of Israel imparts to it a special interest as a sphere of Mission labour amongst the Jews. Cairo was first occupied by the Society's agents in the early part of the year 1847. There were at that time about 5,000 Jews in the city, most of them being natives, and sunk in great ignorance. The influence of the mission work was soon felt and before a year had elapsed the Rabbis put forth a ban forbidding their people to read the "Old Paths." The effect which this book had upon the minds of the Jews was remarkable, and it was eagerly perused.

AN OUTBREAK OF CHOLERA,

to which the wife of one of the missionaries fell a victim, and by which no less than 9,000 people were carried off, proved for a time a hindrance to the work, but it was soon resumed.

A school was opened, which not only afforded opportunity for training children in the knowledge of the Christian faith, but also proved a means of bringing adult Jews into association with the missionary whose house on Saturdays was visited by numbers of Jews who came to see the school. Cairo did not at that time contain so many European Jews as have since found a home there, but it was frequently visited by Jews from the neighbouring country of Arabia Felix. Several of these called upon the missionary, heard the Word of God preached, and took away with them many copies of the Old Testament, besides about fifty of the Gospel according to St. Matthew, which they promised to read and distribute amongst their countrymen. In the year 1853, Mr. Lauria's health having broken down, he was obliged to leave Cairo, and Mr. H. C. Reichardt was sent out to take his place.

In 1859 a Bible depot was established, which proved attractive to Jews, but many of them were tainted with infidelity, and the lives of nominal Christians in Egypt too often such as to prove a serious stumbling-block to enquirers after truth.

The operations of the Society were not confined to Cairo.

ALEXANDRIA

was for some years the residence of the missionaries, and in this city, which has been the scene of so many important events in connection with the Jewish history, many opportunities of intercourse with enquirers were reported. A depot for books was also opened, and, as is so frequently the case in Eastern cities, proved a valuable means of attracting intelligent Jews. The circulation of the Scriptures formed an important part of the work, and a small printing-press which the committee sent out proved of great service. By its means hand-bills, questions on Christian truths, and fly-sheets in Arabic and Hebrew were issued, and stirred up the minds of many Jews to search their own Scriptures. Yet, notwithstanding the openings that have presented themselves for the Society's work in this country, and the interest with which many Jews seemed to regard that work, little real progress seems to have been made. The Egyptian Jew, like his brethren throughout North Africa, though often ready to listen, is hard to be moved to a sense of the importance of things spiritual. The influence of the Mohammedan system seems to have benumbed his spiritual perceptions. His thoughts are all for this world. His religion is that of his race, and he is content to be as his fathers were.

For many years Egypt has now been left unoccupied by the agents of the Society; but work is soon to be resumed there, a missionary having just been appointed to Alexandria.

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 or 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 JUNE 1st TO 30th, 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.
£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
June 1...	5320	0 10 0	Brought forward	51	1 3	Brought forward	138	15 4	Brought forward	163	18 10	Brought forward	208	8 6
1... 5321	12 10 0	June 3...	5338	0 5 0	June 11...	5355	0 13 6	June 17...	5372	1 0 0	June 25...	5389	2 2 0	
1... 5322	0 2 0	4...	5339	1 0 0	11...	5356	0 10 6	18...	5373	0 7 0	26...	5390	1 1 0	
1... 5323	3 0 0	4...	5340	0 5 0	11...	5357	0 5 0	18...	5374	10 0 0	26...	5391	1 1 0	
1... 5324	0 12 3	4...	5341	10 0 0	12...	5358	0 10 0	18...	5375	1 1 0	26...	5392	18 0 0	
1... 5325	4 0 0	4...	5342	0 10 0	13...	5359	0 5 0	18...	5376	0 10 0	27...	5393	15 0 0	
1... 5326	5 0 0	4...	5343	0 1 0	15...	5360	10 10 0	18...	5377	0 1 0	27...	5394	10 0 0	
2... 5327	3 17 6	5...	5344	5 0 c*	15...	5361	1 1 0	18...	5378	0 5 0	27...	5395	1 0 0	
2... 5328	0 6 0	5...	5345	1 1 0	15...	5362	0 2 0	19...	5379	0 10 6	27...	5396	0 16 0	
2... 5329	6 5 0	5...	5346	30 0 0	15...	5363	0 14 10	19...	5380	0 6 2	27...	5397	0 3 3	
3... 5330	1 1 0	6...	347	5 0 0	15...	5364	1 10 0	20...	5381	10 0 0	29...	5398	0 5 0	
3... 5331	1 1 0	6...	5348	1 0 0	16...	5365	4 1 8	20...	5382	0 10 0	29...	5399	0 5 0	
3... 5332	0 10 0	8...	5349	0 10 0	17...	5366	1 0 0	20...	5383	1 0 0	29...	5400	0 4 6	
3... 5333	5 0 0	9...	5350	0 5 0	17...	5367	2 0 0	20...	5384	0 5 0*	30...	5401	2 1 8	
3... 5334	2 2 0	10...	5351	0 6 0	17...	5368	1 0 0	22...	5385	3 3 0*	30...	5402	0 7 6	
3... 5335	0 3 6	10...	5352	5 11 1	17...	5369	0 10 0	24...	5386	0 10 0	30...	5403	0 2 6	
3... 5336	5 0 0	10...	5353	25 0 0	17...	5370	0 5 0	24...	5387	13 0 0	30...	5404	0 10 0	
3... 5337	0 1 0	11...	5354	2 0 0	17...	5371	0 5 0	24...	5388	2 1 c*				
Carried forward	£51	1 3	Carried forward	£138	15 4	Carried forward	£163	18 10	Carried forward	£208	8 6	Total	£261	7 11

* Special Funds.

GIFTS IN KIND: June 27th (3), Box of bottles and sugar; June 27th (4), two boxes of bottles for Miss Jay; June 30th (5), parcel of clothes for Spanish Christians at Tangier, and six small garments for Casablanca.

Council.

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JAMES STEPHENS, Highgate Road, N. W.
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Hon. Treasurer, W. SOLTAU ECCLES, 100, Church Road, Norwood, S. E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.

Assistant Secretary, WILLIAM T. FLOAT.

Hon. Deputation, EDWARD L. HAMILTON (*Late of Tangier*).

Bankers, LONDON AND COUNTY BANKING COMPANY, 21, Lombard Street, E. C

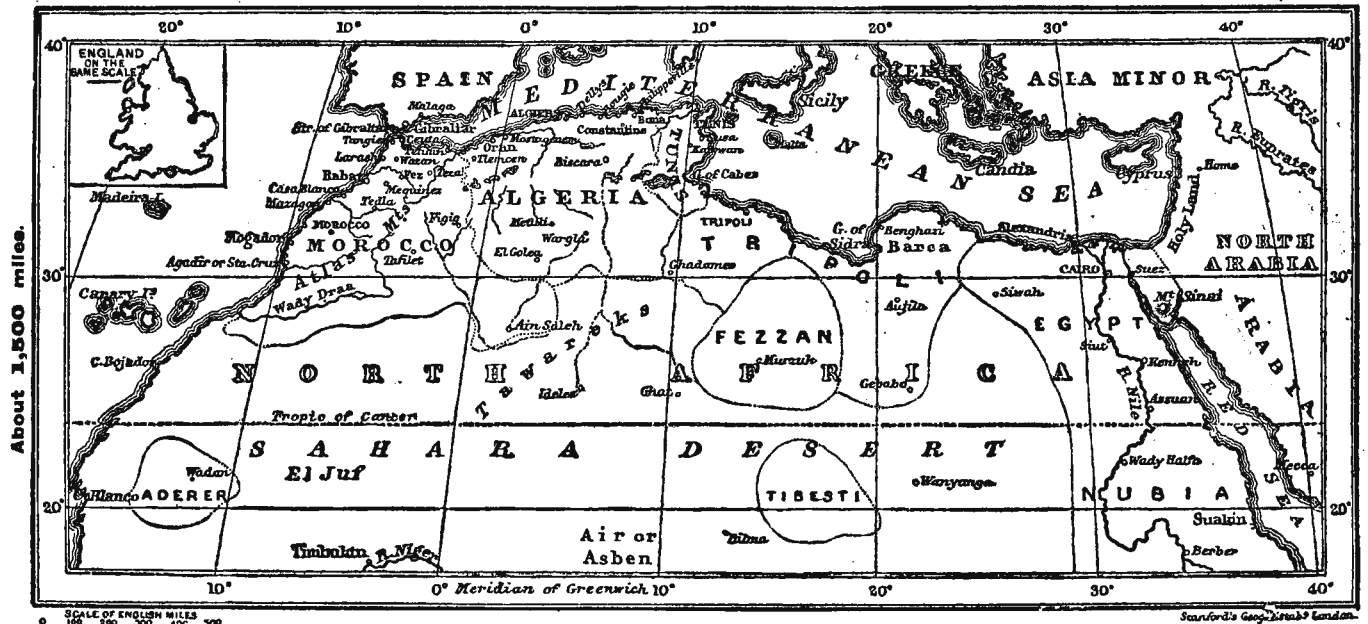
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About 3,600 miles across.



Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Constantine.		Tunis.	
Dr. T. G. CHURCHER ..	Oct., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss L. COLVILLE ..	Apr., 1886	Mr. G. MERCADIER ..	Sep., 1884
*Miss B. VINING ..	Apr., 1886	Miss M. COPPING ..	June, 1887	Miss H. GRANGER ..	Oct., 1886	Mrs. MERCADIER ..	Sep., 1887
*Miss S. JENNINGS ..	Mar., 1887	Miss I. L. REED ..	May, 1888			Miss GRISSELL ..	Oct., 1888
Miss M. C. LAMBDEN ..	May, 1888	Miss R. J. FLETCHER ..	May, 1890	Algiers.		Miss A. A. HARDING ..	" "
Mr. J. J. EDWARDS ..	Oct., 1888			Mr. W. G. POPE ..	Feb., 1891	*Miss M. F. HARRIS ..	" "
*Mrs. H. BOULTON ..	Nov., 1888	ALGERIA.		Mrs. Lambert's Home.		*Miss R. JOHNSON ..	Oct., 1889
Miss M. ROBERTSON ..	Oct., 1889	Tlemcen.		Miss M. YOUNG ..	Feb., 1891	Miss A. CASE ..	Nov., 1890
Dr. C. L. TERRY ..	Nov., 1890	*Mr. M. H. MARSHALL ..	June, 1887	Miss E. SMITH ..	" "	Dr. C. S. LEACH ..	June, 1891
Mrs. TERRY ..	" "	*Mrs. MARSHALL ..	Mar., 1888	Miss L. GRAY ..	" "	Mrs. LEACH ..	" "
Itinerating—		*Miss R. HODGES ..	Feb., 1889	Miss E. E. SHELBOURNE ..	" "	DEPENDENCY OF TRIPOLI.	
Mr. W. SUMMERS ..	Apr., 1887	Miss A. GILL ..	Oct., 1889	Kabyle Work.		Tripoli.	
Spanish Work—		Miss A. E. WYATT ..	Feb., 1891	Djemaa Sahridj.		Mr. G. B. MICHELL ..	June, 1887
Mr. N. H. PATRICK ..	Jan., 1889	Mascara.		Mr. E. CUENDET ..	Sep., 1884	Mr. H. G. HARDING ..	Feb., 1889
Mrs. PATRICK ..	Sep., 1889	Mr. F. CHEESEMAN ..	Jan., 1886	Mrs. CUENDET ..	" "	Mr. W. H. VENABLES ..	Mar., 1891
Miss F. R. BROWN ..	Oct., 1889	Mrs. CHEESEMAN ..	" "	Miss J. COX ..	May, 1887	Mrs. VENABLES ..	" "
Casablanca.		Mostaganem.		Miss K. SMITH ..	" "	NORTH ARABIA.	
Miss J. JAY ..	Nov., 1885	*Mr. A. V. LILRY ..	July, 1885	Base of Operations—		Homs.	
Mr. C. MENSINK ..	Oct., 1888	*Mrs. LILEY ..	Apr., 1886	Mr. A. S. LAMB ..	Oct., 1883	Mr. S. VAN TASSEL ..	Nov., 1886
Miss A. K. CHAPMAN ..	Oct., 1889	Cherchel.		Mrs. LAMB ..	" "	Mrs. VAN TASSEL ..	Mar., 1891
Dr. G. M. GRIEVE ..	Oct., 1890	Miss L. READ ..	Apr., 1886	Akbou.		Mr. J. W. HOGG ..	" "
Mrs. GRIEVE ..	" "	Miss H. D. DAY ..	" "	At present in England.		Mrs. HOGG ..	" "