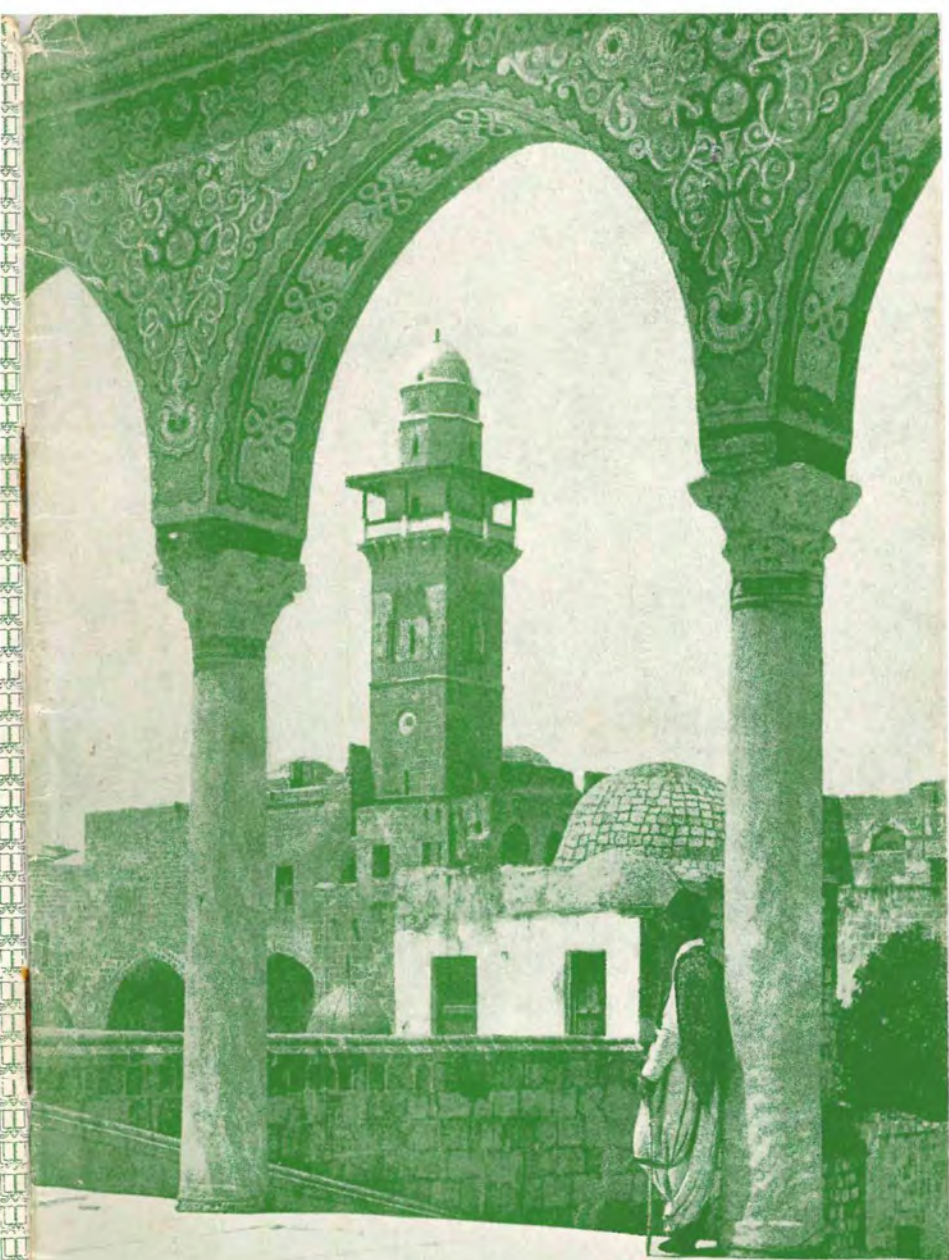




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Grateful acknowledgment is made to Mr. E. J. Long, Secretary of the North African Mission, for photographs supplied for this publication, and also to Mr. J. Haldane, of the Southern Morocco Mission, and M. T. Warren, of the Paris Evangelical Mission, for kindly revising the manuscript of these surveys.

FOREWORD

I DESIRE to bespeak for the following pages a very careful perusal. They contain much valuable information, accurate in detail, and concise in presentation. Their publication at the present juncture I regard as most relevant and opportune.

Christian missionaries to North Africa, from Raymond Lull onward, have been second to none in courage, in tireless patience, in devoted self-sacrifice. Yet Christian missions to North Africa have, as a whole, been lamentably disproportionate to the challenge of its early history and the appeal of its spiritual need. The Societies operating there are small; they tend to cling to independent rather than co-operative effort: they have no adequate plan of campaign; while in the home-land the Christian Church shows relatively little interest in a field which has a unique claim upon its compassion and concern.

There are some obvious reasons for this. The dominant religion of North Africa's five countries is that of Mohammed; and missions to Moslems all the world over have hitherto ranked very low in the scale of results. Churches and missionaries would be less than human if they did not show a preference for a more fertile soil. Moreover, there is in some quarters a vague but crippling belief that "the land of the vanished church" has sinned away its day of grace, and that from it the mercy of God has been finally withdrawn.

Yet the truth is that there is no solid ground for excluding the present dwellers in North Africa from the terms of the great Commission. Even if converts from Islam are to be counted by units only, they should not be denied access to the grace of Christ; and if the early fathers failed it is not the Divine equity that their children should be penalized for ever on their default. Does the long-gone failure of an alien race debar also the ever-increasing European colonists from the privileges of the Gospel?

But it is our firm conviction (for reasons to be stated elsewhere) that the situation is more hopeful than at any other period in the history of modern missions—a conviction shared and expressed by a number of competent observers on the field just prior to the recent war. Nor, on the other hand, is the appeal of need less urgent. To this the following pages bear clear witness.

In a word, the time is ripe for a reassessment of the whole position. The forces already engaged should speedily be unified, or brought into more ordered co-operation. An agreed system of zoning should prevent overlapping and waste of effort. At home, the Christian Church should awaken to a far keener sense of its responsibility to this near and needy field. There should everywhere be a large-scale advance.

It is in the earnest hope that this illuminative survey may contribute in no small degree to this much to be desired end that I commend it to the careful attention of the widest possible circle of readers.

E. J. POOLE-CONNOR.



A MOROCCAN BREAD SELLER

Photo E. J. Long

MOROCCO

MOROCCO to-day, under French administration, is more of a European than an African country. Known to the ancients before the discovery of Columbus as *Naghreb-el-Aksa*, meaning "the farthest west," it is separated on the East from Algeria by the Wad Guir, and on the South from Río de Oro (Spanish) and French Sahara by Cape Nun and the Wad Draa. It is estimated to cover about 230,000 square miles, or five times the size of England.

Since 1912 it has been divided into three zones: (1) Tangier in the north, which is neutral territory; (2) a small Spanish protectorate along the Mediterranean coast; and (3) a large French protectorate. Spain holds a number of settlements on the north coast and Ifni in the west. There are many provinces or "amalats," each presided over by a Kaid, to whom subordinate officials are responsible. The Sultan, as the most powerful of the Sharifs or descendants of Mohammed, through Ali, the prophet's son-in-law, is Prince of the True Believers. The population is estimated at 7,153,630, the vast majority of the inhabitants being in French Morocco.

Morocco, as a whole, is a mountainous country. There are, however, numerous level plains, some of which are of great extent and very rich. As most of the timber has been cut down during the past 1,000 years, the country, with its rolling hills, monotonous plains and sandy wastes, looks somewhat bare, though some of the glens and mountain regions, with a wealth of wild flowers of all colours, are extremely picturesque.

The climate of Morocco varies a great deal. In summer, the interior valleys are very hot, and in winter snow often falls, and ice an inch thick is by no means uncommon. In Tangier,



TANGIER : MOROCCO

Photo P. Popper

snow has been known to fall only twice in forty years. On the Atlantic and Mediterranean slopes the rainfall is abundant, and sometimes the lowlands are flooded. Morocco is therefore suitable for growing many crops of the temperate and tropical zones. The products include barley, wheat, maize, chick-peas and beans. Oranges, figs, almonds, lemons and dates are also grown, besides cotton and hemp for home consumption. The principal minerals are gold, copper, tin, nickel, antimony, iron, sulphur and manganese. Coal and petroleum, rich silver lodes, rock-salt and phosphates are also found. The mammals comprise the Barbary fallow-deer, wild boar, Barbary monkey, a species of porcupine and the wild cat. Ostriches are seen in the extreme south, while locusts devastate the country.

Morocco has four imperial residences, at which the Sultan resides for indeterminate periods. These are Fez, the northern

capital; Meknes; Marrakesh (the city of Morocco), and Rabat. The principal coast towns are Tangier, Larache, Casablanca (the modern French seaport), Mazagan, Safi, Mogador, and Agadir.

The inhabitants of Morocco consist of six main groups: (1) The Berbers, who are the aborigines and inhabit mostly the mountain regions. They are a warlike and turbulent people, only half-subdued. Their blood permeates to a great extent the whole population. (2) The Arabs, **Diverse** descendants of the eleventh century invaders, **Peoples** who follow the nomadic instincts of their ancestors. (3) The Jews, who were very early settlers and still subsist all over the country, living in their own quarters. (4) The Moors, who are Arabs, with an admixture of Berber and of Spanish and other European blood,—a name commonly applied to the inhabitants of the towns. (5) Europeans, chiefly French and Spanish, who live in the coast towns. (6) The Negroes, who were brought from the Sudan as slaves.

The Moors are the nominal rulers of the land. The high-class Moor is described as a lordly fellow, with all the dignity of one conscious of a long and illustrious lineage. Many of the Moors are keen and successful business men. Both the Berber and the Moorish population is divided up into tribes. Weekly markets are held in every tribe, in which general buying and selling, marrying and divorcing, law cases and doctoring are all going on at the same time. There are some 600 of these markets under French control, 450 of which are now accessible to the Christian missionary.

The chief industries before World War II, besides the rude agriculture of the Berbers and Arabs and the breeding of horses and mules, were the making of "Morocco" leather, harness, slippers, red Fez caps, cloth for native apparel, the chiselling of brass trays, the making of rough pottery, and the weaving of carpets. The best jewellers are Jews.

Until recent times social conditions among certain sections

of the Moroccan people were very backward. The women were virtually slaves, being regarded as an inferior order of beings and not capable of education or religion. There were no schools for girls, and the better-class women lived in strict seclusion. To-day, however, as in other Moslem countries of the Middle East, radical changes are taking place in feminine life.

Moslem Women Women are now allowed to take an interest in national affairs. According to recent reports from Tetuan, some 3,000 women and girls attended a political meeting, which was addressed by several of the leading ladies of the town. As regards marriage the same conditions still prevail. Girls have no voice in the choice of a husband and do not see their partners till the marriage ceremony takes place. Divorce can be obtained on the merest pretext, and consequently immorality is rife. The women, too, are still barred from entering the mosques.

For four centuries Morocco formed part of the Roman Empire. In A.D. 429—it is generally believed—the Vandals conquered the territory and held it till A.D. 523, when they were defeated by Belisarius and Morocco became subject once more to the Eastern Empire. A recent French writer, however, questions whether the Vandals ever landed in Morocco, and asserts that the Byzantine Empire did not extend beyond Eastern Algeria except in the region of the ports. In A.D. 680 the Arab invasion began, and with little intermission the country has been under Moslem influence ever since. After an unsuccessful war with Spain in 1859-60, the land was not disturbed by foreign hostilities till the first of the Spanish-Rif campaigns in 1894.

Past and Present In 1912 Morocco became a French protectorate. Previous to French administration, the Sultan was absolute head of the State and of religion. The government was a pure despotism, accompanied by many cruel practices. Under French control, however, a great change has come over the country and

people. The most backward of all nations has now entered into the great family and polity of Europe. Year by year the French have gained a stronger foothold, penetrating into and conquering the wildest tribes and establishing a fine system of transport. Roads and railways have been built, schools opened, new law courts set up, and the post-office organised. The telegraph and telephone have been established between the towns and with Europe and Algeria. A great deal of money has been spent on government medical work in hospitals, dispensaries and lazarettos, nearly a million attendances having been registered in these institutions in one year. Education and freedom are everywhere in evidence.

The entire population of Morocco, including the Berbers, are to-day among the most fanatical adherents of Mohammedanism. The main tenet of this religion is the repetition of the Shehad or Witness: "There is no God but Allah, and Mohammed is his Prophet." **Religious Conditions** Anyone who will repeat this formula is at once admitted to the fold of Islam. Those who refuse are regarded as infidel dogs, and it would be a meritorious

VEILED WOMEN OF MOROCCO

Photo E. J. Long



act for a true follower of the prophet to kill them. The Shehad or the sword were the alternatives of Moslem fanaticism. In recent years nationalism, as in other countries of the Middle East, has become an important factor in Morocco especially among the young leaders. The Moslem religion gives propulsion to the demand for independence. More than 98 per cent. of the people hate and distrust the French and await the day of their liberation from foreign domination. While they are not averse to progress, they are not willing to sacrifice their Islamic aspirations, even for the conveniences of modern civilization. The one thing orthodox Moslems fear is that their children may become free-thinkers; and yet, on the other hand, many Moorish children are allowed to attend French schools and colleges.

North Africa is frequently alluded to as "The Land of the Vanished Church." A magnificent work for God in the early centuries failed to mature and become aggressive, because the Bible was not translated into the language of the people, and because the Church failed to become indigenous and missionary. Consequently, the immature Church provided an easy prey for the Moham-
Early Church medan invasion. Mohammed, when a young man seeking truth, might have been a flame for God had he heard the Gospel and seen uncorrupt faith; instead, he became a flame of destruction which swept North Africa of all but a vestige of the Christian faith.

The beginning of the Christian Church in North Africa can probably be traced to Simon of Cyrene, who carried our Lord's cross. Christian refugees from Jerusalem afterwards followed, escaping from the persecution of Titus in A.D. 70. By the end of the second century the Church, with its centre at Carthage, had considerable influence and numbers, three distinguished men being produced: Tertullian, Cypriano and Augustine. Instead of devoting itself to the spread of the Gospel, for 100 years it was divided by controversy, which was the cause of its final disruption.

The first Catholic Mission to Morocco was organized in 1234, and in 1631 the *Prefecture Apostolic* of Morocco was founded. Missionaries continued to exercise their ministry until 1859, when the Prefecture was organized on its present



MOROCCAN VILLAGE CHILDREN

Photo E. J. Long

basis. It is administered by the Franciscans of the College of Compostella. There are about 100,120 Catholics in Morocco, nearly all Europeans. In 1908 the Prefecture was raised to a vicariate. The Mission possesses a printing establishment, and there are numerous daily papers with a Catholic flavour, but independent of the Mission.

Missionary work in Morocco has been carried on for fully seventy years. Christian activities are shared to-day by seven missionary organizations, with a staff of 84 workers. These are the B.C.M.S.; the London Jews Society (1875); the B. & F. B. S. (1882); the North African Mission (1882); the Southern Morocco Mission (1888); the Mildmay Jews' Mission (1889); and the Gospel Union Mission (1894). The methods of work take the form of preaching, classes, dispensaries, Bible circulation, itinerant evangelism and personal contacts. The Tulloch Memorial Hospital of the North African Mission treats from nine to ten thousand cases every year and assists

**Christian
Missions**

wide evangelism by removing Moslem prejudice. The weekly markets, where from 2,000 to 5,000 congregate, afford a splendid opportunity for reaching the people, and in some of the 450 markets open to the missionaries the Gospel is being preached and sung and the Scriptures distributed to the crowds that gather. Opposition is met with, but usually dies down after a few visits.

Although conversions have been few (fourteen to the million) among the Moslem population, practical results have been achieved. Closed doors, scowling faces, fanatical hatred and threats of violence have given place to open homes, friendship, confidence and gratitude. The Gospel is becoming known and to some extent understood in many parts of the country. People recognize that the name of Jesus stands for love and sympathy, purity and goodness, and many have come to trust the missionaries more fully than their nearest friend or neighbours. A great deal, however, remains to be done towards the rebuilding of the Vanished Church of North Africa. The success of the work will depend upon the dissemination of the Word of God in the vernacular, itinerant evangelism, especially in the markets; the establishment of Christian schools; the expansion of medical work, and the united action of a self-expanding and self-governing indigenous Church, led and used by the Spirit.

GIRLS AT MISSION HOUSE, MARRAKESH

Photo E. J. Long



ALGERIA

ALGERIA is a French territory of North Africa, occupying the central portion of what was formerly known as the Barbary States. Within two days' express travel from London, the city of Algiers is well patronized in normal times by tourists. Having been so long under French influence, Algeria is now regarded by them as an outlying part of France rather than as a colony. With an area of some 847,500 square miles, it is bounded on the north by the Mediterranean Sea and on the south by the Sahara desert, having for its neighbours Tunis on the east and Morocco on the west.

By elevation and climatic conditions, Algeria is marked off into three unequal parallel zones: (1) The undulating Tell region in the north, a fertile strip of plain and low hills, consisting of forests and fruitful valleys; (2) In the centre, the Steppe region of herbaceous vegetation and pasture land, a stretch of high tableland traversed by a string of brackish lakes or marshes, called *shotts*; and (3) The Algerian Sahara in the south, a vast and varied desert with immense sand dunes and beautiful irrigated oases, extending to the Sudan.

The climate differs greatly in each region. On the coast the temperature is very equable, but in the interior and in the Sahara sudden changes are experienced, snow, rain and cold in winter and spring, being followed by great heat in summer. The sirocco or desert wind, is a pleasantly warm dry breeze in spring and autumn, but in summer is almost unbearable. Snow, however, is found on the mountain-tops in the north.

The vegetation of Algeria is similar to that of Southern Europe at like elevations. In the fertile districts wild flowers bloom profusely in the spring. Many of the trees are ever-



TELLING
THE NEWS
(Kairouan,
Tunisia)

Photo E. J. Long

green, and flowering shrubs include the myrtle, oleander, rosemary and laurel. The prickly pear is found in abundance everywhere. Among other trees are the oak, cedar, juniper, olive, almond, cork and eucalyptus. In the altitudes there are forests of fir trees, and palm trees are counted by the thousand in the oases of the desert. The cultivation of cereals (mostly wheat, oats and barley), occupies large stretches of the Hauts Plateaux, and a few banana trees are also found on the coast. There is a large variety of fruits, such as plums, pears, peaches, quinces, melons, oranges, lemons, grapes and figs. The esparto grass of the tableland is exported largely for use in paper-making.

Among the minerals are iron, lead, copper, zinc, phosphates, petroleum, antimony and mercury, while extensive deposits of rocksalt and mineral springs are also found.

In the wooded and mountainous regions wild boars, hyenas, jackals, lynx, monkeys and panthers have their home. Snakes of different kinds are native to the country, and locusts devastate the fertile districts.

The history of Algeria is a succession of conquests. In the early centuries of the Christian era Algeria was under Roman rule, during which a great degree of prosperity was reached. In A.D. 440 the country was conquered by the Vandals. With the Moslem invasions of the seventh and eleventh centuries Algeria came under the rule of the Arabs. In 1402 the Moors and Jews, driven out of Spain, settled in the country, and the city of Algiers was taken by Spain in 1509. In 1518 a Turkish army drove the Spaniards out of Algiers and established a system of military despotism and piracy which lasted until 1830, when Algiers capitulated to the French fleet. After a series of insurrections the Arabs were forced to surrender to the French at the close of 1847, though peace was not finally restored till 1867. In 1871 a civil Governor General was substituted for the Military General. Before the first World War each department in Algeria sent one senator and two deputies to the French Parliament, which alone had legislative power over the country. Only French citizens had the franchise, though the natives, (who are only subjects), had representation on most of the local bodies. A new project is now under consideration by the Government which provides for the appointment of fifteen French and fifteen native deputies. The franchise has also been considerably broadened.

The French are to be congratulated on their administration of Algeria, which, when they arrived in the country was in a state of barbarism. Their treatment of the native races has been enlightened, progressive and beneficial, and the

opening up of the country and personal safety is due to their rule. Railways have been established in the coastal regions, and good roads have also been made around and between the principal cities. A considerable advance, too, has been made in education. Crime has been suppressed and general order maintained by French officials.

The population of Algeria is estimated at 7,250,000, which includes 990,000 Europeans (mostly French), and 110,000 Jews. About 6,250,000 of the inhabitants are Berbers and Arabs. The races, however, are very mixed, as also the language. The Berbers, who are of Hamitic descent, are of very mixed origin, comprising such tribes as the Kabyles, Chaouias, Mozabites and Touareg.

The *Kabyles*, who number about 1,000,000, show traces of their mixture with other races at various epochs, but it is questionable if the crosses that the girls have tattooed on their foreheads are the remnants of Christianity once professed in their country. They are good farmers, industrious mechanics, and many of them migrate to France. The Kabyles were Islamised by Moslem missionaries, known as Marabouts, who were Berbers rather than Arabs. In persistence and regularity in the performance of religious exercises the Kabyles far outstrip the Arabs, and hold to Islam with fanatical tenacity. It is affirmed, however, that there is a movement among the rising generation to seek social, cultural and political identity with France and to sever the ties, which, for centuries, have bound them to Islam. The thirst for French education is shown in a determined effort to emancipate Kabyle womanhood through the education of girls, thousands of whom are being taught in elementary and secondary schools.

The *Chaouias* (Shawias), meaning "nomad shepherds," inhabit the Aures Mountains in the S.E. of Algeria. Numbering about a quarter-of-a-million, in their features and language they show traces of former contact with Europeans. They use the solar instead of the lunar year used by the Mohammedans,

and the names of the months are similar to our own, being of Latin origin.

The *Mozabites*, who number about 209,000, are a dark-skinned people from the Sahara, and belong to the Ibadiyah sect of Islam. A proud and exclusive race, they have mosques of their own and are regarded as heretics by other Mohammedans. Many of the men migrate to the towns for business purposes and then return to M'Zab, taking all their capital with them, thus withdrawing a great deal of money from circulation and from French banks.

The *Touareg* inhabit a vast stretch of country in the heart of the Sahara. They have always been bitterly opposed to the Arabs and waged war on them on every occasion. Their dominating feature is their social status. A racial aristocracy exists among them, and they are divided into noble and vassal tribes. They are the superb camelmen of the Sahara oases. They treat their women with knightly courtesy and, unlike the Arabs, are monogamists. The men have the peculiarity of being veiled, while the women are unveiled. The *Touareg* are

A WATER SELLER, TUNISIA

Photo E. J. Long



essentially nomads and shepherds and do not practise agriculture, commerce or industry. Their language (Tamacheg), is probably the only one which is comparatively free from a mixture of Arabic and which has retained an alphabet.

As in other North African countries, the dominant religion of Algeria is Mohammedanism. It fails, however, to uplift the people or transform their lives. Islam uses divine sanction to stereotype a faulty code of ethics, and so leaves no room for progress either in morals or in civilization. It demands no personal conviction of its truth, for it was propagated by the sword and professed by a mere formula. The Islam of Algeria, mixed with Animism and the worship of saints, rests upon a basis of social customs, traditional usages, the family and tribal ties, and the influence of the Marabouts, the ruling people, rather than on theological knowledge and conviction. The oases which border the Sahara desert are the home of the Brotherhoods of the Sufi system, men, who by contemplation and study, seek a more spiritual way to God than is commonly taught in the Moslem religion.

Christianity in North Africa can probably be traced back to the beginning of the Christian era, when some of the inhabitants of Egypt and Cyrenia returned from Pentecost and carried the Gospel to their own districts. The third century was the time of the Church's greatest trial and glory in this region.

About 150 missionaries are working to-day in Algeria, representing the North African Mission, Algiers Mission Band, Methodist Mission, French and Spanish Missions, Bible Society, the Church Mission to Jews, Brethren and independent groups. To the North African

Mission belongs the honour of being the first Protestant Mission to storm the Moslem stronghold in Algeria, in 1881. A successful work has been carried on among the Kabyle people and the whole Bible has been translated into their language. The Brethren and a band of French workers have likewise laboured among the Kabyles with manifest blessing. The Methodist Episcopal

Mission also has stations in Kabylia. The proportion of baptised Christians in Algeria and Tunisia is 15 per million of the population.

The greatest problem the missionary to the Moslems has to face is not so much to reach them with the Gospel, but how to help the honest seeker after truth to live a consistent life among his own people. Temptations are many, for civilization has brought not only progress and a longing for liberty, but



OASIS IN THE SAHARA

Photo P. Popper

unbelief and irreligion, drink and other Western vices, accompanied by literature to poison the minds of young and eager readers. The hold of Islam upon the youth of the land is weakening; the influence of the Marabouts is waning, and very few children now attend the village mosque to learn the Koran. The rising generation is becoming more enlightened through education, and greater efforts need to be made to reach the educated natives, for they alone can become the pioneers among the ignorant masses.

Among those who have devoted their lives to the service of the Gospel in Algeria, Miss Lilius Trotter deserves special mention. "With the heart of a Christian soldier, the soul of a Christian mystic, and the temperament of an accomplished

artist, all blended into a rich personality, radiant with the love of God," she made arduous journeys to the great South Land of the Sahara oases, and a bond of friendship was formed between the desert dwellers and the Christian messenger.

A Devoted Worker

Oasis after oasis was visited, and special literature for the Brotherhoods of Mystics was written. Miss Trotter died in 1928 after a long period of weariness and suffering, but the work is still continued by the Algiers Mission Band, which has eight stations and thirty workers. New stations have been opened and book depots established in recent years. The output of literature in colloquial Arabic and French goes steadily on, and Moslem students are being specially cared for.

Statistics do not represent in any adequate way the measure of the faithful work done by Christian Missions in Algeria.

Open Doors

There is undoubtedly a considerable body of unrecorded believers, not identified with the nascent churches. The doors are opening more and more for the preaching of the Gospel in this needy land. Roads have been increased all over Kabylia, which link up weekly markets, and a network of far-flung villages, making possible as never before a comprehensive evangelization of the country by means of motor cars for Scripture colportage and Christian witness.

EL-OUED : ALGERIA (native game in the streets)

Photo P. Popper





NATIVE MINSTRELS

Photo E. J. Long

TUNISIA

TUNISIA, a French Protectorate of North Africa, was the "Africa" of the Romans and gave its name to the whole of the continent. Bounded on the north and east by the Mediterranean, on the south-east by Tripoli, on the south-west by the Sahara, and on the west by Algeria,

Physical Features

it consists of four distinct physical regions: (1) The Tell, a mountainous and well-watered continuation of the Algerian Tell, tucked away in the north-west corner of the Protectorate. (2) The Sahel region, a coastal plain, varying between thirty and sixty miles broad. (3) The Central Plateau, with an average altitude of 2,000 feet, which extends into Tunisia between the Majerda Valley on the north and the Sahara region on the south. (4) The Tunisian Sahara, which occupies the whole of the

south and is traversed by the so-called Matmata Plateau, a dissected tableland, rich in vegetation and rising to an average altitude of 3,000 feet.

With an area of 48,300 square miles, Tunisia is normally healthy, but climatic conditions are variable. The temperature is pleasant during the spring and autumn, but hot during the summer, and very hot in the interior during most of the year. The winter is the rainy season. The winds are variable and frequent, especially in the summer.

The flora of Northern Tunisia resembles that of Southern Europe, and flowers, especially those from which perfumes are extracted, grow luxuriantly, while there are dense oak and cork-oak forests of considerable value. The southern part is covered with esparto grass. Game, which is fairly plentiful, includes wild pigs, wild goats, gazelles and other antelopes, together with hares and partridges. Hyenas and jackals are also found. The breeding of cattle, horses and camels is especially fostered by the French.

Tunisia is mainly a cereal-raising country, producing wheat, barley and oats in relatively large quantities. Olive trees abound in the Sahel, and the trade in olive oil becomes yearly



THE WOMAN AT
THE WELL
(Southern Tunisia)

Photo E. J. Long

more important. The principal fruits are oranges, lemons, grapes and dates. The greatest potential wealth of Tunisia lies in its enormous phosphate deposits, but large quantities of iron and zinc have also been worked. A peculiar feature of the country is the large number of hot mineral and other springs, many of which are used for irrigation purposes.

The population, which has increased enormously since 1881, is now 2,428,604, and includes 2,215,399 non-Europeans and 213,205 Europeans. The majority of the native Arabic-speaking population are Moslems, numbering 2,335,623, the remainder (59,485) being Jews. Among Europeans are 108,068 French, 94,289 Italians, and 7,279 Maltese. The capital, Tunis, has a population of 212,000, of whom 93,350 are Moslems, 49,878 Italians, 42,678 French, 27,345 Jews, and 4,890 Maltese. Other important towns are Sfax, Susa, Bizerta and Kairouan.

Tunisia was in the heart of the Carthaginian possessions, and after the fall of Carthage became part of the Roman province of Africa. No country, except Italy, is so rich in Roman antiquarian remains as Tunisia, where ancient aqueducts are still being used. On the fall of the Roman power, there was a period of Vandal domination (A.D. 430-533), which was followed by the conquest of Belisarius, and over a century (533-647) of Byzantine misgovernment prior to the overwhelming invasion of the Arabs. With the coming of the Arabs, Mohammedanism was adopted by the Berbers, and in A.D. 670 the city of Kairouan was founded. After the fall of the Fatimite dynasty and a period of anarchy, the Ottoman domination began (about 1575). In 1881 France declared a protectorate over Tunisia.

The power of the Bey is only nominal; he is always an elderly gentleman, as a dying Bey is succeeded, not by his eldest son, but by the oldest member of his house. The control of the country is actually in the hands of the French Resident General, who is responsible to the French Foreign Office. In 1922 a Grand Council was established, consisting of eight French and three Tunisians. The Governors of the nineteen districts are French, but natives fill the subordinate



THE POTTER'S SHOP

Photo E. J. Long

posts. There are French and Tunisian courts of justice, the latter dealing with cases in which solely natives are concerned.

Under French paternal rule Tunisia has made excellent progress, though the protectorate was not at first established without some disturbance and bloodshed. There are over 1,200 miles of railway, and the telegraph and road systems are good. The productiveness of Tunisia has also been vastly increased by improved agricultural methods. The way in which olive trees are cultivated to-day is a source of great prosperity to many people. Various native industries are also carried on, such as the manufacture of carpets, rugs, leather, woollen fabrics and pottery.

Tunis, the capital, is important for its shipping and trade, though the streets of the city are narrow, dirty and sometimes unpaved. The picturesque bazaars are well supplied with oriental goods, fruits, etc. There are about fifty mosques, many of which are splendidly decorated. Some of these have schools attached, and the Great Mosque has a university.

The European part of the city is well laid out and among other buildings contains the Roman Catholic Cathedral.

Missionary work in Tunisia has been carried on since 1882, when the North Africa Mission commenced its activities in the country. The total missionary force to-day numbers about twenty-five, with centres at Tunis, Kairouan, Susa, Sfax and Tozeur. The French Protestants are cared for by the French Reformed Church, which is carrying on a soul-saving ministry.

Missionary Activity

The Italian Protestants are ministered to by missionaries of the North African Mission. It was in 1890 that one of the N.A.M. missionaries, Miss Case, gave herself up to the evangelization of the Italians and Maltese of Tunis. There was a good response and very soon a little church with about thirty members was formed and a big Sunday School. It has gone on uninterruptedly ever since. The North African Mission has also laboured among the Moslems for many years with singular devotion, and at present has sixteen missionaries, occupying four stations. Bible depots have been established and the Scriptures widely distributed.

During the recent hostilities in North Africa it was reported that there was greater interest in the Gospel among Arabs and Europeans in Tunis than ever before. Children were keen to attend schools and adults to study the Bible. Some even came forward for baptism.

A fruitful work is being done by the Church Missions to Jews among the Jews, many of whose ancestors fled to the south-east coast of Tunisia at the time of the Babylonian captivity. Schools established in 1860 continue to flourish. Great attention is given to the distribution of the Scriptures, and a Medical Mission is also rendering valuable service.

The English-speaking residents worship in the beautiful Church of St. George, of which the missionary to the Jews is the Chaplain. The most notable tombstone in the church was erected in memory of John Howard Payne, United States Consul from 1841 to 1852, and author of "Home, Sweet Home." His remains were later exhumed and buried with public honours at Washington in 1883.

The Roman Catholic Church predominates among the

European population, as in other Barbary States. The type of Roman Catholicism, however, is distinctly inferior to that with which we are familiar in Europe.

Tunisia is full of relics of the great Church of Augustine, which flourished in North Africa in the early centuries of the Christian era, but the glory is dead and the spirit is departed. Its recapture,—a veteran missionary says,—will depend not upon the increase of the foreign missionary staff, or of paid native Christian agents. The Moslems look upon both with a certain cynicism. This attitude will change to respect when they see men of their own household transformed by the power of the Gospel, concentrating upon building an indigenous Christianity without desire for temporal reward. Another Mohammed, baptized with the passion of the Master, would be a flaming torch in the land.

TUNIS, WITH GREAT MINARET

Photo P. Popper



LIBYA

THE former North African Italian Colony of Libya, which is composed of three distinct districts—Tripoli in the west, Cyrenaica in the east, and Fezzan in the south, is quite unlike any other of the Barbary States. It is essentially a land of oases, and even the two important sea-ports of Tripoli City and Benghazi are but magnificent oases.

The whole territory in the main has three geographical divisions of its neighbour state, Tunisia,—the maritime plain, followed by the plateaux and the system of oases formed in the Saharan depression by the watershed of the Saharan Atlas.

But, in addition, Tripoli has the special feature of an immense sandy coast, running the whole length of Libya in varying depth, characterized by shifting dunes which attain a height of from 30 to 100 feet, and from 300 to 700 yards in width. These are interspersed with salt swamps or lagoons (*shotts*), some of them, as the Tawerga on the western side of Great Syrtis, being of vast extent.

Tripolitania covers an area of 350,000 square miles, and holds a population of 570,000 natives and 20,716 Europeans, (mostly Italians). The chief towns are Tripoli (108,240), Misurata (45,000), and Homs (39,940). In the rich oases of the coastal zone the date-palm flourishes and provides at once the staple food, two fermented liquors, fuel and building timber, leaves for basket-making and hut-thatching, and stones for crushing as cattle fodder. The chief products are olives, oranges, lemons, saffron, palms and esparto grass. Salt is worked in the *shotts* and the coasts of both Tripolitania and Cyrenaica are rich in sponges.

Cyrenaica, the capital of which is Benghazi (64,641), has an area of 285,000 square miles, with a native population of 200,000 and about 10,000 Europeans (mostly Italians). It was originally the seat of a brilliant Graeco-Roman civilization, centred in the magnificent city of Leptis Magna, birthplace of the Emperor Septimus Severus, and one of the finest recovered Roman sites in North Africa. Cyrenaica will always be remembered in con-



MIZDA : ITALIAN LIBYA

Photo P. Popper

nection with Simon of Cyrene, who carried the cross of our Lord. In New Testament times, Cyrene, the capital, was a flourishing Jewish centre and the seat of a celebrated school of philosophy. The possibilities of production in this region of Libya are seen by the remains of its once fine forests, its olive

groves, its abundant cereal crops, extensive pastures and fruit gardens. The date-palm flourishes on the coastal plain, and barley is an important crop in both Tripolitania and Cyrenaica. Among other animals, cattle, sheep, goats, donkeys, horses and camels are bred in the country.

Fezzan, with a population of 65,000, is a Saharan province in Southern Libya, consisting of barren plateaux and shallow valleys with fertile oases, where grain, vegetables and dates (the principal food) are grown. Soda and potash are obtained from salt lakes in the north-west of the province.

Libya is the home of the world-famous Senussi brotherhood. Originally a religious movement directed against the corruptions of Mohammedanism, it later acquired a political significance. Sidi Mohammed ben Ali-es-Senussi was born in Algeria in 1796. In 1835 he founded his first **Senussi** Zawia (religious settlement) in Arabia, and **Fraternity** twenty years later the famous Zawia of Jaghbub, which in 1886 had a membership of 7,000. In 1895, his son and successor, Sidi El Mahdi, removed to Kufra—a still more remote desert oasis—which is now the chief centre of Senussim. The efforts of the Senussi fraternity, which includes many of the wealthiest and most influential families, have been directed to colonization and the improvement of agriculture, but chiefly to the establishment of a purer form of Islam. In Wadai and E. Sahara practically the whole population belongs to the brotherhood. The sedentary population of the Senussi desert-oases proper is about 150,000, to which must be added a considerable nomad population. In Libya there are 763,000 Moslems, of whom thirty-five per cent are Negroes, while Jews number 30,000.

In these desert oases—the natural home for the contemplative religious life—are also found masses of men, adepts in Sufi mysticism, intensely studious and ready to pay a remarkable homage to able teachers of Divine Truth. It was to many of these that Miss Lilius Trotter, of the Algiers

Mission Band, sought to minister through literature and personal contact in her visits to the Algerian Sahara.

After long possession of the land, the Turks were expelled from Libyan territory by the Italians in 1912, but the pacification of the Arabs proved to be a difficult task and resulted in twenty years of ruthless repression. Whereas under Turkish rule the Tripolitan Arabs numbered nearly a million, the population was reduced during the Italian Fascism Italian administration to between five and six hundred thousand. Large numbers were slain and many migrated to Egypt. With the importation of the Fascist system into Libya, the Jew and Arab had to occupy a secondary and subordinate place. The Italian immigrant had to be given the first place in the town and the best place in the country, previous possession having no place in the law whatever. This was particularly foreign and galling to the proud and freedom-loving Mohammedan Arab, but resistance to it was only met by force. For Libyans, therefore, Fascist rule meant discontent, unhappiness, threats, punishments, an increasing poverty and a gradual enslaving of a helpless people in the merciless grip of their captors. All open rebellion was effectively stopped by Gestapo methods of hunting down offenders. Though Fascists professed never to interfere with the religion of Moslem or Jew, all Jewish shops in Tripoli city had to conform to Italian custom, closing on Sundays and remaining open on Saturdays.

It must be said, however, that under Italian rule the country was opened up considerably to civilization. The great Roman Road, which in ancient times ran from the border of Egypt westward through Tunisia to the city of Carthage, was reconstructed. The rebuilding of this great highway, which is 1,200 miles long, employed twenty-two engineers, 500 overseers and 13,000 Arab and Italian labourers for a period of three years, and cost £1,120,000. In addition to this, a railway of 160 miles was constructed, and good motor roads made to connect the chief centres of population. A steam-

ship service, too, was established with Italy and a weekly coastal system with Tunisia.

But at the same time Roman Catholicism was extended and consolidated in the country. The Franciscans have had a Mission in Libya for three centuries, and in 1936 a new church was built in Tripoli city and dedicated to St. Francis of Assisi. There are forty churches which minister to some 53,000 Italian Catholics in Libya. Roman Catholic influence was further increased by the Eucharistic Congress held in



COLONIAL HOSPITAL, TRIPOLI

Photo P. Popper

Tripoli city in 1938, when the Papal Legate referred to the once flourishing Christian civilization in North Africa, and expressed the hope that there would again be a spectacular advance in missionary work. In order to capture the good will of the Arabs, new mosques have been built, existing ones improved, and a College founded for higher Islamic studies, benefactions all of which were financed by revenues derived from properties confiscated during the Gratziani régime.

The British flag now flies over the whole of Libya and her people have vowed that never again shall they come under



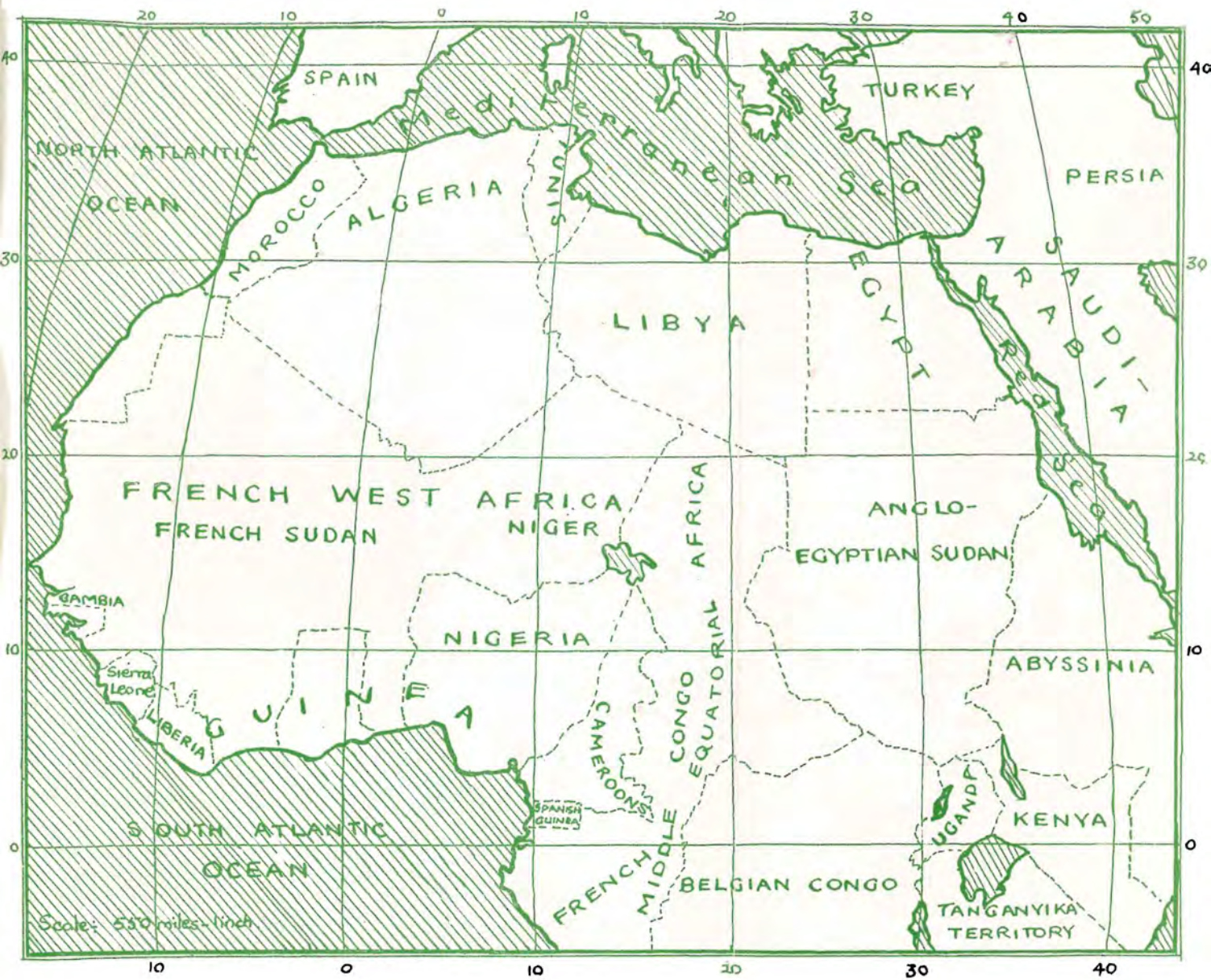
CIRENE : ITALIAN LIBYA

Photo P. Popper

Fascist rule. This emancipation of the Libyan people by forces representing the "four freedoms," re-opens the door for the proclamation of the Gospel, which is the secret of true liberty.

Protestant missionary work has been carried on in the city of Tripoli for more than half-a-century by the North African Mission, but at the end of 1936 this valuable medical and evangelistic work was summarily suppressed and the doctor and his wife expelled.

Protestant Missions The doctor and his wife have now returned and other workers are expecting to follow. Now that the Fascist régime has ended, it is to be hoped that a new era has commenced for the Libyan people and that their country may become the centre of a live indigenous church, aflame with love for the Master and with a passion for evangelism.



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Published for the
MILDMAY MOVEMENT
by the New Mildmay Press
Founder's Lodge, Mildmay Centre
London, N. 1

Printed in Great Britain by
The Campfield Press, St. Albans, Herts.