

WORLD DOMINION

The World Dominion Movement advocates informed continuous co-ordinated evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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NOTES ON CONTRIBUTORS

REV. ALEXANDER McLEISH, who was for many years a missionary in India with the Church of Scotland, is Survey Editor of the World Dominion Press.

REV. JOSEPH J. COOKSEY has had over thirty years' experience as a missionary, part of which time was spent in North Africa. He is the author of *The Land of the Vanished Church*, etc.

DR. T. A. LAMBIE, Field Director of the Sudan Interior Mission, has worked as a medical missionary in Abyssinia since 1919. He has just returned to that country after a furlough in England.

DR. K. J. JAROSZEWICZ is the leader of a growing indigenous evangelical movement in Poland known as the Union of Churches of Christ.

REV. GUIDO R. MIEGGE has been Secretary of the American Waldensian Aid Society, and will shortly take up his new appointment as Agent of the British and Foreign Bible Society in Rome.

MR. GILBERT DAWSON is the General Secretary of the Sudan United Mission, and has just returned from an extensive tour of Africa.

REV. W. KENDALL GALE, M.A., of the London Missionary Society, has died since the last issue of WORLD DOMINION. He had been engaged in pioneer work and successful church planting in Madagascar since 1908.

REV. MAURICE LEENHARDT, who is now pastor of an evangelical church in Paris, was for many years a missionary in New Caledonia.

MR. JAMES HALDANE has worked since 1912 as a missionary in North Africa with the Southern Morocco Mission.

MR. KENNETH G. GRUBB, Director of Surveys for Latin America for the World Dominion Press, has recently returned from a six months' visit to Central America.

REV. T. CULLEN YOUNG is the Deputy Secretary of the United Society for Christian Literature.

REV. P. K. HORAN was a Roman Catholic and a Sinn Feiner. After his conversion he studied theology in Irish and English colleges and is now a minister of the Gospel in the Church of England.

MISSIONS AND GOVERNMENTS

which was proposed by a member of the London Missionary Society. In the latter field were to be found descendants of the seventeenth century Huguenot refugees and a numerous African population. The leading of God was clear and the advance was made. Seven years later the Bible Society and the Society for the Development of Primary Education were formed; thus, missionary evangelization, the Bible and the school have ever since characterized the work then undertaken.

Far removed from the strife of Roman religion and French politics, in the neighbourhood of Livingstone, Moffat, Malan and other like-minded men, the French missionaries developed in South Africa a French Protestant tradition which has had a scope and influence unsuspected a hundred years ago when Protestantism was just recovering from centuries of oppression.

(To be continued.)

Fakir Practices in North Africa

French North Africa has been distinguished for the number of its *marabouts* and religious sheikhs who have founded orders of fakirs. Those of them who meet at the mosque to recite special litanies, to the accompaniment of tapping tambourines, are harmless enough, but there are others who can be dangerous centres of anti-European fanaticism. The recent riots in Tunis have focussed official attention upon the disturbing elements in the body politic, and of these none are more powerful and pervasive than the fakir brotherhoods.

Marshal Balbo, the Italian governor of Libya, on the eve of the Abyssinian conflict, has, with the consent of the *Ulema* (religious leaders) suppressed the fakir order of the Zanie. Its practices are identical with those of the Aissawa who are powerful throughout Tunis, Algeria and Morocco. These mainly consist in reaching the hypnotic condition by means of exciting exercises carried out to the rhythmic beat of native music while enveloped in the fumes of incense. The sense of pain is then entirely absent, so that they perforate the fleshy parts of the body with thick iron skewers, swallow scorpions, broken glass and nails, devour large snakes or a live sheep, and hurl themselves upon piled-up branches of the prickly cactus. The suppression of these and similar fakir orders in the present disturbed situation is desirable in the interests of tranquility, but the risks involved dictate awaiting 'the mellowing of occasion.'