MOROCCO AFTER TWENTY-FIVE YEARS

Photo] [*McNab, Glasgow.*

THE AUTHOR, DRESSED AS A MOORISH SHEIKH.

Frontispiece.

MOROCCO AFTER TWENTY-FIVE YEARS

A DESCRIPTION OF THE COUNTRY, ITS LAWS AND CUSTOMS, AND THE EUROPEAN SITUATION

BY

DR. ROBERT KERR

WITH MAPS AND ILLUSTRATIONS

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INTRODUCTION

SINCE the issue of "Pioneering in Morocco" many friends have pressed me to consider the advisability of writing a handbook on the "Land of the Setting Sun," which would give a general review of the whole situation.

The present volume is the outcome of "twenty-five years'" experience in that delightful but misgoverned land.

For the past few years Morocco has been continually before the public gaze, and the short description of the country and its inhabitants cannot fail, I trust, to revive an interest in those historic races.

The chapter on God's Ancient People, and how they found their way to Morocco, must awaken feelings of sympathy in the breasts of all lovers of Israel.

The brief survey of the Moorish government will show how they maintain order and dispense justice among themselves.

In dealing with the Prophet of Arabia and his teaching I have endeavoured to present the virtues and defects of Islam in their true light.

The obstacles which the messengers of the Cross have to encounter, and the difficulties which any European Government will have to overcome in carrying out reforms, more especially the suppressing

of polygamy and slavery, without striking at the roots of the Mohammedan faith, must be apparent to all.

The Mission problem, in its various aspects, has been dealt with freely, especially the great advantages derived from the benign influence of Medical Missions.

The chapter on the Diplomatic and Consular Service needs no apology. All who have lived abroad realise that the words of His Gracious Majesty, King George V. (then Prince of Wales), at the Guildhall Banquet, "Wake up, England!" were most appropriate, for unless we do "wake up" one morning we may find that the greater part of our commerce and influence has slipped from us.

The New Regime or Political Situation deals with events from the signing of the Anglo-French Agreement of April 8, 1904, to the close of the Franco-German negotiations, when Morocco was handed over practically to the control of France and Spain; but many fear that this dividing of Naboth's vineyard in Morocco may end as tragically as it did at Samaria.

Irrespective of the future of Morocco, one cannot but feel that the Moors have been cruelly deceived. The treaties entered into were never intended to be binding on any, except on the part of His Shereefian Majesty, and by one foul stroke of European diplomacy, drink, opium, and all forms of European vice have been forced on a sober and industrious people.

A few notes have been added on the principal diseases of the country, which, although written primarily for residents, will also be helpful to medical men contemplating residence in the East.

In sending forth "Morocco after Twenty-five Years," accuracy has been aimed at, and I have

to thank the many friends who willingly furnished me with valuable information.

For facts on ancient history I am indebted to Annandale, and I have quoted freely from Sir William Muir, Sale, and Washington Irving. To G. T. Abrines, Esq., editor and proprietor of *Al-Moghreb Al-Aksa*, I owe a debt of gratitude for much authentic information.

For help given in the reading of the MS., I am grateful to the Rev. Colin Nicol, of Dalmuir; and my thanks are also due to Dr. Robert Jope for valuable hints on the medical notes.

The Map of Morocco, and the one showing the Phœnician Colonies, have been specially prepared by the Geographical Institute, Edinburgh.

For the care with which Messrs. Unwin Brothers, Ltd., have seen the book through the press, I desire to express my warmest thanks.

However much any of my readers may differ from me with reference to the subjects treated, nevertheless I trust that they will find a perusal of the book not altogether uninteresting or unprofitable.

In conclusion, I may add that the whole proceeds derived from the sale of the book will be devoted to the building of a hospital for Morocco's sick and suffering, who need our help and who claim our sympathy.

ROBERT KERR.

115, Ledard Road,
Langside, Glasgow.
1st January, 1912.

CHAPTER I

THE EMPIRE OF MOROCCO

Morocco is situated in the north-west corner of Africa, and can be reached from London in four and a half days. It was known to the Romans by the name of Mauretania, the Land of the Mauri, or dark-coloured people, but the Saracens named it Al-Moghreb Al-Aksa, the furthest west, or Land of the Setting Sun. Mauretania.

It is the only remaining independent State in the north of Africa, and is said to contain an area of over 314,000 square miles, or about four times the size of Great Britain.

On the east it is bounded by the Algerian frontier, on the north by the Mediterranean and Straits of Gibraltar, on the west by the Atlantic, and on the south by the Sahara. Although the eastern and southern boundaries were fixed by International Commission and ratified by the Treaty of Madrid, yet these boundaries have never been respected by France, who has always looked upon Morocco as her *lawful prey*. Its boundaries.

Owing to the many filibustering expeditions, Her Britannic Majesty's Government deemed it necessary to fix the limits of its southern boundary, and on August 3, 1898, issued a circular recognising Cape Bajador, on the twenty-sixth parallel of North latitude, as forming part of the Empire of Morocco, Filibustering expeditions.

thereby adding considerable territory to His Shereefian Majesty's domains, the object of Her Britannic Majesty's Government being apparently to avoid complications with other European Powers and deter adventurers making another expedition to Sous, like that of the Globe Venture Syndicate in 1898. With her geographical position, and a seaboard of from 800 to 900 miles, well provided with estuaries and bays, which might easily be converted into excellent harbours, Morocco could with a little energy and expense develop a large and flourishing maritime trade.

Geographical position.

Drawbacks to shipping.

Her great drawback in shipping is the absence of harbours which can accommodate large vessels, and in consequence all shipping has to be done by large barges in the open surf. *Ma maktoub shai* ("It was not ordained") is the Moslem's universal exclamation, otherwise there would have been railways and harbours long ago. At Tangier a small harbour has been built, and a much larger one is in course of construction at Casablanca, the indiscretions in connection therewith having brought about the bombardment of the city on August 5, 1907.

Spanish possessions.

On the Mediterranean seaboard, east of the Straits, Spain has five possessions. From east to west they are as follows: the Zaffraine Islands, Melilla, Al-Hucemas, Peñon, and Ceuta.

Owing to the position Ceuta occupies in the Mediterranean, the place is one of immense strategical importance, but as it is of little value to Spain (and she being in great need of money to develop her own internal resources), one fine morning Europe may be startled by the announcement that Spain, in consideration for concessions received elsewhere, has agreed to hand over her Mediterranean possessions to an august European Power which has just come

Probable complications.

to pay a friendly visit, and has now taken possession of the afore-mentioned colonial stations. Then Great Britain may wake up, when it is too late, to find that an interesting, if not an altogether agreeable, neighbour has unexpectedly settled down to stay just opposite Gibraltar.

True, by Art. VII. of the Morocco-Egyptian Agreement of the *entente cordiale*, the two contracting Powers have bound themselves (on paper) not to erect forts from the River Melwiya near the Algerian frontier to Mehedea at the mouth of Sebou, on the Atlantic, nor allow any other nation to do so. But agreements often become void from side issues and unforeseen events which may arise, and which no human eye can foresee.

Speaking of the momentous issues which probably might ensue from the Anglo-French Agreement, on June 12, 1904, Lord Rosebery said: "No more one-sided agreement was ever concluded between two Powers at peace with each other. I hope and trust, but I hope and trust rather than believe, that the Power which holds Gibraltar may never have cause to regret having handed Morocco over to a great military Power."

Lord Rosebery's opinion.

The coast-line of Morocco is nearly all rock-bound, and the country adjoining the seaboard in the north is all mountainous, nothing being worthy of special notice save Jabel Musa, which is celebrated for its species of small tailless apes, Tangier Bay, and Cape Spartel, with its beautiful lighthouse. On the west, toward the Atlantic, there is a large tract of light sandy soil, which might, if cultivated, bring untold wealth by the raising of early potatoes for the European markets, which in a few years would outrival the trade of the Canary Islands.

Seaboard.

The principal towns on the coast of Morocco,

from north to south, are: Tetuan, with a population of about 10,000, 3,000 being Jews. Tangier, the seat of European diplomacy, has at least 20,000 to 30,000, of which 7,000 are Jews, 6,000 Spaniards, with 5,000 to 7,000 Moslems, and over 10,000 more living in huts outside the city, and a few thousand Europeans from various nationalities. Laraiche has from 5,000 to 7,000, 2,000 being Jews. The pirate city of Sallee, 25,000; Jews, 1,500. Rabat, 40,000, with some 3,000 Jews and 100 Europeans. Casablanca, 12,000, exclusive of the French army of occupation, and perhaps 3,000 Jews. Mazagan, 6,000, Saffee, 8,000, and 1,500 Jews respectively in each town. Mogador, or the Picture City, has agreeable trade winds, which make it perhaps one of the coolest towns on the coast. The population is over 16,000, a third of which are Jews.

The inland cities of importance are: Fez, with a population of 100,000, 10,000 being Jews; Mequinez, 40,000, and not less than 5,000 Jews; and Morocco City, with some 60,000, and 9,000 or 10,000 Jews. In giving the statistics for the coast towns I have been guided chiefly by the "Khalifate of the West," but I think Mr. Mackenzie's figures are rather low. As no census has ever been taken in Morocco, it is most difficult to form a correct estimate. The population of the Moorish Empire has been variously given, but I think it might be set down at 8,000,000, of which there are not less than from 400,000 to 500,000 Jews.

When once Morocco comes under the domination of some Great Power, there is little doubt but that the Bay of Fadala, some 16 miles north of Casablanca, will be used as a naval base. With its depth of water and its large natural breakwater, at com-

Fadala Bay.

paratively little expense a harbour of sufficient dimensions might be constructed, which could easily accommodate the combined fleets of any two Great Powers.

The rivers of Morocco are of little importance, being too shallow for navigation, but they could be utilised for irrigation purposes to great advantage. The three longest are the Melwiya, the Sibou, and the Um-Rabea. The Fez, which rises some 10 miles to the south-west of Fez, is most remarkable in that it springs out of the earth, and in such abundance that it could supply three or four large cities. Its constant supply is said to be derived from lakes in the mountains, and probably also from the melting of the snow on the Atlas. No precautions are taken either to conserve the water or protect it from contamination. The inhabitants to a great extent wash their clothes in the river outside the city, and in consequence, as might be expected, there are frequent epidemics. To compensate for the want of all sanitary arrangements there are several excellent springs in close proximity to the city, from which a large proportion of the inhabitants draw their drinking water.

Wad Fez.

Contaminated water supply.

On its way through the city quite a number of flour-mills utilise the water for grinding purposes. One day, no doubt, a large reservoir will be built and the overflow utilised for irrigating purposes.

Perhaps the most remarkable feature of the country is the great Atlas Range, which rises from 13,000 to 15,000 feet above the sea-level, and stretches across the country from the Atlantic in a north-easterly direction to the Mediterranean, with the lesser Atlas running parallel. There are innumerable spurs jutting out from both the larger and lesser ranges, between which there are verdant

Atlas Range.

and fruitful valleys. The hill-slopes have been brought into cultivation everywhere by the industrious Berbers, especially in the north and south.

Berber's home.

In his mountain home, which is well fortified by nature and can only be reached by rugged passes, the Berber (Celt) is as free as the air he breathes, and has long defied the authority of the Sultan.

From Sifrou to Tafilalt the route has a number of small kasbahs at regular intervals for the protection of the caravans.

First Captivity, where found.

In every kasbah are to be found a number of Jews belonging to the first Captivity, respecting whom comparatively little is known.

The inland plateaus among the mountains are fertile, and as the mountaineers are free from taxation they could live in comfort and ease, were it not for their continual quarrelling.

Forests of Morocco.

The coast-line is bare, and for miles you never see a tree, but in many places inland there are valuable pine and arar forests. A species of oak abounds, and is much in demand on account of its bark, the outer being shipped in large quantities to Europe, whilst the inner is retained by the natives for tanning purposes. Occasionally you find some beautiful specimens of the ash, but they are not very plentiful.

There is an abundance of large game in Morocco, the principal being the wild boar, deer, and large bustard; while the jackal, panther, and lion gambol in the forests in the interior side by side.

The Ghurb, including Beni-Hassan, is all flat and low-lying, being divided only by the Sibou, which wends its tortuous way through the great plain for over 100 miles.

The lakes.

From the Ras Ed-Daura to Mehedea (Mehediya) there is a lake of considerable size, about 45 miles

Photo] [*Wissholm.*

THE KEIF PLANT—CANNABIS SATIVA (DR. LEARED).

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in length and from 1½ to 2 miles at its greatest width; but the greater part of it becomes a marsh in summer. It abounds in wild duck, waterfowl, wild geese, and is also frequently visited by the flamingo. The lake is well stocked with fish, receiving its supply from the Sibou when it overflows its banks in the winter. Tons of eels are brought from this lake every year to the various markets, being greatly relished by the Moors. A little canal cutting, and a throwing up of embankments with locks, would greatly improve the Ghurb and Beni-Hassan, thereby reclaiming large tracts of land for grazing and agricultural purposes which at present practically yield no return.

Advantage of canals.

The plains in the south, including Shawea, Doukala, Abda, and Rahamna, are the principal grain-growing districts, much of the produce from these places being exported. Nowhere is the soil properly cultivated, the Arabs using only a miserable native plough, which just scrapes the soil. Within the last few years improved agricultural implements have been introduced by Europeans, but the native tenaciously clings to the ways of his forefathers, thinking they are far the best.

The plains.

Near the Algerian frontier there are several large lakes, and also a number of small ones in the south, but of no great importance.

Inland lakes.

Strange to say, some of those lakes in the interior which have no connection with the sea contain a good supply of fish; the natives say that the fish were brought there by the Romans. As might be expected, the fresh-water lakes are an immense boon to those living in the vicinity.

The chief products of the country are its cereals: wheat, barley, beans, peas, maize, and canary seed. The keif (*Cannabis sativa*), which is now being cul-

Products.

tivated in great quantities (of which the Government have the monopoly), is one of the baneful products of Morocco.

Fruits.

Of the fruits, figs are plentiful, and the orange gardens of Tetuan, Laraiche, Sallee, and Rabat are the finest in Morocco. The lime and citron are much in demand, but not extensively cultivated. The best citrons are cultivated by the Jews and are brought from Tarudant, Taheret, and Lassats, and are used extensively by them in their religious ceremonies at the Feast of Tabernacles (Lev. xxiii. 33–44). At times they command an exceptionally high price, ranging from one shilling to twelve shillings each. The vine is cultivated everywhere, and it is interesting to see how the natives of Sifrou have them trained on to the branches of trees, thereby protecting the grapes and also safeguarding them against thieves. The Te-ghsht, a species of the Grassulaceæ, a plant which, according to Dr. Leared, botanists have not succeeded in classifying, is a most valuable product. The roots are dug out of the earth, then dried and ground, and used for wool-washing. Its virtue consists in the fact that it produces a lather equally in salt water as well as in fresh. Its price ranges from two to four dollars the hundredweight.

The Te-ghsht plant.

The olive.

Many years ago the olive was extensively cultivated at Mequinez, where there are very large gardens, but the natives have lost all interest in keeping the gardens in repair. On the mountain-sides and in the ravines the olive grows freely. The palm-tree is a product of the south, and the dates of Tafilalt are the finest in the world.

As water is found in abundance almost everywhere, and at no great depth from the surface, by the introduction of artesian wells irrigation might be carried on to an unlimited extent.

The mineral wealth of Morocco has been variously estimated. Some authorities have represented it as another Klondike or Transvaal. Iron, coal, lead, antimony, copper, and tin have been found in abundance. Silicates, potash, and sulphur in lesser quantities are found throughout the country. Gold and silver also exist, but to what extent it is difficult to say. **Minerals.**

Some 40 miles inland from Rabat, in the Zair country, there are the remains of blast furnaces, known by the natives as akiar, which were used by the Romans, if not the Phœnicians, for the smelting of iron, copper, and lead; the latter being so plentiful that in building part of the Shellah walls the pointing was done with lead, which was poured in hot between the stones. The natives still pick out the same for the making of bullets. **Roman furnaces.**

In the Central and Southern Provinces there is an abundance of sulphur and potash, enabling the natives to make their own gunpowder, which is said to be much superior in quality to that imported from Europe. **Native gunpowder.**

The salt-rock mines near Fez are of immense importance, and the rock so plentiful that it will last for ages.

The same might also be said of ghassoul, or fuller's earth, which the natives dig out of the ground and bring in its crude state to the respective towns. It is then dried over the fire, turned into a paste by the addition of hot water, and used by the natives when they go to the baths. It is of considerable commercial value, bringing from four to six dollars a hundredweight.

In the vicinity of Fez there are beds of the finest clay, from which they make excellent pottery.

As yet nothing has been done to explore the mineral wealth of the country, but under the Alge- **Mining syndicates.**

ciras Act permission has been granted for mining concessions, and several syndicates have been formed to exploit the country.

Hot springs. There are several hot mineral springs in the vicinity of Fez and Sifrou. Maulai Yakob, a hot iodi-sulphur spring, is the most important, being a great rendezvous for all suffering from syphilis and joint affections. Some day, when European control has been fully established and the country opened up by railways, no doubt hydropathics will be built at this spring, which will draw thousands of visitors yearly to Morocco.

The climate. Situated as Morocco is between the parallels twenty-six to thirty of North latitude, there is a great variety of climate, but the diversity is not so much owing to the latitude as to the altitude of the mountains in the interior. At Mogador the trade winds caused by the Atlas Range materially affect the temperature in the south. The country north of the Great Atlas in Morocco is free from the burning hot winds to which Algeria is so much subjected. The sirocco winds only come once or twice a year, and remain only for some three days. The Atlantic sea breeze always keeps the seaboard delightfully cool.

Prevailing winds. Generally speaking, the prevailing winds are north-westerly in the summer and south-westerly in the winter. In the cities of Fez, Mequinez, and Morocco it is always very hot for three months during the summer and then again proportionately cold in winter. The Sahara is always hot. When the late Maulai El-Hassan crossed the Atlas mountains in 1893 on his expedition to Sous, his army suffered severely from the extreme cold on the mountains, there being a heavy loss among his baggage animals. In the plains sometimes in

summer the heat is excessive from want of shade, but on the coast the temperature never rises (with rare exceptions) above 82° Fahr. in the shade, and that for no more than eight or ten days. The months of July and August are always trying, but October is the worst month of the year. Should the rains come early in September, one enjoys a welcome relief, but if they are delayed the summer is prolonged.

Dog days.

October is the great month for enteric fever; the first rains moisten the filth everywhere and set free an innumerable number of microbes, and in the absence of ordinary precautions every source of the water supply is contaminated.

Enteric fever.

The winter six months from November to May are delightfully fine, and nowhere could there be found a more agreeable residence for those suffering from chest complaints and desirous to escape the rigour of the winter at home.

Delightful winters.

The temperature rarely falls below 40° Fahr., although on several occasions I have seen ice on pools to the thickness of a shilling, and hailstones as large as ordinary school marbles. The Atlas mountains are always covered with snow for several months in the year, but the natives appear to enjoy good health and in no way suffer from the cold.

All that Morocco requires to make the country an agreeable home to live in is good houses, shade, a pure water supply, and a few simple sanitary arrangements. With a firm and humane government in a few years it might become a veritable paradise on earth. Like the Land of Canaan, Morocco is a lovely land: "A land of hills and valleys, which drinketh in the water of the rain from heaven" (Deut. xi. 11).

What Morocco requires.

CHAPTER II

THE INHABITANTS OF MOROCCO

BEFORE giving a description of the inhabitants it will be necessary to review shortly the several outside races which at various periods have left their mark on Morocco as a nation.

Phœnician period, 846 B.C. to 146 B.C.

For several hundred years Phœnicia held supreme control of the Mediterranean and Atlantic seaboard, and when in the zenith of her maritime glory she had over three hundred colonial stations from Carthage to the Canary Islands. In 480 B.C. the Phœnicians furnished Xerxes I., King of Persia, when he invaded Greece, with three hundred ships to convey his troops, which were afterwards defeated in the naval engagement at Salamis.

Roman period. Carthage fell 146 B.C.

On the fall of Carthage the Phœnician power came to an end, and their colonies passed over to Rome, who held sway in Morocco for the next 250 years.

During that period she founded a number of new colonies, besides those she acquired, especially Volubilis at Zarhoon, near Fez.

After Rome was sacked by the Goths in 409 and 410 A.D. her influence began to wane, and it would appear that her colonies in Morocco were left very much to themselves.

Vandals and Gothic period, 429 A.D.

Then followed the Vandals and Goths, who in their onward march in 429 A.D. under Genseric

Photo] [*W. Miller, Tetuan.*

A BERBER VILLAGE.

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crossed the Straits of Gibraltar with 50,000 men at the invitation of Bonifice, the Governor of Mauretania, to assist him against the Moors.

This invasion left its mark especially on the Berbers in the north of Morocco and those living across the Algerian frontier, along the Mediterranean coast, many of whom remained until the coming of the Saracens.

Genseric died 477 A.D.

From the death of Genseric until the arrival of the Arabs, history is silent: "And there follows a period of total darkness over Mauretania, and we cannot say with certainty what influence the outside world had on the Berber tribes, or how far Christian influence penetrated" (Meakin).

Sharke-ens or Saracens, 709.

Al-Hijra or the Flight of Mohammed, 622.

The arrival of the Saracens in 709, who came to stay, has done more than that of any other outside nation in moulding the destinies of the Land of the Setting Sun. Scarcely had one hundred years elapsed from the Hijra before those daring sons of Ishmael had conquered Egypt and overrun the whole of North Africa like an avalanche, carrying everything before them, overthrowing cities in their march, and wiping out all traces of the once flourishing Churches from Alexandria to Tangier, and in 711 placing the standard of the Crescent on the Rock of Gibraltar (Jabal Tarik).

With this short preliminary introduction we shall now describe separately the various races in detail as they are found in Morocco at the present day.

The Berbers.

The Berbers in general.

The Berbers may be divided into three great divisions, with as much variation in their language and features as there is between Italians, Spaniards, and Portuguese. The Riffians occupy the North-

Eastern Province, which stretches along the Mediterranean seaboard for over 150 miles.

They are of medium height, well built, and from their early training in their mountain homes are capable of great endurance. In fact, this might be said of all the Berbers.

Gothic descent.

Almost all have auburn or fair hair, with light blue eyes, showing the large infusion of Gothic blood which is in their veins, the result of intermarriage with the Vandals and Goths during their long occupation of the north of Morocco.

Their villages are built mostly of stone; but in some places they have only mud huts.

They are a wonderfully industrious and prolific race, and thousands have found their way to Tangier, where large villages have grown up outside the city.

The Riffians submit to no law.

Sir John Drummond Hay tells us: "They are more polite in their language than what is common among the Moors; but will not submit to any authority, except upon religion or legal questions, such as marriage and title-deeds; nor does he submit to legislation; his gun, pistol, and dagger are his judge and jury; yet crimes such as robbery, theft, or outrage on women are rarely known, but murder from feud is rife to a frightful extent throughout the country. His worst faults are his proneness to take offence, quick to revenge, and will never forgive or forget an insult or an injury." It is his religion which is to blame to a great extent for the undesirable conditions under which he lives.

The Berber, his good qualities.

However, he has very many excellent qualities, and is greatly sought after by the European community as a servant on account of his honesty, cleanliness, sobriety, and intelligence. This is much more than can be said of a great many servants at home, with all their superior knowledge and

Christian training. When once you have gained the friendship of the Riffian, you can always afterwards rely on his respect and esteem. His appears to be the only division of the Berbers in Morocco which is free from Jewish taint.

Central Berbers.

Central Berbers.

Those Berbers who occupy the Central Provinces are by far the most numerous, and a fine stalwart race of men. With dark hair, brown eyes, broad shoulders, many of them are over six feet in height and weigh over sixteen stones, and move with a princely gait. They are very shrewd, and possess all the peculiar characteristics of our West of Scotland Highlanders, inasmuch as they never tell you all they have in their minds.

Berbers always quarrelling.

Free and independent, they only pay a nominal allegiance to the Sultan of Morocco; while the several divisions of each tribe are always quarrelling among themselves, and, like the Riffians in the north, settle all their disputes with their repeating rifles, and never unite except it be against a common foe.

From the battle of Al-Kasar in 1578, when Dom Sebastian, King of Portugal, lost his life, down to the end of the seventeenth century, there has been a great infusion of European blood into many of the tribes in Morocco, including probably the captives taken at Al-Kasar, as also those at Laraiche in 1687, when the Moors secured some three thousand prisoners, and later a like number at the surrender of Mamora (Mehedea).

The statistics of the Redemptionist Fathers, compiled with great care and given by Budgett Meakin in his "Moorish Empire," p. 304, are something almost incredible, were they not vouched for by authentic writers.

European captives.

Thousands of captives from time to time were taken to Mequinez, and were distributed among the Berber tribes on the northern spurs of the Atlas mountains after they had been forced to embrace Islam.

Many of those who visit the Mission house from Ait Oureble and Ait Houdouran have fair hair and light blue eyes—in short, typical Anglo-Saxons.

Often have I taken my cap off, and stroked my head with my hand and said to them, "Ah, friends! look at our heads, and you will see that we are cousins."

Many of those in the Central Provinces are our own kith and kin: descendants of our own and other nations who were captured on the high seas and carried into captivity.

Highland descendants in Sallee.

Some years ago I was asked to go and vaccinate a child in Sallee. On asking the father's name, I was agreeably surprised to get the answer "Mackenzie." On making inquiries, I found his father came from one of the Berber tribes in the vicinity of Mequinez and settled in Sallee.

In all probability his grandfather was a West of Scotland Highlander who was captured by the daring Sallee rovers.

Almost all the Central Berber tribes have more or less some Jewish blood in their veins.

From the Dreesian dynasty onward God's ancient people in Morocco have always been looked upon as a lawful prey to the Moslems; and from cruelty and oppression many relinquish their faith in order to save their lives.

Jewish customs among the Berbers.

There is a curious Jewish custom among the married Berber women, who carefully cover all their hair above their forehead with their handkerchiefs, which indicates their Jewish origin.

History is silent, but there must have been many a sorrowful heart, accompanied with sighs and tears, before all this blending of races and religion was accomplished.

The Berbers of Celtic origin.

With a comparatively little knowledge of the language one easily comes to the conclusion that the Berbers of Morocco are part of the great Celtic race.

You have the words "Ait" and "Mac" with the same meaning as they have in Gaelic. "Ait" is "Beni" in Arabic, and represents home, district, and tribal divisions. Mac or M' is the same in Berber as in Gaelic. In the inland tribes you have such names as Beni-M'Gill, Beni-M'Tear. The Arabs here have prefixed another clan designation, Beni (sons), not knowing the Berber significance of Mac.

In transliterating Arabic words into English we have made similar mistakes; take, for instance, the following words: Alchemy, which means "the chemistry," and, apparently, in the transliterating, we were not aware that the "al" represented the article "the"; we speak also of "the Alhambra," in which we have doubled the article; translated into literal English it would read "the the red house."

The M'Toga tribe in the south of Morocco have retained the "Mac" uncorrupted.

I have also been struck with other Berber names, such as that common in Zaian of Mohamed O'Hummo, representing another phase of the Berber dialect, and corresponding to the O' in Irish.

The similarity in language.

A casual observer cannot fail to notice the similarity between the Berber and the Gaelic personal and possessive pronouns.

Personal.	*Possessive.*
Mi, I.	Mi-Mi, my son.
Mich, thou.	Mi-Mich, thy son.
Mise, he.	Mi-Mise, his or her son.

On asking an Algerian lad from near the Moroccan frontier what they called a lake, he replied, "Loch Uisge," which is just the same as given in the Gaelic dictionary.

The articles "an" and "am" are similarly used, and change from the one form to the other before the respective consonants.

Surely, then, our interest in those Berber Celts in Morocco should be deepened, since they are our own cousins, having sprung from the one great race and family.

I am indebted to Mr. James Macleod, His Britannic Majesty's Consul at Fez, and to Mr. David Macleod, of Tangier, for their kind assistance, by the loan of Gaelic books when investigating the Celtic origin of the Berbers.

If any one desires to study the philology of the Berbers in Morocco, I can assure him there lies before him an interesting field of research.

Southern Berbers.

From the south of the Atlas mountains, on the Atlantic seaboard, for 160 miles or more, and extending proportionately as far inland, you have the Souses or Southern Berbers. They possess all the characteristics of their northern cousins, and something more. The Souses can be easily distinguished by their pale olive-coloured faces. They are very shrewd and cunning, industrious and self-denying, and shorter of stature and more slenderly built than either the Central or Northern Berbers. You find them spread all over Morocco, and they even go to Algiers and Egypt to seek their fortunes. The Souses are chiefly engaged as oilmen, millers, and charcoal sellers. They not only know how to make

Their occupations.

Photo] [*A. Cavilla, Tangier.*

A TYPICAL BERBER.

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money, but they have the art of keeping it after they have got it, and on this account the Moslems give them the appellation, "the Jews of the Mohammedans."

They make excellent and trustworthy servants. We had one in our service for several years—a homeless and friendless orphan boy, whom we picked up on the streets. He gave us every satisfaction, and, reciprocating our confidence, he made me his banker. After saving a considerable sum, he entered into partnership in a flour-mill; but this was only for a short duration. A year later he caught a severe chill, from which he never recovered, and came back to us to die. Friends urged him to leave and not die in the house of a Christian, but he replied: "The Doctor and his wife have been more to me than father and mother; and through them I have found a joy and happiness I never experienced before." So we trust he is now safe, where the surges cease to roll.

The Souses. European and Jewish blood.

Of the Europeans taken at the fall of Laraiche and Mamora many were removed by Maulai Ishmail to Agadir, Aglu, and Wad-Dra, which in a great measure accounts for the number of fair-haired and blue-eyed people from Sous. The old Jewish records tell us that after the settlement of the first Captivity Sous literally swarmed with Jews. The characteristic features of many of the Souses show clearly their Hebraic descent, which is further confirmed by the large number of towns which have Hebrew names, such as Aka, Hara, Tourat, &c., but alas! in Sous, as elsewhere, in the presence of the conquering arms of Islam, many have renounced their faith.

The nature of their dwellings.

In Sous they live in well-built towns and villages, but in the plains, where stone is difficult to procure,

they live in mud huts called "dshour." The country is still closed against Europeans, but I believe at no distant date facilities will be granted for carrying the Gospel to that land which gave a sanctuary so many hundred years ago to God's ancient people.

The Sahara.

The Berbers of the Sahara.

From Cape Bajador, on the twenty-sixth parallel, to the Algerian frontier is the southern limit of the Moorish Empire; north of that line there is over half a million of Berber-speaking people. They are subdivided into three divisions, and named after the districts they occupy.

The Drawis are those living south of the Wad-Dra; they are little in stature, and from a light to a dark brown colour. Many of them find their way north and are employed in gardens, being expert workers with the hoe. Others are employed as well-diggers and water-carriers.

The Saharauis proper are those who come from and around Tafilalt, and resemble more in appearance the Central Berber as regards likeness, both of complexion and stature. They follow the same occupation as the Drawis.

The third and last division is the Twarak (Twerga), living in the south-east of the Morocco Sahara, towards Tuat. Sidi Mohammed during his reign brought a large number of these Saharauis (Twaraks) and placed them in his palace grounds at Rabat. They are a stout, well-made people, but much darker in complexion than either those living in the Dra country or the Sahara proper.

In the Sahara all follow agricultural pursuits and live in villages built of stone or in the mud huts called dshour, and take up their abode in proximity

to oases, rivers, and lakes, while almost all their crops have to be raised by irrigation. They are all a quiet, sober, active, and industrious people, and on account of their honesty are chiefly employed, after the day's work is over, to act as guards to Moorish places of business.

Characteristics of the Sahara people.

May the time soon come when the fir-tree shall be planted in the desert, and all this barren waste become like the garden of the Lord.

The Arabs.

The arrival of the Arabs in 1066.

Until the middle of the eleventh century comparatively few Arabs had settled in Morocco, save those in connection with the ruling classes; but when they did come they advanced in force. "The origin of the movement was the transportation of a large number of Arabs from Nejd and Hajaz (Arabia) about the end of the tenth century to Upper Egypt, where they never satisfactorily settled; so they turned their steps towards the more promising West, by way of the Sahara, south of Algeria" (Meakin).

After the capture of Tafilalt they crossed the Atlas mountains, and eventually settled in the fertile plains between Marrakesh and the Atlantic. From this time forward the Arabs have been the principal agriculturists of the country.

Simultaneously with the Arab invasion in Morocco England was invaded and conquered by the Normans.

Advantage of Arab settlers.

As the rulers of Morocco were all of Eastern origin, it was greatly to their advantage to have as many Arab settlers as possible in the country to counteract the power of the restless Berbers.

A century later Yakub El-Mansur introduced a large number of Arabs from Tunis and Tripoli, who

had stopped short in their journey to Spain, to join their brethren in Andalusia.

By the end of the eleventh century it is estimated that over 250,000 Arabs had settled in the "Land of the Setting Sun," and have now increased to some 3,000,000 inhabitants.

The Arabs a handsome race.

Those in Shawea, Dukala, Zair, and Beni-Hassan are most handsome and stalwart fellows, and a finer race of men could not be found in the Continent of Europe.

Since their arrival there has been little alteration in them as a race, except only where they have come into contact with their Berber, Jewish, and Gothic neighbours.

The Arabs of Tedla, from their intermarrying with Jews there of the first Captivity, retain the characteristic Jewish features. Almost all those Arabs who settled in Sous have been absorbed by the Berbers.

Infusion of Gothic blood.

In the vicinity of Rabat and Sallee quite a number of the Arabs show a large infusion of Gothic blood from their contact with the Spanish and Portuguese colonists in the Atlantic ports, during their occupancy of the coast of Morocco for over 100 years.

At Dar-Bil Arousi, in Amar, you find typical Saxons, descendants of those taken captive at the fall of Mehedea in 1681; while the women are as light in complexion and as handsome as any of our country peasants at home.

In Sahool there is a village (douar) the inhabitants of which are called Aulad Aisa (the Sons of Jesus). Some say they are the descendants of the Mamora captives, while others say they are descendants of captives taken by the Sallee rovers, who, after having embraced the faith—renouncing Christ for Mohammed—were given land to cultivate outside Sallee.

An amusing incident happened with these "Aulad Aisa" in 1904, when they captured Mr. Lee and held him a hostage till the Governor of Rabat released several of their tribe who had been unjustly imprisoned. Being in Sallee one day shortly afterwards, a Moor named Haj Mohammed El-Inglezi, and a descendant of a captive or renegade, called out to me as I passed: "Ah, Doctor; you see what the Aulad Aisa have done. They carried off the Nisrane (the Christian)." "Yes, Haj Mohammed," I replied; "you know we are all Aulad El-Am (cousins by our father's side), and that Aulad Aisa, yourself, and I have all got characteristic bald heads, which betray our origin, so the less we say about the matter the better."

Capture of Mr. Lee.

The history of Aulad Aisa.

The incongruity of Haj Mohammed trying to make a good joke at the expense of the Christians so convulsed the people in the street, and produced such roars of laughter, that he could not find where to hide himself from the crowd.

Unfortunately the Arabs are always at war. If not fighting with their neighbours, they are quarrelling among themselves.

The Divine prediction regarding Ishmael's nature before he was born has been literally fulfilled. "He shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him" (Gen. xvi. 12, R.V.).

Still, with all his faults, when once we come to know the Arab and his history, it is impossible not to love him and take an interest in him; and our desire is that the prayer of Abraham on his behalf may soon be fulfilled: "O that Ishmael might live before Thee" (Gen. xvii. 18).

The Arabs a lovable people.

The Moors.

Origin of the Moors.

There is much misconception in the minds of the general public regarding the Moors. The name is derived from the Greek word "Mauros," inhabitants of Mauretania; but it does not convey the correct meaning, as the Spaniards called all who crossed over from North Africa Moors.

In 711, when Tarik Ibn Zaid invaded Spain with an army of seven thousand men, increased shortly afterwards by an additional five thousand, the greater proportion were Mauri, or Berbers, from Mauretania. A year later Musa Ibn Nossair crossed the Straits with a much larger force, but nearly all his army were Arab warriors and persons of note from the East.

With few exceptions these made their homes in Spain, where they found their wives ready for them among the Goths in the land of their adoption. This blending of Berber, Arabic, and Gothic blood for almost eight hundred years produced this noble and illustrious race called the Moors, who at various periods in their history have staggered Europe by their deeds of chivalry.

Immoral Church and court.

Had it not been for the treachery of Count Julian, the Saracens would never have found a footing in Spain. Whether or not the Count had a legitimate grievance is for others to decide, but the circumstances reveal the licentiousness of the court at that period, and the corruption of the Church, which permitted the possibility of such an outrage on his daughter.

The country, having become effeminate, was an easy prey to the invading Arabs. The battle on the banks of the Guadalete sealed the fate of Spain, and in the incredibly short space of two years all Spain had been subjugated by Tarik and Musa.

In tracing the history of the conquest of Spain we cannot but admire the honourable terms granted to the vanquished, both Jews and Christians, when we take into consideration the instructions of Mohammed to his followers: "When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bonds: and either give them a free dismission, or exact a ransom, until the war shall have laid down its arms" (Koran).

Moslem ordinance in war.

Tarik could boast before the dying Khalif Walid of how honourably he had conducted his military campaign in Spain. "Demand," said he, "of these Christian cavaliers, here present, most of whom I have captured, demand of these Moslem warriors who aided me in the battles, if I have ever showed myself cowardly, or cruel, or rapacious."

After a lapse of seven and a half centuries it took the flower of Spain, with all her united efforts, ten years to accomplish what the Moors did in two.

Internal feuds and divisions hastened their downfall, but for which they never would have been driven out of Spain. Apart, however, from all this, we can see the Divine hand, which is inseparable from the rise and fall of nations.

Cause of Moorish downfall.

In contrasting the treatment of the Moslems and Christians in these two bloody wars, we have to admit that the former acted more generously and humanely than did the latter. The Jews and Christians were left free in the exercise of their religion and the protection of their person, but not so when the Spaniards had subdued the Moors. After their submission they had to ransom themselves, then they were robbed of everything they possessed, and finally expelled from the country which they loved and had

Moorish treatment more humane than the Spanish.

made prosperous because they refused to embrace Roman Catholicism.

On the fall of Granada in 1492 a large number of Moors left for Morocco, but the great majority elected to remain in Spain, where they were peaceful and law-abiding citizens. Many of them, having adopted the *externals of Christianity*, were named by the Spaniards Moriscos.

Spanish persecution of the Moors.

Philip II. (like Haman) resolved on their destruction, and the iniquitous treatment meted out caused an insurrection among the Moriscos. After their suppression in 1570 over one hundred thousand were banished from the country. Philip III. completed what his predecessor began, when it is estimated that from six hundred thousand to nearly one million had to seek a home in North Africa.

"As the Moors were the most ingenious and industrious inhabitants of Spain, they were a great loss to the country, and agriculture speedily fell into decay.

"Besides numerous other arts, the Moors had introduced the silk industry, and developed it to perfection; and their expulsion is regarded by every one as the leading cause of Spain's decline" (Annandale).

What the Moors left behind.

What the Moors left behind, in their most signal triumphs of monumental art, at Granada, Seville, Cordova, and other places, after a lapse of over five hundred years, excites the admiration of the beholder, plainly showing that the Moors were not that rude, barbaric horde which many have represented them to be.

What the Moors did for agriculture.

Before being laid waste by the devastating armies, the Spanish historians tell us that Granada and her environments were "A vast garden of delight, refreshed by numerous fountains and by the silver

windings of the Zenil. The labour and ingenuity of the Moors had diverted the waters of this river into thousands of rills and streams, and diffused them over the whole surface of the plain. The hills were clothed with orchards and vineyards, the valleys embroidered with gardens, and the wide plains covered with waving grain. Here were seen in profusion the orange, the citron, the fig, and pomegranate, with large plantations of mulberry-trees, from which was produced the finest of silk. The vine clambered from tree to tree, the grapes hung in rich clusters about the peasant's cottage, and the groves were rejoiced by the perpetual song of the nightingale. In a word, so beautiful was the earth, so pure the air, and so serene the sky of this delicious region, that the Moors imagined the Paradise of their Prophet to be situated in that part of the heaven which overhung the kingdom of Granada" (Washington Irving).

The lament of the Moors.

The foregoing is but a little of what the Moors left behind, and although now sunk in national decay, yet they still heave a sigh and drop a tear as they view the land, just across the Straits, which their forefathers occupied so long.

CHAPTER III

THE JEWS

In tracing the history of the Jews in Morocco we must revert to them as a people in their own land.

From Adam in the Garden of Eden until now, men and nations have always brought upon themselves ruin by disobedience to the Divine precepts.

The cause of Israel's dispersion, 721 B.C.

"Because the children of Israel obeyed not the voice of the Lord their God, but transgressed His covenant, even all that Moses the servant of the Lord commanded, and would not hear it nor do it, the Lord brought against them Shalmaneser, who took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor (and Hara), by the river of Gozan and in the cities of the Medes" (2 Kings xvii. 6; xviii. 12).

Some twenty years prior to this event Pul and Tiglath-Pileser carried away the trans-Jordanic tribes, Reuben, Gad, and the half-tribe of Manasseh, to the afore-mentioned cities (1 Chron. v. 26), where we shall leave them until we have reviewed Israel's relations with Phœnicia.

Israel's relations with Phœnicia.

The settlement of Israel in Canaan did not produce any great or permanent change in Phœnicia. The tribes of Naphtali, Asher, and Dan, to which it was assigned, did not conquer Phœnicia, but occupied only a small portion of it.

"The relation of Israel to Phœnicia was altogether

Photo] [*A. Cavilla, Tangier.*

A DAUGHTER OF ISRAEL.

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different from that of Israel to Philistia, the latter being that of continuous feud, the other becoming one of amity, intercourse, reciprocal advantage, and brotherly covenant" (Annandale), which continued unbroken for almost two hundred and fifty years. There were, however, a few painful exceptions—Ezek. xxvi. 2 (588 B.C.), Amos i. 9 (787 B.C.).

Hebrew ships manned by Phœnician seamen.

After David conquered Edom, he placed a garrison throughout the whole country (2 Sam. viii. 14), and Ezion-Geber, at the head of the Gulf of Akaba on the Red Sea, became a Hebrew port, with ship-building yards (2 Chron. xx. 36), where Solomon had a navy of ships, which were manned by Phœnician seamen, who made a three years' cruise round Africa.

King Hiram was ever a lover of David, and during the reign of Solomon this *entente cordiale* continued, and in exchange for skilled labour, Solomon agreed to provide Hiram annually with so much wheat and oil for the maintenance of his household.

Twenty years later, in recognition of Hiram's kindness in furnishing him with cedar-trees and fir-trees and with gold, according to all his desire, King Solomon gave Hiram twenty cities in the land of Galilee, and although the King of Tyre was anything but satisfied with the royal gift, the *friendship remained unbroken* (1 Kings ix. 13).

Mixed marriages, Hebrew-Phœnician.

From the fact that the Phœnicians were living side by side in the cities of Galilee, intermarriage must have been frequent. This is confirmed by the widow's son of Naphtali, who was sent to assist in the work of the Temple. Ahab also married a Phœnician princess, "That he took to wife Jezebel, the daughter of Eth-Baal, King of the Zidonians" (1 Kings xvi. 31). In the days of Nehemiah the merchants of Tyre carried on a flourishing trade with the inhabitants of Jerusalem.

Our Lord visited the coasts of Tyre, and spoke sympathetically regarding the future of these Phœnicians (with all their wickedness), in comparison with those Jews who had slighted His Divine mission and abused their privileges.

Later, when the oppression of Assyria and Babylon became unbearable, those captives in the north cast in their lot with their maritime neighbours, and through them resolved to seek a resting-place in one of the Phœnician colonies.

Rabbi Judah Azalia's testimony.

I am indebted to the memoir of Sir John Drummond Hay for some valuable information, which was gleaned from Rabbi Judah Azalia, who had travelled much in the East and had spent three years in the southern districts of Morocco, and had visited many of the towns and villages bordering on the Great Desert beyond Dra.

"It is well known when Shalmaneser, King of Assyria, conquered the people of Israel, the Israelites were led into captivity to Halah and Habor. Thence all the Israelite tribe of Naphtali, or the greater portion thereof, sought refuge in Vaden, a town situated on the limits of Guinea (Ajnaua), that is, the upper borders of Sahara, which town at that time had direct communication with Halah and Habor. From Vaden the Israelites were scattered to Daha (Dra), Tafilalt, and Vakka (Akka), which are situated on the confines of the province of Dra, towards Ofran, according to the writings of the pious Rabbi Jakob Benisargan, which places Vakka upon the borders of the River Dra. Thus were the Israelites spread throughout the interior of Africa.

"In Ofran there is to be seen a carved stone with a Hebrew inscription which has existed since the destruction of the first Temple. Ofran contains also a building which it is supposed was erected by one of

PHŒNICIAN COLONIES

The Edinburgh Geographical Institute

Map showing how the Exiles of the First Captivity found their way to Morocco

John Bartholomew & Co

the ancient kings of Western Barbary. It is constructed with large hewn square stones. There are also ruins of buildings which are supposed to be Roman."

Vaden and Wad-Nun synonymous names.

Now Vaden, or Wadden, appears to have been an important, flourishing Phœnician colony, somewhere in the vicinity of Wad-Nun, opposite the Canary Islands.

Exiles arrive in Phœnician ships.

Many of the captives could not have been altogether ignorant of the Phœnician colonies in North Africa, from information brought back by relatives and friends who had sailed in the Phœnician ships during the reigns of David and Solomon; so having struck a bargain, they set sail in the ships of Tarshish, from some of the seaports in the now province of Aleppo, for the "Land of the Setting Sun," though not without fear mingled with hope.

Safely landed in Morocco, and once more free from the hand of the spoiler, these exiles named a mountain in the vicinity of their new home Har Gerizim (the Mount of Blessing), now Cape Gerizim, in Sous, which has retained its name till this day—*a standing monument of the truth of God's Word*, history repeating itself two thousand years later in as pathetic a manner, when the Pilgrim Fathers landed in New England in 1620.

Overland journey improbable.

The overland route from Halah and Habor to Wad-Nun may be dismissed as altogether improbable, because it is impossible to conceive that those exiles should have travelled so many thousand miles on foot, when every facility presented itself to them for accomplishing the journey in a few weeks, the Phœnicians being then in the zenith of their maritime glory. This has been confirmed by old Jewish writings, which state that many of the Jews came from the East to Morocco in sailing ships, about five hundred and eighty years before the Christian era.

At no distant date, when the country has been opened up, I believe much valuable information will be obtained from the exploration which is sure to be carried out.

The Spanish-speaking Jews, where found.

The other sections of the Jews in Morocco are those who were expelled from Spain and Portugal in the fifteenth and sixteenth centuries. The Spanish-speaking Jews are chiefly to be found in the seaports. Those of Tetuan, Tangier, and Laraiche have retained the Spanish language. The old Jewish writers give some amusing information regarding their brethren, and how they came to Spain and Portugal. They say: "When Nebuchadnezzar set his heart on the capture of Jerusalem, he invited the Kings of Sepharadim (Spain and Portugal) to assist him in the reduction of the city," which was long and tedious.

The History of the Sepharadims.

At this time there were three particular classes of inhabitants in Jerusalem: the suburban were the poor working people who formed the outer circle; the second or middle circle was composed of the better or middle class population; while the inner circle was composed of the nobility of the Jews. In gratitude for the assistance rendered by the said kings, Nebuchadnezzar gave them a gift of fifty thousand Jewish captives from the inner circle as a reward for their services. These did not return with the others from the Captivity, although they were invited to do so by Ezra; hence the reason given why the Spanish and Portuguese Jews are supposed to be much superior intellectually to the others in Morocco. "Be that as it may, the Sepharadims have to admit that when the Berber Jew once gets accustomed to the ways of his brethren on the coast, he can outwit them at every turn."

Accordingly, if this theory be correct it would fix

their arrival in Spain and Portugal about 588 B.C. Sacred Writ, however, informs us otherwise, and makes no mention of Judah and Jerusalem being carried into captivity to any other place save Babylon, and the name Sepharadim appears to be confounded with Sepharvaim, in close proximity to Babylon, where it is supposed many of them lived during the seventy years of captivity.

The arrival of the Sepharadims.

Prior to the Arab invasion, it is said that the Jews were so numerous in Spain and Morocco that negotiations were in progress for a united effort to overthrow the Gothic rule in Spain and establish a Hebrew kingdom.

These hopes and aspirations, however, were cut short by the advent of the Saracens in 711 A.D.

The Spanish Jews thereupon cast in their lot with the conquerors, and appear to have prospered under the Moslem rule.

After the fall of Granada the fortune of the Jews turned.

The introduction of the Inquisition afforded an excellent pretext to enrich the empty royal treasury of Ferdinand by forcing the Jews to embrace Roman Catholicism, and although they offered some thirty thousand ducats, yet there was no relenting from the cruel edict—either they must submit to be baptized or be expelled from the country. Thereupon the whole race, rather than sacrifice their religion to their worldly interests, left the country and crossed to Morocco, like Moses of old choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season.

The effects of the Inquisition.

The Jews renounce all rather than abandon their faith.

Some eighty-three thousand found a temporary home in Portugal, but on the introduction of the Inquisition there in 1536, were given the choice of

being deprived of their children and made slaves or of becoming Christians. Apparently stung with remorse of conscience, John II. granted them twenty years for their conversion.

At last they also were forced to seek the refuge and protection in Morocco under the Crescent which had been denied them by the professed followers of Jesus Christ.

The Moslems more humane to the Jews than the Christians.

In justice to the Moslems, with all their hatred to the Jews, they have never treated them with such merciless cruelty as they have been subjected to by the Christian Governments of Spain, Portugal, and Russia, and all, forsooth, under the name of religion and for the professed honour of our risen and glorified Saviour.

Jehovah's faithfulness.

Amid all Israel's vicissitudes, God has been true to His promise: "Thus saith the Lord, Although I have removed them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16). This has been the happy experience of the Jews in Morocco, amid all their sorrows, because they appear to have flourished under the most adverse circumstances.

Israel's dispersion may well be laid to heart by us as a people and nation, for most assuredly, like them, we shall have to give an account of our stewardship. As a nation we have been highly favoured, but I fear the tendency of the present day is to put too much trust in our army and in our Dreadnoughts, rather than in the living God.

Well might Israel's great lawgiver in exclamation ask: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what

Photo] [*W Miller, Tetuan.*

A JEWISH FAMILY GROUP.
From those who were expelled from Spain.

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nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. iv. 7, 8).

The excellency of the Mosaic law.

"Only take heed to thyself."

On the one hand blessing was assured in obedience to the Divine precepts, while on the other hand a curse was pronounced for disobedience, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore, the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. xxviii. 47, 64–67).

Deuteronomy literally fulfilled.

Lastly, there is the filling up the cup of iniquity in the rejection of the Messiah, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not!" (Matt. xxiii. 37). And our Lord's compassionate lament as He wept over their city at the inevitable doom which was about to follow: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!

Our Lord's compassionate lament.

but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke xix. 42–44).

Barabbas, not Christ.

"Give us Barabbas and crucify Christ, and let His blood be upon us and upon our children." Their prayer was answered in a most tragically pathetic manner in less than forty years, when Titus laid siege to Jerusalem, and when it is computed that more than one million persons perished. Who, then, shall say God's Word is not true? for it has been literally fulfilled in the history of His own people.

Israel's in-gathering.

Let the Church of God arise and do her duty in the ingathering of Israel, because all the promises and blessings have come to us through them, "Whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. ix. 5).

"For it is time to have pity upon her, yea, her set time is come" (Psa. cii. 13). But there are brighter and happier days in store for God's ancient people.

"He who scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi. 10).

"For thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

"For I will take you from among the heathen, and will gather you out of all countries, and will

bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God."

Showers of blessings.

What a glorious homecoming that will be, "When the Lord will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. xii. 10).

"Then Israel shall dwell safely, and this is the name wherewith she shall be called, the Lord Our Righteousness" (Jer. xxxiii. 16).

The welcome home.

Before closing this chapter on the history of God's ancient people in Morocco, some observations on their religious customs might not be uninteresting, especially a few observations on how they administer the Mosaic Law, with a short description of their feasts and fasts.

As among the Moslems, it is very difficult to draw the line between the civil and religious laws of the Jews, as both are administered by the Chief Rabbi and the Elders. Sabbath desecration, disrespect to the Chief Rabbi, and immorality are punished with forty stripes, save one.

Nid-u-i, or excommunication, is meted out more

Excommunication efficient boycott.

on the ground of religious offences, immorality, and contempt of court. When any person is excommunicated a crier proclaims his offence from the one end of the Jewish quarter to the other, after which no one is permitted to buy from or sell to him, or hold any converse with him whatever. It is a thorough boycott, and brings the person excommunicated quickly to his senses. Hence one can understand what was meant by being put out of the synagogue. There are two ways in which excommunication is carried out. Should the person be an influential member of the community he is compelled to travel, or absent himself from the village, for one month (a compulsory holiday), and give a prescribed sum for the benefit of the poor; but should he not have the wherewithal, he must submit to bear public disgrace.

Before European influence was felt, by the way of granting protection, the wise, firm, and just administration of the law at both Rabat and Sallee was always productive of good to the Jewish community, and it was with some show of pride that they could boast that in no other city of the empire were such virtuous young men and maidens to be found as in the twin cities.

With reference to the law which enjoins a man to marry his deceased brother's wife, in the event of there being no issue, the Rabbis resort to many disgusting and cruel practices. I know a case where an elder brother died leaving a wife on the borders of seventy years, yet the Rabbis compelled his brother, a young man, to marry this old woman, to raise up seed unto his brother, and granted him permission to divorce her the following morning. I told several of the Rabbis that by such actions they dishonoured God.

In another instance a young married man living in our city took ill and died. On the arrival of his brother from the south, with his young wife and family, after the set time of mourning he was compelled, much against his will, to marry his brother's wife. The marriage, however, proved a happy one, and in due time a son was born, after which the Rabbis said, "Now that your brother's wife has borne a son, you must divorce her, and allow some other man to marry her, as you are unable to provide for two wives." By this time an endearing affection had sprung up between the husband and the brother's wife, and all were living harmoniously together; nevertheless she was taken from him by force, and given to another, showing how the "law is dishonoured"—making the Word of none effect through their traditions (Mark vii. and xiii).

An abuse of the law.

Their Feasts and Fasts.

The New Year, which begins on the 1st of Tisri, is inaugurated by the blowing of trumpets, and, as with ourselves, it is a general holiday, no servile work being done (Num. xxix. 1).

On the 3rd of Tisri (October 6th) is held the Fast of Gedaliah, to commemorate his treacherous murder, which brought about their flight and afterwards their massacre in Egypt (2 Kings xxv. 22–26, Jer. xliv., and Jer. xliii. 6).

On this occasion the Jews forcibly carried Jeremiah the prophet and Baruch his scribe with them (Jer. xliii. 6).

The Day of Atonement (Kupor) is held on the 10th of Tisri (October 13th), the observance for which is given in Lev. xvi. 23, xxvi. 32 (Num. xxix. 7-11). This is the great day of national humilia-

Day of Atonement.

tion for the expiation of their sins. Since their dispersion there is now no sin offering or burnt offering; no Azazel or scapegoat to carry their sins away into the wilderness of forgetfulness. Instead, however, the Jews slay a fowl, and have a great partiality for a white one, which is symbolical of purity.

These sacrifices were offered up yearly, but Christ offered Himself once for all (Heb. vii. 27), putting away sin by the sacrifice of Himself (Heb. ix. 27).

The Feast of Tabernacles falls on the 15th of Tisri (October 18th). The Jews dwell in booths for seven days to remind them of the time when the Lord brought them out of Egypt. Each house has its little booth erected in the court and made of canes, where the family dine and sit, weather permitting.

On the 14th and 15th of Adar (March 14th and 15th) is the Fast and Feast of Purim, commemorating their deliverance by the hand of God from the wicked devices of Haman (Esther), who sought their destruction. On the feast day both young and old do not neglect to vilify and curse at the very mention of his name.

The Passover a living drama.

The Feast of the Passover is celebrated on the eve (after sunset) of the 14th of Abib or Nisan (April 13th), and is the "Living Drama" of their national deliverance from Egypt; and the instructions given in the law are literally carried out. See Exod. xxiii. and xv., Lev. xxiii. 5 and 8, Num. xxviii. 16–25.

Unleavened cakes are eaten during the whole week, and they abstain from all work save that which is necessary for their personal wants. Unfortunately the Jews imbibe too freely at the Passover. Four large glasses of wine must be drunk, and as it is neither sin nor shame to come

under its influence at Pesah, there are many regrettable scenes.

The preparation for the Passover begins at least one month beforehand. But the great day of preparation takes place two days prior to their entering on the feast. Should the Passover fall on a Wednesday eve, as it did in the time of our Lord's Passover at Jerusalem, the principal day of preparation would fall on Tuesday, when everything would be in readiness. Should anything, however, be lacking, it would be completed on Wednesday. Work always ceases about noon on the day on which they enter the Passover. To understand the whole narrative it must be borne in mind that there are likewise two days of preparation for the Sabbath (Saturday). The chief day of preparation is always on Thursday, and the minor details are completed on Friday. The Passover always falls on a Tuesday, Thursday, or Saturday, and recurs only once in twenty years on the First Day of the week, and falls again on a Sunday two years later.

I think it is more than probable that our Lord ate the Passover with His disciples on Wednesday eve (the new day beginning after sunset), at which He delivered His memorable address as recorded by the beloved disciple (John xiii. to xvii.). Thereafter He retired to the Garden of Gethsemane, where He was shortly afterwards followed by the officers from the chief priests and Pharisees, with lanterns, and torches, and weapons (John xviii. 3), who apprehended Him and dragged Him before the Council. Apparently the Jews slept little that night ; many of them no doubt were under the influence of wine.

On the morning (Thursday) our Lord, sad and weary, was brought before Pilate, who scourged

Him, even although he had received that pleading and ominous message from his wife, "Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him" (Matt. xxvii. 19). Then in mockery the soldiers plaited a crown of thorns and put it on His head, and clothed Him with a purple robe. It was for us He endured such shame and sorrow.

From a careful study of the Gospels and the Jewish customs, I think it is evident that our Lord was crucified about noon on Thursday. "Now the next day that followed, the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again" (Matt. xxvii. 62 and 63).

By this time the Saviour had been a part of a day and night already in the grave. So it was on Friday, probably before noon, that the chief priests and Pharisees made their request to Pilate to guard against the third day. This clearly explains the seeming difference in the Gospels and the prophecy concerning Himself with reference to Jonah, which so many have been unable to reconcile. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. xii. 40).

On this point it is amusing to see the explanations given by many commentators, but they show an ignorance of Jewish customs, and I further believe that the more carefully we study God's Word in the East, together with the manners and customs of Israel, the many seeming contradictions will disappear as mist before the rising sun.

There is now no Paschal Lamb, nor can the

Jews as yet see in Him whom they crucified on Calvary, "Christ our Passover slain for us" (1 Cor. v. 7).

Pentecost.

Pentecost, the Feast of Weeks, or Harvest Festival, comes fifty days after the Passover, on the 6th of Sevan (June 2nd and 3rd). This is held for two days in commemoration of the giving of the Law from Mount Sinai; and they are exhorted in the midst of their rejoicings not to forget the stranger, the fatherless, and the widow that are within their gates (Deut. xvi. 11). Pentecost has much for us, as it was the inauguration of the Christian Church and descent of the Holy Ghost (Acts ii.).

Fall of Jerusalem.

The 9th of Ab (3rd of August) is perhaps the greater national day of humiliation and sorrow. The Jews go barefooted, while the day is spent in fasting, weeping, and wailing at the remembrance of the destruction of their loved city by Titus in 70 A.D., which was predicted by our Lord, when He beheld the city and wept over it (Luke xix. 41).

In all these feasts and fasts we can see God's wonderful dealings with His people Israel, and if not the observance, yet I believe the rehearsal of them by the Christian Church would have a two-fold influence. It would lead Christians to take a deeper interest in the study of their Bibles, and would be an encouragement to Christian Jews by showing them that it is not the desire of the Church to denationalise them. But we must draw the line at this Christian Jewish movement, which advocates the retaining of the Saturday, and not the adopting of the First Day of the week, for then the offence of the Cross ceases.

The new dispensation.

I shall never forget the remarks of a worthy Rabbi at Mequinez (Miknes) to a young Jewish convert on the change of the Sabbath, when he (the convert) said, "Every day is sacred unto the Lord." "God,"

said the Rabbi, "is not the author of confusion. If men were left to their choice, and every day sacred, each person would choose that day which would cause him the least inconvenience." Interposing, I said, "We are living in a new dispensation, and keep the First Day of the week sacred, in memory of our risen Lord." "Well, then, if that be so," said the Rabbi, "I will grant you your contention."

O happy morn when the Lord bringeth back the captivity of His people! Jacob shall rejoice, and Israel shall be glad (Ps. xiv. and vii.).

CHAPTER IV

THE GOVERNMENT OF MOROCCO

THE Moorish Cabinet, which is entrusted with the administration of the affairs of the country, is composed of the following members:—

Royalty.

His Shereefian Majesty, the Sultan Maulai Hafid.
The Heir Apparent to the Throne, El-Khalifa.

The Moorish Cabinet.

The Grand Wazir, Wazir El-Aatham or Wazir El-Kabîr.
Minister of Interior, Wazir Ed-Dakhliya(t).
Minister of Foreign Affairs, Wazir El-Kharijiya(t).
Chancellor of the Exchequer, Wazir El-Maliya(t).
Minister of War, Wazir El-Harbiya(t).
Minister of Justice, Wazir El-'Aadaliya(t).
Lord High Chamberlain, El-Hajib.
Commander of the Royal Bodyguard, Kaid El-Mishwar.

The Grand Wazir is also Minister of the Interior: Aml El-Kabail, or Administrator of the Tribes. He appoints all the kaids to the respective districts, also the judges, city governors, and administrators of customs, with the approval of His Shereefian Majesty; and invariably after a brief period of office becomes very rich.

Appointment of Governors.

The manner in which the appointments are made are rather ingenious. There are always a number of prospective candidates, who individually get a hint privately that it might be to their advantage to

Value of Governorship.

apply for the kaidship, being assured, God willing, they will be appointed, and no one else. For a good country kaidship as much as $50,000 may be paid. The money, as far as I can ascertain, given by the unsuccessful applicants is retained as perquisites by the Grand Wazir. Nothing is ever returned; but in order to console them for their disappointment, they are informed that, "had God not otherwise ordained it, they would have been appointed; however, should the one selected not bring forth fruit, they may rest assured they will not be forgotten."

The newly-appointed kaid is given a free hand, and bleeds all profusely as soon as he arrives, and eats up all those who tried to outbid him at the court; hence they are never heard of again.

Foreign Minister.

The Minister of Foreign Affairs occupies much the same position as the Secretary of State for Foreign Affairs at home. On him devolves all diplomatic questions relating to Europeans. He requires to be a man of consummate tact; and an astute manœuvrer, because on him more than on any other Minister depends the peace of the Empire.

As the Moorish court is always resident in the interior, a Commissioner for Foreign Affairs is appointed to reside in Tangier, for the convenience of the diplomatic bodies, who receives and transmits all foreign correspondence to his superior at court. It is an office of great importance, and although not his own master altogether, yet great responsibility rests on him, as he requires very often to sprinkle oil on the troubled diplomatic waters.

Chancellor of Exchequer.

The Chancellor of the Exchequer is the Minister who has charge of collecting the revenue, He is never at a loss to devise means. The country governors are left alone until they become rich; then they are suddenly pounced upon when least

expecting it, and thrown into prison, and often tortured to divulge where they have hidden their ill-gotten gains; while the Chancellor of the Exchequer himself—in fact, almost every Minister in turn, when he becomes rich, is dealt with in the same manner.

The Revenue, how obtained.

The greater part of the Sultan's revenue came from the Custom Houses in past years; but now these have passed under French control by the new Agreement.

The Minister of War, as his name implies, is supposed to organise the army, but although large sums are spent by him annually, yet it is rarely or ever either well equipped with modern weapons or in a state of efficiency.

The Army, how officered.

It is officered much like our own army at home. There are colonels, Kaid Er Raha, and captains, Kaid El-Mea; and its composition is made up of the following units:—

The Regulars, or Askar, are drawn from the Kabails, who require to serve four years, and number about five thousand.

Hereditary troops.

The hereditary troops, or Jeish, are drawn from the Oudaia (Audaia), Shrega, Shrarda, and Bakhar, or the black troops. These receive from the Government, mona, or allowance, horses, and Government lands to cultivate, and annually furnish five thousand men, and must regularly provide their yearly contingents for the army when required.

The auxiliaries are levied from the tribes as occasion demands, and are never more than from twenty to thirty thousand; and all told the army rarely exceeds forty thousand. The soldiers are but poorly paid, and in consequence desertions are frequent.

European instructor.

There has always been a European instructor for the Sultan's army; and for many years this office was held by Sir Harry Maclean, who saw that the soldiers were a properly trained and equipped force, and as they had an excellent English physician in Dr. Verdon, the army was well cared for. When Sir Harry had supreme control, he saw that the men were regularly paid. Drunkenness and disorder, which is so frequent among our soldiers at home, was a thing unknown among the troops in the Sultan's army; but alas! I fear those happy days for the army are gone for ever.

Minister of Justice.

The Minister of Justice is long since dead, and his successor has not yet been appointed; but when the Sultan desires information on all legal questions, he consults the 'Aulama, or learned men, who take the place of the deceased Minister.

The Lord Chamberlain.

The Lord High Chamberlain perhaps holds the most important office of all in the Moorish Cabinet. He not only takes charge of the palace, and attends to the personal wants of His Shereefian Majesty, but is also his confidential adviser. He must be a son of the Government, born and brought up in office, and is appointed on account of intellectual capacity and his varied experience in court affairs.

Royal Bodyguard.

The commander of the Royal Bodyguard holds three important offices. First, he is Kaid of the Jeish, or hereditary troops; second, he is royal porter; and third, he is royal messenger; while all the hereditary troops are under his command when on active service.

The Sultans.

The Sultans of Morocco.

In describing the Sultans of Morocco I desire to limit my review, going no further back than the reign of Maulai El-Hassan, leaving out those darker

Photo] [*A. Cavilla, Tangier.*

THE LATE SULTAN MAULAI EL-HASSAN
ENTERING TANGIER, ACCOMPANIED BY HIS BODYGUARD.

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pages of history during the reign of Maulai Ishmail and the late Sidi Mohammed Bin Abdullah.

In the strictest sense the Sultan of Morocco is an absolute monarch, holding the lives and property of all his subjects in his hands; but the times have greatly changed during the last quarter of a century, and his power is much more restricted now than formerly.

Prince of Believers.

As Amir El-Mumineen he has to be careful not to overstep the precepts of the Koran when negotiating treaties with the unbelievers, without first consulting his subjects, as Maulai El-Hassan once did, when hard pressed by the European Powers.

The late Maulai El-Hassan came to the throne in 1873, and shortly afterwards succeeded in firmly establishing his authority all over the Empire.

The qualities of a good Sultan.

To be a really good Sultan His Majesty requires to be always in the saddle, and, on that account, Maulai El-Hassan, by his continual marching through his Empire, together with his wise, firm, and just administration, gained from all his subjects universal respect.

If a Sultan desires to be held in esteem, he must send occasionally a number of heads for exhibition, to grace the gates of the city, otherwise he is looked upon as one unworthy of homage.

Conservative in the extreme.

During his reign Morocco reached the zenith of her prosperity. He was conservative in the extreme and reluctant to introduce reforms, believing that railways and bridges would only facilitate invasion and hasten the downfall of his kingdom.

As a diplomat, Maulai El-Hassan excelled, and was always most successful in playing the one European Power against the other, putting off the evil day which he saw was inevitable.

The number of embassies which visited him during

The embassies at court.

his reign was not few. Whether they went on a friendly mission, just to present their credentials, or enforce some disagreeable claim, or press for concessions, they were always dreaded.

The late Sir Kirby Green once told the writer that, when pressing some reforms on the Sultan, said to him, "You are like a sick man, and all we Ambassadors are like so many physicians who are desirous of curing you, but you won't take the medicine." His Shereefian Majesty quickly retorted: "Well, if you were physicians I fear you would not have a large practice, for unless you made your draughts more palatable than those which you desire me to drink, few would solicit your acquaintance." Sir Kirby Green added, "Both the Sultan and myself enjoyed a hearty laugh at the expense of each other."

Maulai El-Hassan's clever repartee.

However disagreeable these missions might be, the Sultan and his Cabinet deemed it wise never to cause a rupture with any of the Great Powers, so these unwelcome visitors were always sumptuously entertained.

Entertaining the embassies.

Picnics were arranged in great splendour, which seemed always to bewitch the fair ladies who accompanied the mission.

Then followed the friendly feasts, when the embassy must dine in rotation with each member of the Cabinet, prior to transacting official business. These generally lasted eight or ten days. All the kuskasoo and sweetmeats were saturated with butter and honey; and by the end of the first week the digestive functions of all the members of the mission were so upset that they required another week before they had sufficiently recovered from the effects to be able to transact business.

Meanwhile, the Sultan and his Cabinet gain time,

and enjoy themselves immensely at the expense of the mission.

Wearisome delays.

At last a day is fixed to transact business, and the Minister has everything ready, and is buoyant with hope, when suddenly, in the middle of the night, the whole embassy is aroused by a visit from the Lord High Chamberlain to convey His Majesty's salaams and deep regret that the appointment must be indefinitely postponed, as his principal scribe, whose services are indispensable at the conference, has taken suddenly ill, and that His Majesty requests a great favour from the Bashador, namely, to send the physician attached to the embassy to see him at once.

Moorish diplomacy.

Befooling the physician.

The doctor, accompanied by the dragoman, are dumbfounded when they enter the room and see the scribe surrounded by weeping slaves and vomiting profusely, and his eyes as red as volcanoes. Of course, the patient has thrown some red pepper into his eyes and taken an emetic, all unknown to the doctor.

Before leaving, the scribe, with tearful eyes, implores the doctor to do all he can for him, as he feels extremely ill, and asks his forgiveness for calling him out at such an untimely hour, but assures him that his services, which have been so willingly rendered. will not be forgotten.

Malingering.

In the course of three or four days considerable improvement has been made, although the patient is still very weak. To show his gratitude the doctor is called to his side and asked if he is married. Should the reply be in the negative, as is invariably the case, the sick patient assures him that such a handsome young man and skilful physician will not remain long in single bliss, and presents him with a pair of beautiful gold Moorish bracelets, worth from twenty to

Rich presents.

thirty pounds, adding, "Let these grace the arms of your fair young bride."

The dragoman is also remembered, and both are assured that they will be handsomely rewarded at no distant date for their services.

The doctor, who has no interest in the mission, is charmed with having such an agreeable patient, and pleased at the honour of successfully treating such a distinguished personage.

The pantomime renewed.

Unfortunately, however, two days before the next appointment His Majesty becomes indisposed, and in order to give colour to his illness refrains from visiting the Mosque on Friday, while rumour is rife that the Sultan is dangerously ill. The Lord High Chamberlain, who is equal to every emergency, informs the Minister "that all things are ordained, and that they must be submissive to His will." His Majesty caught a chill when sitting up late making arrangements for His Excellency's reception, but, God willing, the audience will take place as soon as His Majesty has recovered *and gone to the Mosque to return thanks.*

Moorish hypocrisy.

By this time the Minister, who may have had urgent requests from home to expedite his mission, is still more chagrined by another unexpected visit at the Embassy about two o'clock in the morning (a most agreeable hour to wake people!) informing him that the Minister of Foreign Affairs is alarmingly ill.

Suspected poisoning.

As he has been so friendly to his Excellency and his mission, they think he has been poisoned, and implore the Minister to send the doctor at once.

Of course, the young medical *attaché*, who has had no knowledge previously of Oriental diseases, stands bewildered among weeping attendants, who implore him to say whether Seedna has been poisoned or not, and if the symptoms are grave: well knowing that

the patient can become ill or well again whenever he pleases.

Of course, the doctor is perplexed beyond measure, and being unfamiliar with such peculiar symptoms, deems it wiser to pronounce it a case of corrosive poisoning, and informs the Minister Plenipotentiary accordingly, who accepts the report in all good faith.

Unable to diagnose.

Eventually, after six months of wearying waiting, annoyance, and distraction, His Excellency is delighted that at last there is a prospect of a successful termination to his mission, and wires accordingly to his Government, which congratulates him on the auspicious ending of such an arduous undertaking. They never doubted otherwise, from his diplomatic ability, but that his labours would be crowned with success, and the honour which he had brought to his country would receive the well-merited consideration which it deserved.

Rays of hope.

All his documents, payment of claims, concessions, &c., just require the signature of his Shereefian Majesty. Just the signature and no more, and the Ambassador's joy will be full.

Suddenly all his hopes are blighted. The Lord High Chamberlain has come to inform His Excellency that His Shereefian Majesty has received the distressing intelligence of a rising amongst some of the Kabails, two hundred miles away, and must leave at once, and has ordered the immediate mobilisation of the army; that under the circumstances His Majesty is unfit to attend to public business; but as soon as he reads over the documents he will attest them, and instructions will be forthwith sent to the Commissioner of Foreign Affairs at Tangier, who will see that all is in order. His Excellency protests that he has been shamefully treated, but all to no purpose; the Sultan is resolute.

Renewed disappointment.

Rising among the tribes.

Moorish consolation.

However, some little consolation is derived from the Minister of Foreign Affairs who was poisoned, who sympathetically informs His Excellency how much he has suffered on his account, and the mission which was so dear to his heart, and, but for the skill and ability of his physician, and the help of God, he would have been in his grave. Let his Excellency have patience, and *In Sha-Ullah* (D.V.) all will terminate well.

Some rich presents, a few beautiful Arab horses, and a heavy bribe render the mission abortive.

Ingenious devices.

One often wonders whether the conduct of the various embassies, in submitting to such indignities, is not much more reprehensible than that of the Sultan's in befooling them. However, when one takes into consideration the hundreds of false claims which are forced on the Sultan for payment, and which he has no power to resist, we cannot but, to some extent, admire his ingenious devices.

British prestige.

"The failure of Sir Charles B. Euan Smith's mission in 1892, through the treachery and plotting of another Power, was a great blow to British prestige in Morocco; but Sir Charles's memory will be ever held in respect by British subjects for refusing to accept a bribe of £32,000 from the Moorish Government to sacrifice those interests which were the object of his mission. In declining the amount the Moorish Wazir affected surprise at its non-acceptance, stating as a reason that such transactions were usual . . . . with others, of course.

Assault on Embassy.

"The riots at Fez, and the assault on the British Embassy, were all the work of outsiders."

"Unfortunately, the Salisbury Government gave place at the critical moment to the Gladstone, thus shamefully allowing foreign intrigues to shadow Sir Charles, while Great Britain lost the services of one

Photo] [*Linares, Granada.*

WHAT THE MOORS LEFT BEHIND: GENERAL VIEW OF THE INTERIOR OF THE ALHAMBRA.

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of her most popular Ministers, who was fully devoted to the interests and prestige of his country" (*Al-Moghreb Al-Aksa*).

H.M.S. *Amphion*.

During the absence of His Britannic Majesty's Consul on furlough, I was requested to take charge of affairs. When His Majesty's ship *Amphion* cast anchor in the bay on Sabbath, July 17, 1892, the city was full of intense excitement, owing to the unsatisfactory relations at the court. Until she saluted the forts, the inhabitants verily believed she had come to bombard the city. When we rode out to meet his Excellency on his return from Fez, on July 21st, after saluting each other, Sir Charles's first question was, "How goes the election?" and when I informed him he said, "Then I go home."

It is much to be regretted that our foreign policy should suffer by a change of Ministry, because the prestige of the nation is lowered in the eyes of the Moors, which all of us living in the country know to our cost.

British mistakes.

"At any time it is difficult to convince the Moors that one has their interests at heart; but the Sultan and his Wazirs failed to grasp the position as to their true interests, and fell into the trap so artfully laid. By turning away Sir Charles, they lost their best friend, and hastened their own ruin by their bigotry and fanaticism" (*Al-Moghreb Al-Aksa*).

Before embarking, Sir Charles gave a handsome gift of £20 to the Mission for distribution among the poor.

Tax-gathering expeditions.

The military expeditions, which are invariably led by the Sultan in person, have always a two-fold object. The refractory tribes which pay only a nominal allegiance to His Shereefian Majesty require to be kept in check; but the primary object of all these expeditions is to collect revenue, the

Government giving the several tribes a free hand to arrange their own domestic affairs.

Unfortunately, Morocco is not the only country where the inhabitants have a disinclination to pay taxes; and, although the Sultan's methods may not be quite up to date, yet he must adopt measures according to the circumstances.

At the outset the expedition makes a sudden onslaught on a weak tribe to strike terror into the others. Then arrangements are made with several other tribes for a fixed sum to be paid down, and a free pardon on condition that they join with the Shereefian army in eating up some of their more powerful neighbours.

Subduing the tribes.

About paying the imposed tax there are always scruples, but they have no alternative, and must comply. The proposal, however, to aid the Government in raiding another tribe is according to their liking, which they readily fall in with, and enjoy the prospect immensely. Such has been the practice of the Moorish Government from time immemorial.

On such expeditions there is the most wanton deception and cruelty practised by all concerned. After the Government has extracted all it can, the troops are let loose to ravish and plunder the offending tribes.

Barbaric measures.

The atrocities perpetrated on the Rahamna tribe in 1898 are without a parallel in recent years. Of course they were guilty of rebellion, and Ba Hamed, a stern Regent, resorted to stringent and cruel measures.

Early in 1897 the Government apprehended a number of leading men from the tribe, and afterwards transferred them from Morocco city to Rabat, and while in prison they wrote letters to

their tribe to force the situation. Ba Hamed, who was always wideawake, had spies all over the country, and succeeded in intercepting their letters, with the dire penalty which followed.

On the 21st of April orders arrived from the court that thirteen of the Rahamna prisoners implicated should have two thousand lashes, and their hands cut open to prevent them writing letters in the future.

Unparalleled cruelty.

Early in the morning the diabolical work began. None of the men were able to stand more than 1,200 lashes before they became unconscious, while several died under the lash, their sufferings being thus mercifully ended.

Then Haj Jelaly, the Amîn of the barbers, was brought, and their hands cut up between the fingers with deep lateral incisions across their palms. The wounds were then filled with salt, camphor, &c., and the hand, closed, was sewn up in wet sheepskin, which, on drying, contracts, and on removal the hand is a useless round ball.

Death of the Regent.

On the death of the Regent these prisoners were released, and kindly treated by the order of Maulai Abd-El-Aziz. Several of them visited me at the Mission House. The deepest sympathy was evoked everywhere on their behalf. Although those brave fellows had been maimed for life, yet their proud spirits were still unsubdued.

By the end of the year the rebellion had been crushed. On January 5th I rode out to see a detachment of the Rahamna prisoners brought to Rabat. Here were the Governor and leading men of the city in their beautiful flowing robes, riding on richly caparisoned mules, waiting to do honour to the ghastly procession.

Having been on the march for eight days in

Sickening sights.

severe weather, and sleeping on the ground, the prisoners were in a pitiable condition. A large number of them were so weak and emaciated that they had to ride on mules, and even then had to be held or tied on the animals. As the procession moved past, each sight was more sickening than the other. Dead prisoners had been thrown naked into the panniers. Others were sitting in the panniers, holding up their gangrened hands, the result of cutting, salting, and burning.

Each company numbered from fifteen to twenty prisoners in heavy irons. The empty iron collars told the number of prisoners who had died or been decapitated by the way. If a prisoner is too weak to march, his head is struck off, and his body, which is never buried, becomes food for the numerous pariah dogs.

Without natural affection.

The soldiers of the Khalifa kept up a continuous rapping with their sticks over the heads and backs of the dying prisoners, ordering them to call out, "God give victory to the Sultan!" Some old men had the courage to call out, "God give victory to the truth!" All along the line there was the continuous cry "*Ya El-Mumineen* (Oh true believers), give us water! Give us water! We are dying of thirst and hunger."

Disposing of them.

In the Suaka a mule fell with its burden of two prisoners. One was able to remount, but the other was so weak that at every attempt he fell down. Then the inhuman brutes of soldiers kicked and beat him. At last the poor prisoner cried like a child, and implored their help, which was denied.

I felt the tears trickling down my cheeks, and would fain have rendered them aid, but that was impossible. In the end, not to delay the procession, he was lifted and thrown like a sack on the mule's back.

Nothing can surpass the fiendish cruelty of the Moslems to their prisoners. One day, while a Government soldier was cruelly hastening the death of several prisoners so as to be able to bury them before sunset, like Nebuchadnezzar, he was smitten by the hand of God, and became suddenly insane. He was placed in irons, and removed to a lunatic asylum; and although he recovered for a time, he died a horrible and revolting death, the Moors declaring, "It was a veritable judgment from the Most High."

Divine judgment.

Of the thousand prisoners who were brought from Rahamna, before one year had elapsed five hundred had died, from being loaded with irons and the cruel treatment of the Moorish officers, coupled with the insanitary conditions of the prisons where they were confined.

Permission to visit and care for these prisoners was denied us by the authorities.

Caring for the prisoners.

In close proximity to the Mission House there were some hundred and fifty temporary dwellings, composed of tents, huts, or hovels, in which the wives and children of the prisoners lived, who had come to care for them.

Through the liberality of friends at home, Mrs. Kerr and the ladies of the Mission were able to make garments for these poor people and comfort them in many ways, and through them to bring gladness and health to not a few prisoners.

Weeping mothers.

Almost every day there was continual wailing and lamenting, the women mourning for the loss of husbands or sons. One day I saw a poor woman crying and tearing her face. I went up to her and asked her the reason. She replied, "My father, my brother, my husband, and now my only son, have died. That is why I weep." Being overcome with grief, she cried, "My son, my son! what have you

done that you should have died in prison? You were never a murderer; you never cut the ways (highwayman). You were the son of the mosque; you listened to the instruction of your teacher. A son of the tent. Oh my boy, the light of my eyes, the idol of my heart, the hope of my old age! Alas! alas! you are no more. Oh, how cruel the destinies of Fate, that I should have been denied a last look and loving embrace of thee, my son!" (The Government does not grant permission to the nearest relatives to see their friends when dying, if State prisoners.) "Oh, when shall we meet again? I have nothing to live for now." Then she renewed the tearing of her face, and began to beat her head with a stone. "Ullah, Ullah, let me die! Curse them, curse them, and their children, who have brought this calamity upon us! Ullah, Ullah! Thou art witness, if we have not fed the hungry, and if the stranger has not passed unharmed through our country." I have often shed tears with them. How sad their lot is! Morocco has no physicians or tender-hearted nurses to care for her suffering and dying, and few messengers of peace to point these dying prisoners to Jesus—a Saviour and Friend.

No Red Cross Society.

Well may we ask, Is there no other way by which we can govern tribes and nations, but by brute force? Yes, I think there is. Why, territory almost as large as Morocco has been subdued and brought under the Union Jack around Livingstonia, not by sword and shrapnel, but by the conquest of the Cross; and what the Gospel has done for Livingstonia, by God's blessing it will do for Morocco.

Training of the Heir-Apparent

The Khalifa, or Heir-Apparent to the throne, is generally given a command in times of peace under a distinguished officer and prince of the royal house,

so that he may gain experience and fit himself for the prominent position which he may yet occupy.

Adept tax gatherer.

At tax-gathering Maulai Mohammed was an adept, and caused the tribes wherever he went to fear him, if they did not respect him. On one occasion, in the south, Maulai Mohammed, growing weary with the governors, issued an ultimatum to them ordering the imposed tax to be brought within a certain number of days. On the day appointed the various governors appeared, but brought no money, stating that they had been unable to raise the sum demanded. "What," said Maulai Mohammed, "is this the way you treat His Shereefian Majesty and the Heir-Apparent to the throne?" and forthwith ordered the camp to strike their tents and march on the offending tribes, adding, "I will teach both them and their kaids a lesson never to be forgotten." The slaves of the respective kaids were ordered to mount their masters' mules, while the kaids had to walk behind barefoot. It had the desired effect, for, hearing of the treatment meted out to their governors, the tribes immediately brought, without further trouble, the sums demanded.

Deposition of Maulai Mohammed.

The governors complained to Maulai El-Hassan of the humiliating treatment they had received from his son, Maulai Mohammed. He was removed from his command and ordered to be imprisoned in Morocco city for his outrageous conduct. Many, however, think that Maulai El-Hassan was guilty of a grave error of judgment, because he never found another who was so successful in collecting revenue.

Ascension of Abd El-Aziz, 1894.

Maulai Abd-El-Aziz, the son of Maulai El-Hassan's favourite Circassian slave, came to the throne on the death of his father in 1894.

He was then only a lad of sixteen, and Si Ahmed

Ben Musa, who was Lord High Chamberlain to his father, installed himself Regent.

The young Sultan was hailed with acclamation everywhere by his people—first at Rabat, where he was proclaimed, and then at Fez. In fact, he is the only Sultan who ascended the throne of Morocco without requiring to shed blood for his crown.

The dissatisfaction which took place in Rahamna two years later (of which we have already taken notice) was soon suppressed by the iron hand of Ba Hamed.

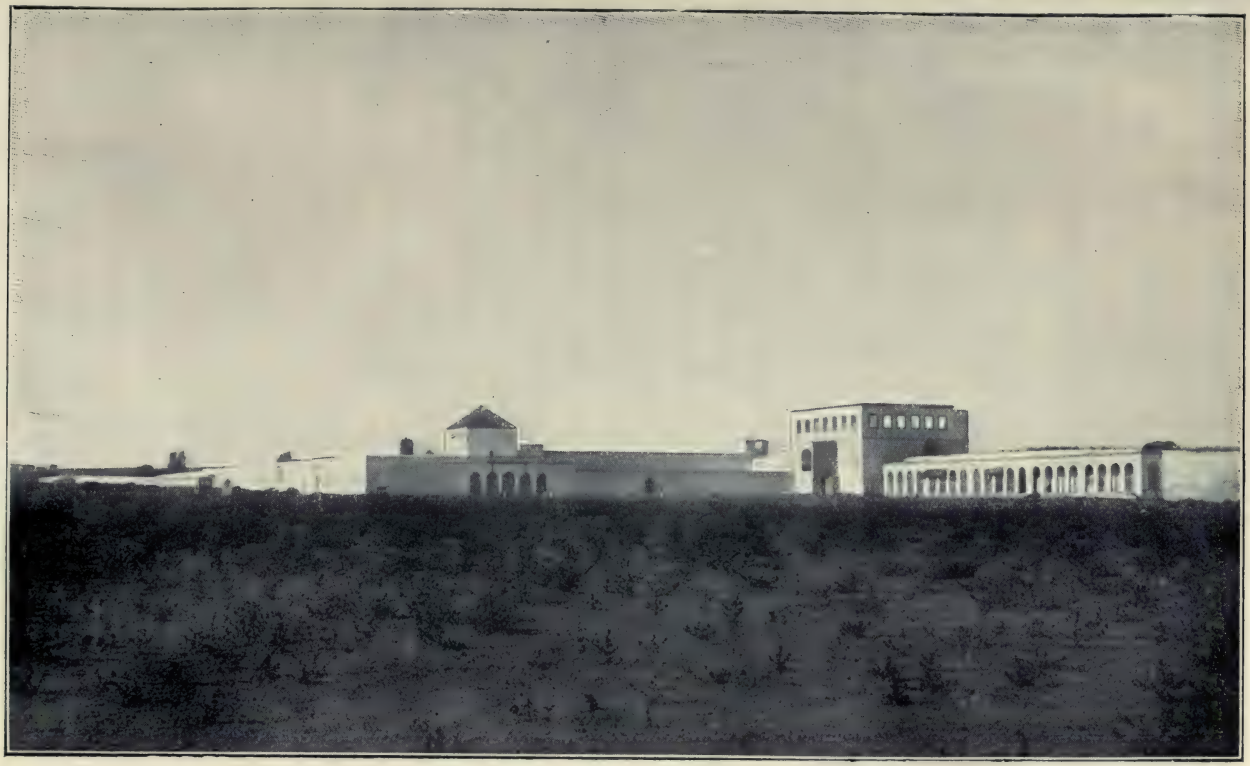
On the death of the Regent, Maulai Abd-El-Aziz did his best for the welfare of the Empire, but unfortunately his reign fell on evil days. However, he will long be held in remembrance for the royal edict which he issued on prison reforms—a worthy act of a noble young prince. His Majesty appointed an Amin to every prison, who was instructed to furnish regular reports to His Majesty, giving the number of prisoners, their crimes and sentences. Some had been confined in the Rabat prison for over a quarter of a century. No one knew why they were there, not even the prisoners themselves.

Prison reforms.

Tartib.

In 1902 His Majesty introduced the Tartib, a form of regular fixed taxation, which was another excellent reform, but it was premature in its introduction. In this he was ill-advised, because the authority was withdrawn from the kaids, and the Sultan was never able afterwards to enforce the payment of taxes under the new arrangement.

As might be expected, there was a great fall in the inland revenue, while the Kabails misinterpreted the Sultan's good intentions for their welfare, and looked upon the new order as weakness on the part of His Majesty. Unrest afterwards developed into



Photo] [*Marsden, Rabat.*

SULTAN'S PALACE, RABAT.

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open lawlessness, and marked the beginning of the downfall of the Moorish Empire.

Had the British Government supported Maulai Abd El-Aziz after they induced him to introduce the Tartib (but for the agreement of 1904), the inglorious defeat of the Shereefian forces at Um-Rabea in 1908 would never have taken place, thus bringing to a tragic end his short reign of fourteen years.

Abd El-Aziz's downfall.

Meanwhile Maulai El-Hafid had been proclaimed in the southern capital; but as the subsequent events fall more conveniently to be described under the New Regime, we shall close this chapter by praying that God may vouchsafe to His Majesty an illustrious reign.

Maulai El-Hafid, 1907.

CHAPTER V

THE EXECUTIVE GOVERNMENT

In dealing with the Executive Government we shall take up the tribes first and show how they govern themselves.

How the Tribes are Governed.

Tribal government.

Among those wild, semi-independent tribes it is marvellous the amount of security they enjoy. The kaid surrounds himself with his own kith and kin, who support him in the administration of justice, or, rather, endeavour to prevent quarrelling among themselves. In every douar, or village, he appoints a sheikh, who is responsible to the kaid for the good conduct of those under his supervision.

The Sheikh Er-Rabeâ.

Annually several tribes meet and join hands, when they elect a representative called Sheikh Er-Rabeâ (Captain of the Grass Season), who is given absolute power in the control of the affairs in the various districts, which often cover an area of from thirty to forty square miles.

He informs himself of all who are able to purchase a horse and repeating rifle for the safety of the tribe, and issues orders accordingly; and all who fail to comply must either flee the tribe or submit to their animals being impounded and sold.

Whenever the sheikh is informed of some one guilty of a misdemeanour he will suddenly appear

the following morning and ask the shepherd to point out the cattle belonging to so-and-so, and according to the offence one or more animals will be hamstrung. The sheikh and his officers will take what they desire, and leave the remainder to the villagers, who enjoy the fun immensely. The victim has to grin and bear with as good grace as possible, as there is no redress or court of appeal. The sheikh, as a rule, keeps admirable order, much more respect being shown to him than to the Sultan.

Administering justice.

Some years ago, in the tribe of Amar, a poor widowed Arab woman went to the Sheikh Er-Rabeâ accusing some young men in another village of stealing her cows and thereafter selling them in Zimoor, and implored his help. "Go home, my daughter," said the sheikh; "God will restore you better cows than those stolen." Calling on one of his officers, he ordered him to saddle his horse and proceed with all haste to the village in question and order the thieves to return the cows in three days, which he knew was impossible. On the morning of the fourth day the sheikh started off for the said village with his officers, who are never more than three or four mounted men. On his arrival he hamstrung two of the fattest of the offenders' cattle, and then ordered the sheikh of the village to procure him at once two of the finest milk cows with their calves from the village herd, at the same time calling out, "Do you wish the widow and orphans to cry for vengeance against you at the judgment day?" to make the scene more dramatic.

The animals were immediately forthcoming, and the sheikh marched off with them to gladden the poor widow's heart. Instead of being displeased at the arbitrary manner in which he administered the law, he was applauded by the whole village.

Morocco v. Ireland.

Tribal responsibility is one of the surest safeguards in a semi-civilised country like Morocco for the preservation of order. Its adoption at home in some districts, I believe, would have beneficial results. In fact, the County Councils in Ireland have had to resort to similar measures in levying payment in cases of *cattle raiding*. So, after all, the Moors are not so far behind as is frequently represented.

How the Towns are Governed.

For the preservation of order in the towns and the administration of justice the Moors possess as efficient an organisation as we do ourselves.

As all cities are walled, crime can be more easily suppressed than at home.

Towns divided into quarters.

The towns are divided into quarters, religion being the distinctive mark of the respective zones, which are as follows:—

The Moslem Quarter, or Medena proper, which is occupied by the true believers, and wherein no Jew or European is permitted to reside;

The Jewish Quarter, or Mellah, is assigned to the Jews; and

The European Quarter, or Hauma En-Nasara, the Christian quarter.

Religion line of demarcation.

All who make an attempt at wearing European dress and have Consular protection (not being Moslems or Jews) are relegated by the authorities to live among the Christians, irrespective of their religion, if they have any at all. In this the Moor is more philosophic than one would at first sight imagine, as we shall have reason to show later on.

The appointments to all the respective offices are made by the Sultan, and are held at his pleasure.

In former years, when the Government did not stand in need of money, the offices were filled by

men of honour, integrity, and ability; but of late years these offices, which are of very uncertain tenure, have been given to the highest bidder.

Financing governors.

Almost invariably the governors are financed by Jewish brokers at an abnormally high interest, which they have to recoup as best they can.

No sooner has a governor assumed office than he begins a systematic squeezing of those under his jurisdiction.

The kaid is the civil governor, and represents much the same as does our chief magistrate at home; but although the preservation of order is his primary duty, yet he has always an eye to business.

On one occasion Maulai El-Hassan appointed a governor to the small kasba of Mehedea, which is a typical case of how kaids act when appointed.

After resting a few days at Rabat, this worthy set out for Mehedea, having previously despatched messengers to inform the inhabitants of his appointment and the day on which he, D.V., expected to arrive. In order that he might have an auspicious entry, the messengers were instructed to procure a number of sheep from the well-to-do subjects to sacrifice at the various shrines.

Sacrificing at the shrines.

Their mission was anything but successful, for on making application for a number of sheep, they were curtly told that none would be given except payment was forthcoming. Much disappointed, they returned and informed the kaid that they had been treated with great disrespect, and that every one to whom they had made application refused to give them any sheep without payment. "What!" said the kaid; "is this how you carry out the orders of one of His Shereefian Majesty's governors? Down with them!" and a severe whipping

The bastinado.

was administered to them. Then turning to his mounted soldiers he said, "Go and bring these insolent dogs before me, who have refused to honour me by providing a few sheep to sacrifice at the shrines in order that blessing and prosperity might come to us all."

When the offending parties were brought before him they were publicly whipped and thrown into prison, while the soldiers were sent to appropriate as many of the sheep from the respective flocks as they required.

Striking terror.

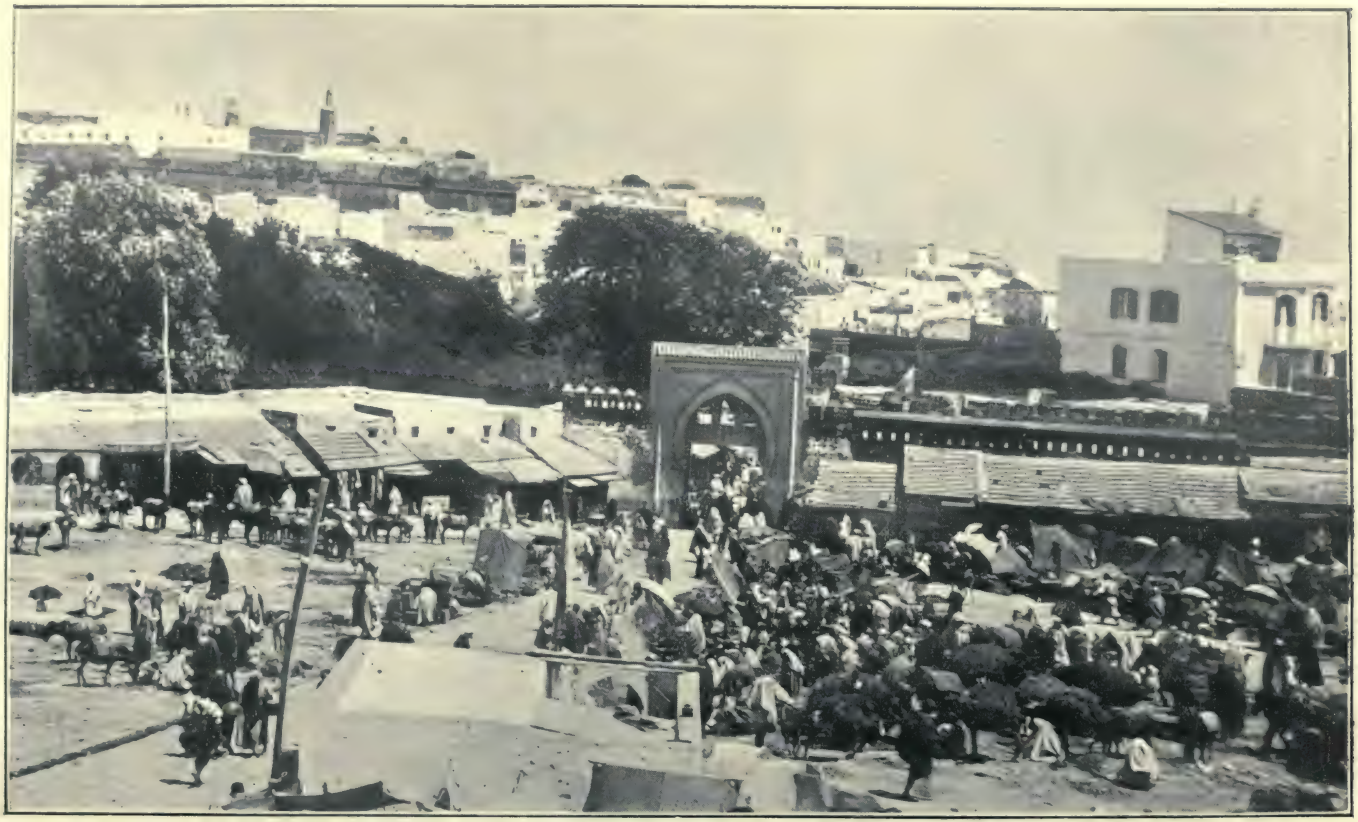
By this time the inhabitants were struck with terror; escape from within the kasba was impossible; however, having been taught an exemplary lesson, gifts and money now came flowing in from all quarters.

An old man (a friend of my own) came before him with his gifts, saying, "Marhababik! Marhababik!" (Welcome! Welcome!) The kaid happened to ask after the welfare of his family, when the old man incidentally mentioned that he had two widowed daughters (divorced), expecting to receive some sympathy. "What, two unmarried daughters!" replied the kaid. "The morals of this place require improving. Down with him! Down with him!" said the kaid, and no sooner said than done. The old man cried out, "My lord, I am your slave and at your disposal." "Then send for your daughters at once that I may know the reason why they are still unmarried."

Government marriages.

On their arrival he called two of his soldiers, and said, "Here is a wife for each of you, for your faithful service. Sheep are at your disposal, so go and make merry with your wives; the marriage contract can be drawn up to-morrow."

Thereafter the kaid made inquiries concerning all



Photo] [*Linares, Granada.*

TANGIER AND OUTER SOK (MARKET).

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who failed to come out and welcome him on his arrival. The delinquents were immediately arrested and thrown into prison, and only released after the payment of heavy fines.

Stern kaids commended.

Numerous complaints were sent by the inhabitants to Maulai El-Hassan regarding the outrageous conduct of their new governor, to which he replied, by mounted messenger, that he rejoiced that at last he had found a kaid who could keep them in order.

Moorish hypocrisy.

Unfortunately the Government soldiers are not paid, and this of itself often leads to a miscarriage of justice, because there is the tendency on the part of the soldiers to give evidence on behalf of those from whom they can obtain the most.

I am indebted to *Al-Moghreb Al-Aksa* for the following, which shows the depth of the religious sincerity of a great number of the Moslems, and likewise how the kaids are equal to every emergency.

Few of the Moors on returning from a journey will go direct to their homes without first visiting the mosque, to give thanks to God for their safe return.

It so happened in the city of Morocco that a Moor arriving brought with him a bag containing one hundred louis d'or (each twenty francs). After having said his prayers in the mosque, his mind being preoccupied, he went away, leaving the bag behind him. At that moment a poor beggar entered the mosque and, seeing the bag, went and sat upon it, and began to mumble his prayers. Almost immediately the owner returned, and in reply to inquiries the beggar said, "I saw a man enter the mosque and lift a bag, and go off with it. As I thought it belonged to him I said nothing. I know him, however, and I think I can find your bag; but how much will you give me if I find it intact?"

Ingenious beggar.

"If you can find my bag, I will give you twenty louis." The beggar thereupon pulled the bag from under him, saying, "Here is your money; now pay me my reward." "That you shall have," said the owner; "but I must first count the money. One, two, three," until he came to one hundred; then turning to the honest finder said, "You rogue! you thief! you have stolen twenty louis out of the bag, and now you expect me to give you twenty more."

Honest beggar accused of theft.

"You won't treat me in this disrespectful manner," retorted the beggar. "Come off with me to the governor."

Richly rewarded.

On their arrival the beggar related how he found the bag on entering the mosque, which he concealed under his person; and how the defendant promised him a reward of twenty louis if he found the bag, but after counting the money, the owner accused him of having stolen twenty louis, and refused to give him anything."

In his defence the owner related how he had gone to the mosque to give thanks for his safe return, and on leaving forgot the bag, which contained one hundred and twenty louis. "It is true," continued he, "that I promised this *miskeen* (poor man) a reward if he found the bag; but on counting the money I found twenty louis short," adding, "You know I am an honest man and come of a good family and would not tell a lie; so, my lord, you have the whole truth before you."

"I accept your statement," said the kaid, "and I believe all you have told me to be true, viz., that your bag contained one hundred and twenty louis, so you were quite justified in not giving the finder anything." Overjoyed that the case had gone so well in his favour, the owner of the bag became profuse in his thanks to the kaid. "May God prolong your

life, my lord." Continuing, the kaid said, "But this poor man is not a thief, but an honest man. Had he been a thief he would not have been satisfied with twenty louis, but would have gone off with the whole, so after carefully weighing all the evidence before me, I have come to the conclusion that this bag is not yours, but belongs to some other person. So make all haste and procure a town crier and make proclamation for a bag which has been lost with a hundred and twenty louis." Then, turning to the beggar, he said, "Here are a few dollars in token of my appreciation of your honesty. In the meantime, I will retain the bag until the rightful owner turns up, when I have no doubt but that you will be handsomely rewarded."

Governor's decision.

There are, however, truthful Moors and honest governors still to be found in Morocco, although they are the exception at the present day.

In Rabat and Sallee we have had no reason to complain, as we have always had excellent governors, more especially in the latter city.

Impartial governor.

It is told of the late kaid of the pirate city, Haj Mohammed Ben Said, who was an exceptionally wise and impartial governor, that on one occasion a poor man came before him accusing several persons of having stolen his fowls. When the accused were brought before him, they all stoutly denied the charge. Turning to the complainant, the governor asked him, "Have you any witnesses?" "None but God," replied the complainant; "but I saw these men on several occasions standing beside my stable door, and I have good reason to believe that if these men had been in their beds my fowls would still be in my stable"; then adding, "If you will give them the lash they will soon confess, but not till then." "And you would have me whip inno-

cent men! That I cannot do," rejoined the kaid. "Well, then," said the complainant, "if you refuse to give me justice, I am quite prepared to wait till the judgment day." The kaid had no doubt in his own mind as to the guilt of those brought before him; but to throw the accused off their guard the governor called several of his soldiers, and ordered them to go out and search in the street where the fowls had been stolen, and make careful observation if they could find any with feathers either on their clothes or on their heads; all the time the governor kept his eyes on the accused before him. Two young men, taking guilt to themselves, quietly slipped their hands over their heads; whereupon the governor called his guards to bring out those who were searching for feathers on their heads. "My lord!" cried the young men, "we are innocent. We never stole the fowls." "Ah," replied the wily old governor, "I am not going to whip you for stealing fowls, but for looking for feathers on your heads." When the lash began to smart (at the urgent request of the governor), they soon confessed the names of the guilty parties, who also received condign punishment, first for swearing falsely, and second for stealing the fowls, with such beneficial results that for long afterwards fowl stealing was an unheard-of thing in Sallee.

Taking evidence.

A guilty conscience.

It is many years since this governor died, but his name is still honoured and revered by all the inhabitants who knew him as a wise and just governor.

The Kadi.—The kadi, or judge, is the one who dispenses the law, known as Shrâea Mohammedea.

When nations begin to consolidate, laws must be framed, according to the exigencies which may arise, for the well-being of the community.

Moslem jurisprudence differs, however, from that

of all other nations, inasmuch as it never changes. The Koran is the Statute Book, and its laws are "a Divine revelation for the guidance of mankind"; hence they are unalterable and unchangeable. The Koran contains many just enactments, and we have to admit that in many of the Moorish courts justice is often more righteously dispensed than at the European Consulates.

The Moslem Statute Book.

The notaries, or adools, are those who draw up the legal documents, such as title-deeds, marriage and divorce certificates, contracts, &c. It is not deemed necessary that all these documents be presented to the kadi for signature.

The Jews tributary.

Although the Jews have their own laws, yet being Thimea (tributary), and in subordination to the Moslems, they come under the jurisdiction of the kadi, where they receive at times but scant justice.

Many years ago there was in Rabat a kadi called Brabery, who could not tolerate for one moment the mention of either Jew or Christian.

While a Jewish lad was watering his animals, one Friday, at a fountain opposite the Great Mosque, one of his animals backed and tramped on his toes. Smarting under the pain, he struck the animal with a stick, at the same time cursing its father and grandfather. Just then the kadi emerged from the mosque after noon-day prayers.

Moslem superstition.

On arrival at the court-house the kadi ordered several of his officers to go and apprehend the Jew. When brought into his presence, this fanatical old judge asked the Jew why he dared to curse the animal's ancestors. Prostrating himself before the judge, and then holding out his toes, which were still bleeding profusely, he said, "My lord, the animal tramped on my toes, and the pain was so great that I lost my reason, and did not know either what I

was doing or saying." "Don't you know," asked the kadi, "that all the animals, horses, mules, and donkeys, bowed down and made obeisance to our Lord the Prophet Mohammed, on whom be blessing and peace, and you would curse one of these animals?"

Ignorance no excuse.

The poor Jew, trembling from head to foot, said, "My lord, I confess I never heard that before; but I give you my word if ever any one hears me again cursing a cat, cut off my head."

With all due respect the lad might have told the kadi that he had learned the cursing from the Moors, which form of language is an hourly occurrence with them.

The poor Jew still hated.

Turning to his attendants the kadi said, "Take this dog away out of my sight, and cast him into prison." Afterwards his mother came and prostrated herself before the judge, praying that he would graciously be pleased to overlook the fault of her boy, but without effect. "Take this *jefa* (dead carcase) from my presence, and send her to keep her son company," where she stayed for three days.

Nor did he show less sympathy with those Moslems who had business relations with Christians. His motto was, "Come out from among them, and be separate, and have no dealings with those men on whom is the curse of God."

During his tenure of office a well-to-do Moor in Rabat invested in some thirty pounds' sterling worth of English toys—horses, dogs, monkeys, jumping jacks, engines, &c.—which he gave on credit to respective buyers till after the feast of the Ashor, when payment was to be tendered. The Ashor is the great pleasure holiday, when such things are bought by the children for miles round.

Although the goods were disposed of, unfortunately

for the merchant payment was not forthcoming, so the merchant took one of the retailers before Shrâ.

Toys supposed to be idols.

After patiently listening to both, the kadi said, "These toys are idols; to buy them is illegal, and to sell them is illegal. The money received from them is also illegal." Then, calling several of his attendants, he said, "Take these two sons of an abject race and put them in prison, and keep them there until they learn not to bring Christian idols here again."

The case assumed a different aspect the following day, when His Britannic Majesty's Consul brought the matter under the notice of the governor, demanding payment on account of a British firm.

The judge's misconception.

Brabery, like the Pope of Rome, conceived the idea that all Moslems in Morocco, irrespective of their nationality, were under his jurisdiction, and this brought about his downfall. One day he imprisoned a French Algerian officer (a Moslem), and this insult the Government of the Republic could not brook, and requested His Shereefian Majesty to remove him, which he did.

Once this worthy judge took it into his head to reform European morals, and sent his officers to take the names of all Moorish women in the service of Christians. In this he acted not without just cause. Those found under fifty years were forbidden to work under pain of imprisonment. One of his officers asked if he should go to the house of the English doctor, *i.e.*, the Mission House. "You need not go," replied the kadi, "for from what I have learned unless they were virtuous they would not be retained in their service."

Improving the morals.

Be it said to his honour he never made one complaint against the Mission work, while on several occasions he expressed to his friends his deep regret

that we were not Moslems, which is the highest commendation a Moslem will give in appreciation of any one who is not of his faith.

A friend of the oppressed

With all his fanaticism, Kaid Brabery had many excellent virtues. His court was free from corruption, and his decisions were just, and without respect of persons, always espousing the cause of the wronged and oppressed. The old judge took sorely to heart his dismissal from office, and never afterwards left his house, except on Fridays, when he went to the mosque, till the day of his death.

Jurisdiction of market overseer.

El-Muhtasib (the Market Overseer).—This important functionary exercises a very great influence, and his jurisdiction extends over everything which belongs to the health and welfare of the city. He is inspector of weights and measures and is chief of the cleansing and burial departments. The auctioneers must first have a licence from the Muhtasib before they can sell in the market. The extent of the power vested in his office may be summarised as follows:—

All the Markets.—The grain, meat, vegetable, and cattle markets are under his control. He fixes the respective prices for the protection of purchasers in each market.

All the Trades.—Blacksmiths, joiners, slipper-makers, pottery-workers, tanners, &c., come under his supervision.

All the Shopkeepers.—Grocers, oilmen, charcoal-sellers, and the drapery market. No draper can sell without first having a yard-stick from the Muhtasib, thus preventing him from cheating the public.

All the Professions.—The veterinary surgeon, the barbers, the musicians, the midwives, and the mashta.

The bride's decorator.

The mashta is the lady who paints the face and dresses the hair of the young bride. It is a position

of some honour in the city. The more handsomely she can adorn the bride and give her love touches about the face which will make lasting impressions upon the bridegroom, the more richly is she rewarded for her labours.

I regret to say the love touches, as a rule, have never been found to make very deep or lasting impressions.

Each of the various trades and professions has an Amin, or recognised representative, who is responsible to the Muhtasib for the good behaviour of those in the respective departments.

British methods introduced.

Our aged and honoured Muhtasib Haj Abd El-Khalek Frij has held office for over thirty years. Prior to his appointment he had lived in Gibraltar for several years as a merchant, where he learned much from His Britannic Majesty's officers, by the methodical way in which everything was carried out. On his return and appointment he immediately introduced Gibraltarian methods in the discharge of his duties, with admirable results.

Many years ago a poor woman came to him, accusing a miller of having substituted inferior wheat for that which she had given him to grind. Haj Abd El-Khalek ordered all the flour mills to be closed and the owners forthwith to appear before him. I well remember seeing all the millers drawn up in line standing in the court-house. Then, handing the flour in question, the Muhtasib requested each to examine it, and state whether or not the flour was that from wheat at three dollars a measure. All replied, "No, my lord, it is not."

Exemplary punishment.

Then turning to the accused, he said, "Your own fellow-millers have condemned you. It only remains for me now to administer the law. Down with him," and two hundred and fifty lashes were

administered in the presence of all the other millers.

"Listen," said the Muhtasib; "the next one who is brought before me for a similar offence will have five hundred lashes," adding, "I have my duty to perform, and God has placed me here to protect the widow and fatherless."

Publicly disgraced.

Afterwards the culprit was placed on a donkey with a rope round his neck, and paraded through the principal streets, while a crier went before him calling out, "Thus and thus shall it be done to the man who changes or mixes the flour of the widow and orphans."

Many of my readers may think that the foregoing is a barbarous procedure in the administering of punishment; but when I tell them that for years afterwards not one complaint of dishonesty was preferred against the millers, they may think otherwise, a salutary lesson having been taught them.

I verily believe a mild application of the same treatment at home to guilty and dishonest tradesmen would have a most beneficial effect.

Impartial judgment.

On one occasion the Muhtasib publicly whipped his own son, who had been guilty of some offence, and sent him to prison along with the others, adding, "No one will be able to accuse me before God at the judgment day of having shown partiality."

Be it said to his honour, no official at home has ever more righteously administered justice than Haj Abd El-Khalek has done in Rabat.

Amid the prevailing corruption everywhere in Morocco, it is a pleasure to find still a few upright and God-fearing Moslems among them.

En-Nathir.—The Nathir is overseer of the mosques and all the properties in connection therewith.

From time to time a considerable amount of pro-

perty is bequeathed to the Church, and this comes under his control. It is his duty to see that the mosques are kept in good repair, and also well provided with mattings, and to keep the lamps trimmed and supplied with oil.

Church property.

It devolves upon him also to provide the town with a good fresh water supply for domestic use and for the hot baths, which are so numerous in every Moorish city. The Moors have a great dislike to cold baths and seldom or ever use them. The nathir collects the rents of the Church properties, pays the kadi's salary, and provides his own from the same source.

The civil governor cannot interfere with him in any way whatever, and any question which may arise regarding property comes under the jurisdiction of the kadi.

As there are very many perquisites and a good salary connected with his office, it is one which is coveted by many, and enjoyed only by a few.

Perquisites very numerous.

Since everything has degenerated in Morocco, this office, like all others, is now farmed out to the highest bidder.

Wakil El-Aitam (Curator or Guardian of the Orphans).—To him belongs the administration of the estates of those who have died intestate. He is the executor of the stranger (Wakil Er-Ghareb), and also for the absentee (Wakil Er-Gha'ib).

He has charge of the poor fund, and must provide necessitous cases with food and clothing from his treasury (Bait El-Mal).

His salary is fixed by law, and is paid from the estates—five per cent. for collecting and five per cent. for disbursing the same. In a few towns it is a lucrative office, and often amounts to over one pound sterling per day.

Amîn El-Mustafad (Chief of the Tax Collectors).—The Amîn has charge of all Government properties, the rents of which he collects.

The Moors look on this office with repugnance, which is illegal by Moslem law. Whoever may touch the clothes of one who collects the taxes is unclean, and cannot go to prayers until he has washed his clothes and made ablutions. It would be well for the Moors were they as particular and as conscientious in all their actions.

Revenue under French control.

The gate tax and market taxes are all put up to auction and given to the highest bidder. Since France has now financial control of Morocco, all this revenue is taken possession of by the Controller of Customs.

Having given a short outline of how the towns are governed, it will be seen that the Moors are not wanting in as efficient administrative organisations as we ourselves possess; but these only require to be purged from corruption.

MOHAMMED, THE PROPHET OF ARABIA.

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CHAPTER VI

THE PROPHET OF ARABIA

In the barren Arabian peninsula, bounded by the Red Sea, Indian Ocean, the Persian Gulf, and the Euphrates, known to the Arabs as Jazira-t Al-Arab, in the year 570, was born the Prophet Mohammed in the small town of Mecca (Mekka), near the centre of the peninsula, and some sixty-five miles inland from Jeddah on the Red Sea.

Mohammed's birth, 570 A.D.

Mohammed Ben Abd-Ullah was a posthumous child, his father having died at Medina while on a return journey from Syria. His mother's name was Amina, and it was with the greatest sorrow that she received the news of the death of her husband. Shortly afterwards she sent a messenger to inform her father-in-law, Abd Al-Mutalib, of the birth of a son, at which the grandfather was overjoyed, and gave him the name of Mohammed, or the Praised One.

All the inheritance Abd-Ullah left his wife and son was some five camels, a flock of goats, and a faithful Abyssinian slave-girl.

Owing to the insalubrious surroundings of Mecca, as was customary, a nurse was found for the boy among the Bedouin tribes, in one Halima, a shepherd's wife, with the Beni Sad.

The boy Mohammed early developed the symptoms of epilepsy, which caused his nurse and her

Symptoms of epilepsy.

husband no little anxiety, who brought him back to his mother at Mecca; but Halima was persuaded to nurse him until he was five years old, by which time he developed a robust constitution among the mountains, and also acquired the purest dialect of the Arabic language.

Be it said to the honour of Mohammed, in after days he never forgot the kindness of his nurse, and often showed his gratitude by liberal gifts long after he had attained manhood.

After spending a year with her son at Mecca, Amina, accompanied by her slave and the boy, set out to visit her relatives at Medina; but the journey proved too much, as she died on the homeward journey at the village of Abwa, between Medina and Mecca. The orphan boy was carried home by his faithful nurse to his grandfather, Abd El-Mutalib, but two years later he was deprived by death of his loving grandfather.

The orphan boy.

There is something touchingly pathetic in the early life of Mohammed. Like our Lord, "The associations of his nativity were all of the humblest character, and the very scenery of his birthplace was connected with memories of poverty and toil" (Farrar). Yet how dissimilar the birthplaces of each have been! Bait-Lahem—the House of Plenty; Mecca—the arid, barren waste. Strange it is that the names and surroundings of the two places should have been so symbolical of the fruits of the respective religions.

Bethlehem and Mecca.

On the death of his grandfather his uncle, Abu Talib, assumed the guardianship of his nephew, and comparatively little is heard of Mohammed till his twelfth year, when he made a journey with his uncle to Syria, and on his return, like other Arab boys, was engaged as a shepherd lad tending the sheep

and goats on the hill-side. On arriving at manhood he entered the service of Khadija, a wealthy Korishite lady (who afterwards became his wife). From his trading visits to Syria he must have gained considerable knowledge of the teaching of the early Christians. His marriage.

A young man like Mohammed, brought up among heathen and inquiring after divine light, must have been greatly perplexed at the many corrupt forms of Christianity which he met with in Arabia and Syria; and, no doubt, to a great extent they moulded his future teaching. Of the numerous sects which then existed I shall only mention three:—

Degenerate Christianity.

The Arians, from Arius, Bishop of Alexandria, early in the fourth century, who affirmed Christ to be the Son of God, but distinct from Him and inferior to Him, and that the Holy Ghost signified only a Divine energy—practically Unitarians.

The Nestorians, from Nestorius. Bishop of Constantinople in the fifth century, who maintained that Christ had two distinct natures, Divine and human, admitting only a junction between the Divine and the human; but, on the other hand, was opposed to the Miriamitish doctrine.

The Miriamites, the worshippers of Mary, who regard the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary. The Roman Catholics to this day worship and adore the Virgin Mary as the Mother of God. Mohammed being unlearned and unable to read the Holy Scriptures for himself, much of his teaching in the Koran which is directed against Christianity is the outcome of the degenerate and unorthodox systems with which he became acquainted. He appears to have met with few Evangelical

His teaching, how moulded.

preachers, as his whole teaching shows an entire ignorance of the purport of Christ's mission or of the office of the Holy Spirit.

The Hijra-t, June 20, 622 A.D.

The first dawn of inspiration began about the forty-third year of his age. Ten years later came Al Hijra-t, or the flight to Medina for the cause of Islam, on the 20th of June, A.D. 622, from which the Mohammedan era commences. Speaking of the corrupt forms of Christianity which existed in his time, especially Mariolatry, Sir William Muir says, "It must surely have been from such blasphemous extravagances that Mohammed was repelled from the true doctrine of Jesus as the Son of God."

Having given this short review of the early life of Mohammed, we shall now deal briefly with his teaching.

The Faith of Islam.

Faith of Islam.

In introducing Islam, Mohammed taught his followers that it was not a change of faith but the restoring of the true religion which had been handed down by God to His apostles from the beginning of time. "Verily, the true faith is Islam," which means the resigning of one's self entirely to God and His service.

The religion of Islam is divided into two parts: Imân, faith or theory, and Dîn, religion or practice. These we shall describe shortly in their order of importance, as given by the Mohammedans.

Under Imân, or faith, we have: 1st, belief in God; 2nd, in His angels; 3rd, in His Scriptures; 4th, in His Prophets; 5th, in the resurrection and final judgment; and, 6th, in predestination.

Faith in God.—The cardinal doctrine of Islam is

the Unity of God. "There is no God but God, and Mohammed is the Apostle of God." The doctrine of the Blessed Trinity has ever been a great stumbling-block to the Moslems, and which Mohammed taught his followers to look upon as blasphemy. "Believe therefore in God, and His apostle, and say not there are three Gods; forbear this, it will be better for you: God is but one God. Far be it from God to have a son" (Sura 4). God the Creator the Moslems know and worship; but God the Father they cannot comprehend. God the Son, the Redeemer, and God the Holy Spirit find no place in the teaching of the Koran. The Moslems are practically all Unitarians.

The Trinity a rock of offence.

Many years ago an educated Moor, accompanied by a friend, came to the Mission House, and while still standing in the court his eye caught sight of a large text of John iii. 16 in Arabic on the wall. Lifting his hands in abhorrence he exclaimed, "I ask forgiveness of God." His friend, not being able to read, asked the reason of his distress. "What is written on the wall causes me distress," he replied. "What is it?" asked his friend. "I cannot tell you, it would pollute your ears." "May God forgive you in this world and in the next, just tell me." "God forbid I should mention it, but the Doctor has written on the wall that God was married, and has got only one Son." Without waiting further, his friend stopped his ears and cried, "Let me out of this unhallowed house," and fled, and has never entered it again. While this incident clearly shows what the Moslems have been taught to believe, yet it also reveals the carnal ideas which pervade all their belief, and I would strongly advise all workers not to court a discussion on the Trinity until they are familiar

Moslem opinion of John iii. 16.

Avoid misconceptions.

with the subject in Arabic. In fact, we had to remove the text, from the misconceptions formed; but I have found Luke xxiv. 46, 47 ("Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem") as effective and much better suited for discussion with Moslems.

In His Angels.—On this subject the Moslems have no end of literature. Some of the angels, they say, are engaged in continual adoration before the throne of God, while others are employed as special messengers, but a number of the more important angels are assigned special offices.

Jinoon or genii, their nature.

Besides a belief in angels the Moslems are taught to believe that there is another intermediate class of beings called jins or genii, some of which are good and others bad, and that they also require to be converted to the faith of Islam. A peculiar characteristic of these jins is that they inhabit deserts and lonely places, and can so represent themselves as to be undistinguishable from human beings. Often men and women are said to have formed marriage alliances with them without knowing it, but all agree that even with the best of them their friendship is not to be desired.

Gabriel is the Angel of Revelation, and from the beginning of time has been engaged inscribing the Divine decrees on the eternal tablets in heaven, and from whom the Koran tells us Mohammed received his revelations. Michael is the Angel of War and the one who champions their cause when fighting against the infidels. At the battle of Bedr, the Angel Gabriel came to the aid of the Prophet with three thousand horsemen, thereby attesting his

The Angels of War.

Divine command to wage war against the unbelievers, while Michael and Serafail, as the angels of war, assisted with a like number of heavenly warriors, who did deadly havoc on the enemy. The Divine ordinance of war as laid down by Mohammed is, "Fight in the way of God with them who fight against you; but transgress not, for God loveth not the transgressor. Kill them wheresoever you find them, and expel them from whence they have expelled you; for temptation (to idolatry) is more grievous than killing. When ye encounter the unbelievers, strike off their heads until you have made a great slaughter among them, and bind them in bonds; and either give them a free dismission afterwards, or exact a ransom, until the war shall have laid down its arms" (Sura 47).

Ordinance of war.

"It hath not been granted unto any prophet that he should possess captives, until he hath made a great slaughter of the infidels in the earth. . . . Therefore strike off their heads, and strike off all the ends of their fingers" (Sura 8). For not carrying out the Divine command at the battle of Bedr the Moslems are here severely reprimanded. How horrible to charge the Almighty with these barbarities! Yet it shows that the Turks in the slaughter of the Armenians were acting on the precepts laid down in the Koran.

Horrible barbarities.

What a similarity there is in the edicts of the founder of Islam and those of the Pope of Rome! In the thumbscrew and the rack there is not much difference.

When engaged in such work as above described the Angel Michael is said always to assist and give victory. Azrael is the one who takes possession of the spirit as it leaves the body. In the case of the wicked the Angel of Death and his assistants

drag away their souls with violence, but the good have theirs removed gently. Azrael's attendants carry with them a zumbil or basket made of palm leaves, in which the spirits are placed, and at the close of the day's labour carry them to the throne of God. After the body has been washed and laid in the grave, the spirit returns and hovers round the body, but does not re-enter it. Then come the two faithful messengers, the Angels of the Graveyard, Nakir and Munkar, who interrogate the spirit much like a procurator fiscal, and then carry back an accurate account of his past life, when it is recorded in the books above.

The signs of the resurrection.

Israfil is the Angel of the Resurrection, and the one who sounds the trumpet. "At the first blast the earth shall be moved from its place, and the mountains also shall be dashed in pieces at one stroke" (Sura 69). Wonderful signs will be seen in the heavens, in which there shall be an eclipse of both sun and moon, while the former will reverse its courses, rising in the west and setting in the east. Much of the description given corresponds with Acts ii. 20, and Matt. xxiv. 29. Thereafter shall appear Antichrist, Al-Masîh Ed-Dijal, followed by the descent of Jesus Christ on the earth, who shall embrace the Moslem faith and kill Antichrist. Some of the Moslems believe that Jesus Christ is the Îman Al-Mahadi (the Faithful Guide), who is represented as the sign of the approach of the last hour. Then follows the blast of death (Es-Sak), when men, angels, and genii, and every living creature, shall die.

The descent of Jesus Christ.

After an indefinite period of days or years, then comes the blast of the Resurrection (El-Bath), when all will come to life again and each shall be judged according to the deeds done in the body. A large balance will be brought, and all good deeds and bad

MEDINA—THE BURIAL-PLACE OF THE PROPHET.

(By permission of John Grant, Edinburgh.)

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deeds will be weighed, and according to the turning of the scales so will their reward be. But in order to safeguard against any mistake there is the additional ordeal of Es-Serat—the bridge of hell, which is as fine as a thread. Mohammed leading the way, the true and faithful will pass over to the enjoyment of their rewards in Paradise, while the unbelievers (who are composed of Christians, Jews, and heathen) will be precipitated from the bridge into hell, to be tormented with Satan to all eternity.

The reward of service.

For convenience I have treated the subject of the angels and the resurrection together, owing to the important part played by the former, and in order to dispense with the necessity of referring to the same subject again.

The Scriptures.—The Moslems believe that at various periods God revealed His will to man through His prophets, and that these Divine communications have been preserved in the Pentateuch, the Psalms, the Gospel, and the Koran, which the Prophet acknowledged to be inspired, and they divide them in the following order:—

The Scriptures, their extent.

Et-Taurat li Musa, the Law given to Moses; Ez-Zabur li Dawud, the Psalms to David; El-Injil li Aisa, Gospel to Jesus; and El-Koran li Mohammed. The Hadith, or Tradition of the Prophet, is placed on the same level as the Koran, but although the Moslems recognise the Old and the New Testament to be the divinely inspired Word of God, yet they do not accept of their teaching, on the plea that they have been tampered with, and since the original copies have disappeared they reject them altogether.

The Moslem writers affirm that all the Prophets, from Adam to Jesus, prophesied of the coming of Mohammed. Our Lord is represented in the Koran

Was Mohammed foretold?

as saying: "When Jesus, the son of Mary, said, 'Oh children of Israel, verily I am the Apostle of God sent to you, confirming the law, which was delivered before Me, and whose name shall be Ahmed'" (Sura 61). In order to substantiate this passage the Mohammedans have turned the apocryphal gospel to good account, by changing the Greek word "Paracletos," the Comforter, into "Periclytos," the Illustrious. The Mohammedan writers endeavour to make out that Periclytos, which has the same significance as Ahmed in Arabic, refers to their Prophet. Nor was Mohammed slow in charging the Jews and Christians with the tampering of the Scriptures. "Woe unto them who transcribe corruptly the Book of the Law with their hands, and then say, This is from God, that they may sell it for a small price. Therefore woe unto them because of that which their hands have written; and woe unto them for that which they have gained" (Sura 2).

The Koran repeals all.

The Moslems teach that the Koran stands on a much higher level than the other Scriptures, believing it holds the same relation to the old Scriptures as a new edict which repeals the former laws; moreover, that it is a synopsis of all the vital truths of faith and practice contained in them. "There is no doubt in this book; it is a direction to the pious who believe in the mystery of faith" (Sura 2).

Often when presenting a New Testament to a Moor, he will look at the first page and gently return it, adding, "A book which does not begin with Bism Ullah (in the name of God) is without the Divine stamp, hence I can have nothing to do with it."

Gleams of inspiration.

Occasionally there are faint gleams of inspiration in the Koran regarding the mission of our Lord.

"And peace be on the day whereon I was born, and on the day whereon I shall die, and on the day whereon I shall be raised to life. This was Jesus, the Son of Mary; the Word of Truth, concerning whom they doubt" (Sura 19).

Some think that the Prophet, when speaking of Abraham offering up his son Isaac, in the words, "We have ransomed him by a noble victim" (Sura 37), foreshadows Christ as the Redeemer of mankind, but everything is vague and indefinite; nor is there one passage which gives a certain ray of hope of a Saviour who came to save them from their sins. Contrast the following passages which bring such consolation to the believer. "God so loved the world that He gave His only begotten son" (John iii. 16). "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7). "Redeemed not with corruptible things such as silver and gold, but by the precious blood of Christ, as a lamb without spot" (1 Peter i. 18). "Who gave His life a ransom for all, to be testified in due time" (1 Tim. ii. 6). The ram slain on pilgrimage signifies no more than a commemoration of Abraham the faithful Moslem, who was resigned to the will of God (Gen. xxii.).

The Koran brings no consolation.

The Prophets.—The Moslems believe that there have been several thousand prophets, and much greater merit is placed on knowing their exact number than on a knowledge of their teaching. There are only six who have been distinguished by special revelation, viz., Adam, Noah, Abraham, Moses, Jesus, and Mohammed, the latter bringing to a close God's revelation to man.

The number of prophets.

Predestination.—The doctrine of God's absolute decrees, both of good and evil, no doubt, "was

Predestination, its meaning.

adopted by Mohammed to advance his desires, and which served its purpose with those wild fanatical Arabs." Whether they went to the war or stayed at home, they could not prevent death overtaking them, or live one moment longer beyond the divinely appointed time. "No soul can die unless by the permission of God, according to what is written in the book containing the determination of all things" (Sura 3), "And the fate of every man have we bound round his neck" (Sura 17).

The following illustration will suffice to show how the Moslems interpret the doctrine of predestination. Some years ago we had a patient in the hospital from Zimoor, who came to be operated on. While convalescent, a Moorish band went past one morning, and such being new to him, he hurried to see it, but when at the top of the stairs he set his foot on his long outer garment, and tumbled a summersault from top to bottom, fracturing his skull. I need not add that we were not only grieved beyond measure, but were alarmed at the probable consequences which might follow, and dispatched a messenger to the kadi requesting notaries to be sent at once. On their arrival, the patient gave his simple testimony, adding, "No one is to blame for this accident either in this world or the next. When running to see the procession I *karkibt*"—(tumbled a summersault). To our great sorrow, half an hour later he died in my arms. On leaving, one of the notaries said to the other, "Did you see how upset the Doctor was?" "Yes," was the reply; "he is a good man, but, poor fellow, he is ignorant of the Divine decrees." Then they examined the step on which the accident happened and said, "Glory be to God, you see it was ordained that he should fracture his skull on that step, and he could not have done it on the one above it or the

Divine decrees.

one below it, and it was ordained while the tree was growing in the forest, that after it should be cut down, part of the wood should form that step." I did not question their doctrine then: I was too anxious to have the notarial documents exonerating me from all blame.

I have often asked the Moors this question: "If God has not given man the faculty to know, and the will to choose between right and wrong, why do you hold him responsible for acts which were impossible for him to avoid? The very fact that your Prophet (as you say) received a Divine code of laws, with penalties to be meted out to the lawbreakers, proves that man is a free-will agent."

Fatalism, baneful effects.

Washington Irving beautifully expresses the effects of this baneful belief when he says, "What doctrine could have been devised more calculated to hurry forward, in a wild career of conquest, a set of ignorant and predatory soldiers, than this assurance of booty if they survived, and Paradise if they fell? It rendered almost irresistible the Moslem arms; but it likewise contained the poison that was to destroy their dominion. From the moment the successors of the Prophet ceased to be aggressors and conquerors, and sheathed the sword definitely, the doctrine of predestination began its baneful work. Enervated by peace and the sensuality permitted by the Koran—which so distinctly separates its doctrines from the pure and self-denying religion of the Messiah—the Moslem regarded every reverse as pre-ordained by Ullah and inevitable; to be borne stoically, since human exertion and foresight were vain. 'Help thyself and God will help thee' was a precept never enforced with the followers of Mohammed, and its reverse has been their fate. The Crescent has waned before the Cross, and exists in Europe,

where it was once so mighty, only by the suffrage, or rather the jealousy, of the Christian Powers, probably ere long to furnish another illustration that 'They that take the sword shall perish with the sword.'"

CHAPTER VII

THE RELIGIOUS PRACTICES OF ISLAM AND ITS REWARDS OF SERVICE

RELIGIOUS practice, or Dîn, inculcates the following duties, which are incumbent on every true believer, and are four in number: 1, Prayer, with ablution; 2, Almsgiving; 3, Fasting; and 4, Pilgrimage.

Prayer.—The ablutions, or purifications, which precede prayers are called Ghusl and Wadu. Ghusl is that form of purification which is required of all persons who have become unclean, and especially women after childbirth, which necessitates their going to the baths, when the whole body is washed; many of the practices enjoined are too disgusting to mention. Wadu is the daily ceremonial cleansing, which is performed before prayers, and consists in the washing of the hands, face, and other parts of the body in a prescribed manner.

Purifications, their nature.

Most writers agree that these Pharisaic washings were borrowed from the Jews (Mark vii. 3, 4), and which evoked our Lord's stern denunciation (Matt. xxiii. 25, 26), forgetting that there is much greater need to cleanse first that which is in the cup and platter, than exercising such scrupulous exactness on external washings. All these ablutions are said to be enjoined by God, and transmitted to the Prophet in the minutest details how they were to be performed.

Pharisaic washings.

I have seen a merchant hurrying home at midday with his head covered and calling out, "I ask forgiveness of God. I ask forgiveness of God." "What has happened to you, my friend?" I asked. "Oh, a drop of dirty water has fallen on my outer garment, and I cannot go to prayers until I change my clothes." While I knew for a fact that the selfsame man told deliberate lies, both before and after his prayers, by making false representations as to the price of his goods.

Tai-Mum is a form of ablution in which sand is permissible when water is not to be found. A stone also is used in the case of those who are infirm or indisposed.

Circumcision, though never once mentioned in the Koran, is enjoined by the *Hadith*, or Traditions, on all Moslems, and no one is allowed to enter the mosque and join the faithful in prayers (if known) until the operation is performed. In short, confession and circumcision are almost all that is demanded of renegades. There is no authentic information to show when circumcision was introduced. Prior to Mohammed some of the tribes did practise circumcision, but it is generally agreed that the Moslems introduced it owing to the reproach cast on them by the Jews, and perhaps with the object of thereby gaining some to the faith.

As the Moslems have neither clocks nor bells, the muidh-dhin announces the hours of prayers from the mosque towers. In a large city, while lying awake in the early morning before sunrise, one's mind is inspired with feelings of reverence towards those earnest but misguided people. As the numerous strains of music reached my ear from the criers on the minarets of the mosques, "There is no God but God," in response I have lifted up my heart to

God, and prayed that He would send forth His light and truth to lead them to a knowledge of His Son Jesus Christ.

Turning their faces towards the Kaaba, or Mecca, they begin with the Takbir—Ullah Akbar—thereafter repeating some portion of the Koran, followed by inflexions and prostrations which there is no need to describe. Desiring to be more devout than the Jews, who pray three times a day, Mohammed obliged his followers to pray five times in the twenty-four hours. The first prayer begins at Subh, or day-break; the second at Duhr (Thuhr), or about noon; the third at Âsr, or afternoon; the fourth at the Moghrib, or sunset; and the fifth at Âsha, or supper-time, about two hours after sunset. Friday might be called the Moslems' Sabbath, when they have always a short sermon after prayers, with an exhortation from some passage in the Koran. During the time of prayers all traffic is suspended and the city gates closed, an example which the Christian nations might well copy.

Prayer five times a day.

The reason why Mohammed chose Friday no doubt was to be in advance of the Jews and Christians, thereby placing both at great disadvantage, as they were not permitted to transact business on the Moslems' Sabbath; but Mohammed adopted the Lord's Day as the first day of the week, which is strangely significant indeed, though perhaps he was unaware of it. Although Friday is the day specially set apart as the day of assembly, yet it is robbed of the sanctity which environs the Jewish and Christian Sabbath. "Oh, True Believers, when you are called to prayer on the Day of Assembly, hasten to the commemoration of God, and leave merchandising. This will be better for you if you knew it. And when prayer is ended, then disperse yourselves

Friday void of sanctity.

through the land as ye list, and seek gain of the liberality of God; and remember God frequently, that ye may prosper" (Sura 62).

By the licence given here the Prophet annuls the teaching of the fourth Commandment. Still we can learn much from the Moslems on prayer, which ought to stimulate us to deeper devotion and more earnest believing intercession before the throne of God.

Almsgiving, its virtues.

Almsgiving is the second article in religious practice to which the Moslems attach the greatest importance. Charity as prescribed by the Koran is of two kinds—Zaka, or legal alms, which may be given in money, cattle, cereals, and fruits; the other is Sadakat, or freewill offerings, which are esteemed meritorious, and in this the Moslems set many a worthy example by their liberality to the Church and the poor. The example was borrowed from the Jews, as the derivation of the words shows, and Mohammed was not slow to see its advantage and adopt its principle. The Lord commanded the children of Israel when cutting down the harvest, the beating out of the olive, and in the ingathering of the fruits, to remember the stranger, the widow, and the orphan by permitting them to glean after them (Deut. xxiv. 19), and all good Moslems leave a small portion behind for the poor. They also plant fig-trees by the wayside to give shade and provide food for travellers, so that they may invoke a blessing on the head of the owner; and we must admit that the liberality of the Arab is his greatest virtue. The illustrious example of Zaccheus in giving half of his goods to the poor is rarely met with in these days, but such liberality towards the needy proves the genuineness of our love to the Saviour (Matt. xxv. 35). The undue prominence which is given to

charity in the Koran leads the Moslems to believe that it atones for all sins. "But they who believe and do that which is right, and observe the times of prayer, and pay their legal alms, they shall have their reward with their Lord: there shall come no fear on them, neither shall they be grieved. If you make your alms to appear it will be well, but if you conceal them and give them unto the poor, this will be better for you, and will atone for your sins" (Sura 2). Moreover, it is enjoined of every true Moslem to give one-tenth of his income in charity among the poor and needy. The Khalif Omar Ibn Abd Al-Aziz used to say, "Prayer leads half-way to God, fasting conveys to the threshold, but alms conduct into His presence."

Fasting, its severity.

Fasting is the third article of religious practice. "A few months after his arrival at Medina, Mohammed saw the Jews in the Great Feast of Atonement, and he readily adopted it for his people. Prior to this, fasting does not appear to be a prescribed ordinance of Islam" (Sir Wm. Muir).

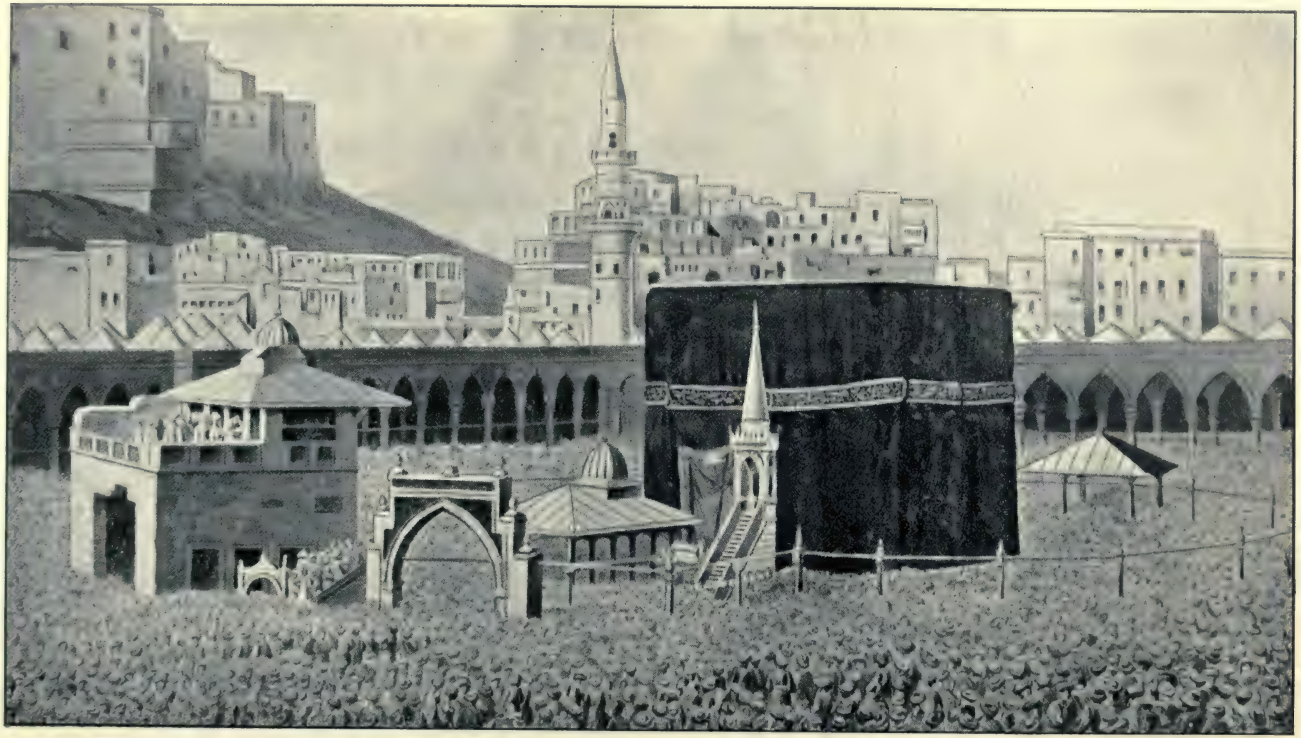
Later the Prophet introduced the Fast of Ramadan: "Oh ye that believe, a fast is ordained for you, as it was ordained for those before you, that happily ye may fear God" (Sura 2). The reason given why the Moslems fast during Ramadan is because it is the month when the Koran was sent down. They begin with the appearance of the new moon, and abstain from food and water, perfumes, &c., from sunrise to sunset, generally twenty-nine days in all, till the appearance of the next new moon. Those of tender years are not permitted to fast. The traveller and those who are infirm, and mothers with suckling children, are exempt, but they have to complete the number of days when able, or make amends in feeding the

poor. There are many who have practically no religion who rigidly keep the fast. During the dog-days Ramadan is especially trying to the poor, who have to earn their living in the open fields. Should one swallow a drop of water when making his ablutions, or a fly enter his mouth, his fast is broken.

On one occasion during Ramadan a Moor came to have a tooth extracted, but was extremely nervous, not so much on account of the pain as the probability of breaking his fast. On that point I assured him there was no fear. I had just extracted a large molar when he caught hold of the forceps, but he undid what he endeavoured to prevent, for to his awful horror he swallowed the tooth. Realising what he had done, he said, "Doctor, I have now no more concern about the fast; I am going home to make preparations to die. *Ma sha Ullah*" (It is the will of God). I am happy to say nothing untoward happened. I have often pointed out to the Moslems that there can be no virtue in an ordinance, however self-denying, which makes it easy for the rich and trying for the poor. The rich Moor can remain in bed till midday should he desire, but the poor man has to rise and work for the support of his family. When the rich Moor feels thirsty he goes and has a tepid bath, thereby absorbing sufficient moisture through the pores to quench his thirst. The penalties for wilfully breaking the fast are most severe. On one occasion two Moslems were caught eating in a hut, just half an hour before sunset and only one day before the expiration of the fast. They were taken before the governor, who gave each of them two hundred lashes and had them paraded through the streets as a warning to others.

Swallowing a tooth.

The triumphs of self-denial and the so-called



THE KAABA (AT MECCA) AS SEEN DURING PILGRIMAGE.

(By permission of John Grant, Edinburgh.)

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mortification of the flesh receive ample licence after sunset, when they can revel to their hearts' delight, eating and drinking with all the freedom the Koran gives them, until at the first rays of dawn they can distinguish a white thread from a black thread. The Moors themselves confess that they commit more sins during the first three days of Ramadan than the whole year put together. On this point contrast our Lord's teaching: "But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matt. vi. 18).

Restraint and licence.

Pilgrimage is the fourth and supreme duty enjoined in religious practice. It is incumbent on every Moslem to make a pilgrimage to Mecca during his life, either personally or by proxy. Mohammed first chose Jerusalem as his Kabla, to which place no doubt he would have enjoined the pilgrimage had the Jews followed him, but finding them obstinate, he professed to receive a Divine revelation concerning Mecca, which he enshrined with sanctity. "Call to mind when we gave the site of the house of the Kaaba for an abode to Abraham, saying, Do not associate anything with me; and cleanse my house for those who compass it, and who stand up, and who bow down to worship" (Sura 22). "Verily the first house appointed unto men to worship in was that which is in Mecca; blessed, and a direction to all creatures. Therein are manifest signs: the place where Abraham stood; and whoever entereth therein shall be saved. And it is a duty towards God incumbent on those who are able to go thither to visit the house" (Sura 3).

Pilgrimage, its preparation.

Before setting out on pilgrimage, several weeks are required to make preparation, such as for food and requisites for the journey. Every Moslem makes his will and appoints executors, and takes a tender farewell of his wife and family. The sight at the port of embarkation is touching indeed: practically the whole town turns out to wish the pilgrims God-speed.

The regulations imposed on them by the Koran are that they must refrain from quarrelling, act kindly to all, and endeavour to promote peace and good-will. How desirable it is that these precepts should be carried out in their everyday life, as well as when they are on pilgrimage.

Arriving at Mecca he camps or hires a room, and then goes to a barber's shop and has his hair and nails cut, thereafter burying them in consecrated ground. On this point the Moslems differ, and some leave the hair-cutting and nail-paring until all the other pilgrimage ceremonies have been completed. He then puts on the Ihrâm, or pilgrim garb, which consists only of two cotton or linen sheets, which he must retain until the pilgrimage is completed. They only cover the loins and shoulders, but the females are allowed a veil and long cloak to cover their persons.

The principal part of the pilgrimage consists in making seven circuits round the Kaaba; the kissing of the Black Stone and asking pardon for their sins. They also visit the brackish well of Zemzem, which is said to be the one where Hagar found water to refresh her son Ishmael when cast out by Abraham.

Strange superstitions.

On the ninth of Dhu Al-Hajja a visit is made to Mount Arafat, where they remain till sunset; then they pass the night in prayer and in reading the

Koran, at an oratory called Mozdalifa between Arafat and Mina. On the tenth day they return to the valley of Mina, where they throw seven stones at three pillars, in imitation of Abraham, who, meeting with the devil in that place when going to sacrifice his son Isaac, drove him away with stones. But it takes more than stones to drive Satan away. Thereafter they slay their victims, which consist of sheep and goats, cows and camels, part of which they eat and the remainder give to the poor. With the many thousands of victims slain and no sanitary arrangements whatever, it is not to be wondered at that epidemics frequently break out, which carry them off by thousands at certain seasons of the year.

"Prior to Mohammed the Temple of Mecca was held in excessive veneration by all the Arabs in general, and especially by those of Mecca, who had a particular interest to support that veneration; and as the most silly and insignificant things are generally the objects of the greatest superstition, Mohammed found it much easier to abolish idolatry itself than to eradicate the superstitious bigotry with which they were addicted to that temple, and the rites performed there; wherefore, after several fruitless trials to wean them therefrom, he thought it best to compromise the matter, and rather than to frustrate his whole design, to allow them to go on pilgrimage thither, and to direct their prayers thereto; contenting himself with transferring the devotions there paid from their idols to the true God, and changing such circumstances therein as he judged might give scandal." Such is Sale's admirable description of the actual state of things. But I regret that I must emphatically disagree with him when, making the comparison between Mohammed and the Most High, he says, "We find God Himself

Transferring their devotions.

had the same condescendence for the Jews, whose hardness of heart He humoured in many things, giving them therefore statutes that were not good, and judgments whereby they should not live" (Ezek. xx. 25).

Lunar calendar, its disadvantages.

The particular inconveniences entailed on the pious pilgrims through the adoption of the lunar calendar will be clearly shown by the following extract from Washington Irving: "The Arabian year consists of twelve lunar months, containing alternately thirty and twenty-nine days, and making 354 in the whole, so that eleven days were lost in every solar year. To make up the deficiency, a thirteenth or wandering month was added every third year, previous to the era of Mohammed, to the same effect as one day is added to the Christian calendar every leap year. Mohammed, who was uneducated and ignorant of astronomy, retrenched this thirteenth or intercalary month, as contrary to the Divine order to revolutions of the moon, and reformed the calendar by a Divine revelation during his last pilgrimage. This is recorded in the ninth Sura of the Koran to the following effect: 'Moreover, the complete number of months with God is twelve months, which were ordained by God, and recorded on the eternal tables, on the day whereon He created the heavens and the earth. Transfer not a sacred month to another month, for verily it is an innovation of the infidels.' The number of days thus lost amount in thirty-three years to 363. It became necessary, therefore, to add an intercalary year at the end of each thirty-third year to reduce the Mohammedan into the Christian era. One great inconvenience arising from this revelation of the Prophet is that the Moslem months do not indicate the season, as they commence earlier by eleven

days every year. This at certain epochs is a sore grievance to the votaries to Mecca, as the great pilgrim month Dhu Al-Hajja, during which they are compelled to wear the Ihrâm, or half-naked pilgrim garb, runs the round of the seasons, occurring at one time in the depth of winter, at another in the fervent heat of summer; thus Mohammed, though according to legendary history he could order the moon from the firmament and make her revolve about the sacred house, could not control her monthly revolutions, and found that the science of numbers is superior even to (his) gift of prophecy, and sets (his) miracles at defiance."

Rewards of service.

The Rewards of Service.—After having finished their earthly journey, the true believers enter upon their reward. Their sorrows are now all ended, but before entering into Paradise they refresh themselves at the Pool of the Prophet. "This lake is so large that it requires a month to travel round it, the water being supplied by El Kawther, one of the rivers of Paradise, the water of which is sweeter than honey, whiter than milk, cooler than snow, and smoother than cream. Its banks are of chrysolites, and with as many silver cups set round as the stars of the firmament, of which water whosoever drinks will thirst no more for ever. This is the first taste which the blessed will have of their future and the now near approaching felicity" (Sale). Thereafter they are welcomed by Seedna Radouan, who is porter at the gate of Paradise.

From the Prophet's description of heaven and the similes drawn, it is evident that he must have derived his information from the early Christians, who were familiar with the last chapters of Revelation.

The following passages (as Sir Wm. Muir

Mohammed's Paradise.

tersely puts it) will illustrate the Paradise of the pleasure-loving Arab, and the artificial style into which the fire of early inspiration was now rapidly degenerating:—

"Verily for the pious is a blissful abode;
Gardens and vineyards,
And damsels with swelling bosoms of equal age,
And a full cup.

But to him that dreadeth the appearing of his Lord, there shall be two gardens;
Which then of the Signs of our Lord will ye deny?
Planted with shady trees;
Which then of the Signs of our Lord will ye deny?
Through each of them shall two fountains flow;
Which then of the Signs of our Lord will ye deny?
And in each shall there be of every fruit two kinds;
Which then of the Signs of our Lord will ye deny?
They shall repose on brocaded carpets, the fruits of the two gardens hanging close by;
Which then of the Signs of our Lord will ye deny?
In them shall be modest damsels, refraining their looks, whom before no man shall have deflowered, neither any genius,
Which then of the Signs of our Lord will ye deny?
Like as if they were rubies or pearls;
Which then of the Signs of our Lord will ye deny?
And besides these there shall be two other gardens,
Which then of the Signs of our Lord will ye deny?
Of a dark green;
Which then of the Signs of our Lord will ye deny?
In each, two fountains of welling water;
Which then of the Signs of our Lord will ye deny?
In each, fruits and the palm and the pomegranate;
Which then of the Signs of our Lord will ye deny?
In them shall be women, amiable, lovely;
Which then of the Signs of our Lord will ye deny?
Black-eyed houris kept within pavilions;
Which then of the Signs of our Lord will ye deny?

The houris of Paradise.

Which no man shall have deflowered before them, nor any genius;
Which then of the Signs of our Lord will ye deny?

The believer shall recline upon green rugs, and lovely carpets,
Which then of the Signs of our Lord will ye deny?"

Sale translates the last line throughout thus :—

"*Which, therefore, of our Lord's benefits will ye ungratefully deny?*"

Gibbon characteristically observes that Mohammed has not specified the male companions of the female elect, lest he should either alarm the jealousy of the former husbands, or disturb their felicity by the suspicion of an everlasting marriage.

". . . Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths which will continue in their bloom for ever shall go round about to attend them with goblets and beakers and a cup of flowing wine: their heads shall not ache by drinking the same, neither shall their reason be disturbed: and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels having large black eyes, resembling pearls hidden in their shells, as a reward for that which they have wrought. They shall not hear therein any vain discourse, or any charge of sin, but only the salutation, 'Peace! Peace!' And the companions of the right hand (how happy shall the companions of the right hand be!) shall have their abode among the lote-trees free from thorns, and trees of mauz (probably the banana) loaded regularly with their produce from top to bottom, under an extended shade, near a flowing water, and amidst fruit in abundance, which shall not fail, nor shall be forbidden to be gathered: and they shall repose themselves on lofty beds. Verily we have created the damsels of paradise by a peculiar

Sensual delights.

creation; and we have made them virgins, beloved by their husbands, of equal age with them: for the delight of the companions of the right hand. Blessed be the name of thy Lord, possessor of glory and honour!" (Sura 55 and 56).

Such is the Paradise of sensual delights promised by Mohammed to all his followers, and having been written when quite over sixty years, it gives some insight to the desires of the man's heart.

Believing women will also renew their bloom of youth and enter Paradise, but altogether on a different footing than men. "Whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into Paradise, and they shall not in the least be unjustly dealt with" (Sura 4). On one occasion I asked a pious Moslem who deeply loved both his mother and sister, "How can you believe in such a religion, which only admits your mother and sister into heaven as menial attendants?" I shall never forget his reply, which was not directed to me, but to God: "O Lord, grant that my mother and my sister may be wood-carriers or water-carriers to the faithful in Paradise." How sad it would be to contemplate, if we had no other hope, that our loved ones should not share equal joy with ourselves in the home above.

Good women only attendants.

On this point contrast the teaching of our Lord: "They neither marry, nor are given in marriage; but are as the angels which are in heaven" (Mark xii. 25), and instead of being engaged in sensual delights are occupied in worship and adoration before the throne of God.

"'Worthy the Lamb that died,' they cry,
'To be exalted thus';
'Worthy the Lamb,' let us reply,
'For He was slain for us.'"

Photo] [*Marsden, Rabat.*

THE FEAST OF EL-ASHOR.

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The joy of the white-robed throng is in seeing Jesus as He is, and in being made like Him—this is the centre of all our anticipations. Heaven for adoration.

Jahanem, or the hell of the Koran, has been described by many as a place of Oriental revenge, and the Prophet did not spare his enemies their reward. El-Khazn En-Nar is the guardian, or overseer, and the following is a description of the Lost World and its inhabitants :—

". . . And the companions of the left hand, how miserable they!
In scorching blasts and scalding water,
And the shade of smoke,
There is neither cold nor is it grateful.
Verily before that, they lived in pleasure;
And they were bent upon great wickedness;
And used to say,
What! after we have died, and become dust and bones, shall we be raised?
Or our Fathers that preceded us?
Say, Yea, verily, both the former and the latter
Shall be gathered at the time of an appointed day.
Then shall you, oh ye that err and reject the truth,
Eat assuredly of the tree of Zackkum,
Filling your bellies therewith,
And drinking with it boiling water,
As a thirsty camel drinketh.
This shall be your entertainment on the day of reckoning."

"Moreover, we have created for hell many of the Jinns and of men; they have hearts by which they understand not, and they have eyes by which they see not, and they have ears by which they hear not. These are like the brute beasts; yea, they go more astray: these are the negligent. On that day we will say unto hell, Art thou full? and it shall answer, Is there yet any addition?" (Sura 50). The hell of the Koran.

Contrast the teaching of God's Word to this horrible doctrine. "Say unto them, As I live, saith

the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O House of Israel?" (Ezek. xxxiii. 11). "Not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9). And last, not least, the crowning message of the Father's love to mankind: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Had it not been that the Saviour loved men and longed to make them bright and happy through the merits of His atoning sacrifice, rescuing them from the grasp of Satan, He never would have issued His last and momentous command to His disciples, "Go ye, therefore, and make Christians of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19, R.V.).

Our Lord's mission.

From the brief outline I have given of the Mohammedan faith and its teaching, it will be seen that more than flesh and blood will be required to lead the Moslems to accept the teaching of Jesus Christ; the one being diametrically opposed to the other. We might well faint, and ask, Who is sufficient for these things? But, blessed be His name, our sufficiency is of God. "Who art thou, oh great mountain? before Zerubbabel thou shalt become a plain" (Zech. iv. 6), and, "If God be for us, who can be against us?" (Rom. viii. 31).

Assurance of Divine help.

CHAPTER VIII

ISLAM, ITS VIRTUES AND ITS DEFECTS

The Virtues of Islam.

The admitted excellences of the Koran cannot be denied. The Fatihat, or opening chapter, shows the sublime aspirations by which Mohammed was actuated at the beginning of his prophetic career:—

"Praise be to God, the Lord of the Creation,
The most merciful, the most compassionate,
Ruler of the day of reckoning!
Thee we worship, and invoke Thy help.
Lead us in the straight path;
The path of those towards whom Thou hast been gracious;
Not on those against whom Thy wrath is kindled, or that walk in error."

Poetic grandeur of the Koran.

For poetic grandeur the ninety-first chapter furnishes us with a beautiful illustration:—

"By the Sun and his rising splendour!
By the Moon when she followeth him!
By the Day when it showeth forth his glory!
By the Night when it covereth him in darkness!
By the Heavens and Him that made them!
By the Earth and Him that spread it forth!
By the Soul and Him that framed it,
Inspiring in it wickedness and piety!
Verily he that purifieth the same is blessed;
And he is wretched that corrupteth it."

The Divine authority.

The opening verses of the second chapter give the Koran its stamp of Divine authority, and a stimulus to the Moslems for all time coming. "There is no doubt in this book; it is a direction to the pious, who believe in the mysteries of faith, who observe the appointed time of prayer, and distribute alms out of what we have bestowed on them, and who believe in that revelation, which hath been sent down unto thee, and that which has been sent down unto the prophets before thee, and have firm assurance in the life to come: these are directed by their Lord, and they shall prosper."

The day of reckoning.

I shall only mention a few of the virtues which the Koran inculcates. The chapter entitled the True Believer (40) furnishes a warning against injustice, as each will receive a full measure of reward at the day of reckoning, and an appeal to the believers to set their hearts lightly on the transitory things of this world—which at the best are only fleeting shadows, compared with the abiding joys of the life to come. "The revelation of this book is from the Mighty, the Wise God, the Forgiver of sin, and the Acceptor of repentance, severe in punishment, long-suffering. There is no God but He; before Him shall be the general assembly at the last day. . . . On that day shall every soul be rewarded according to its merit; there shall be no injustice on that day. Verily God will be swift in taking an account. Wherefore warn them, O Prophet, of the day which shall suddenly approach, when men's hearts shall come up to their throats and strangle them. The ungodly shall have no friend or intercessor who shall be heard. . . .

Joys of life only temporary.

O my people, verily this life is but a temporary enjoyment, but the life to come is the mansion of firm continuance. Whosoever worketh evil shall only be rewarded in equal proportion to the

same; but whoever worketh good, whether male or female, and is a true believer, they shall enter Paradise; they shall be provided for therein superabundantly."

On gambling, intemperance, and idolatry the Koran gives no uncertain sound. "They will ask thee concerning wine and lots: answer, In both there is great sin, and also some advantage to mankind; but the evil of them is greater than the advantage of them" (Sura 2). But Mohammed soon perceived the evils resulting from this revelation, and found that it was impossible to adopt a middle course, and a new revelation was vouchsafed. "Oh ye that believe! Verily wine and the casting of lots, and images and divining-arrows, are an abomination from amongst the works of Satan: shun them, therefore, that ye may prosper. Verily, Satan seeketh that he may cast among you enmity and hatred through wine and games of chance, and hinder you from the remembrance of God and prayer. Will ye not, then, refrain? Obey God, and obey the apostle, and beware. For if ye turn back, verily our apostle's duty is but to deliver his message publicly" (Sura 5).

Wine and tobacco forbidden.

Tobacco is also included with inebriates, and comparatively few of the better class Moors smoke. On one occasion, after the landing of a large consignment of tobacco at Rabat, Maulai El-Hassan took counsel with the Aulama to ascertain "if tobacco was sanctioned by the Koran or not, and when answered in the negative, ordered the whole consignment to be burned, the Moorish Government paying an indemnity rather than allow it to pass the Custom House and be sold in the market."

Unfortunately not a few of the Moslems do drink

in Morocco. Once when visiting a sick person in the house of His Shereefian Majesty's Khalifa at Rabat, I was surprised at the question from a young man present: "What brand (âin) of liquors do you think the best?"

In reply, I said, "I have only used one brand during the past twenty-five years, and I can recommend it as surpassing all others."

"Which is it?"

"Ain Sidi Yahia Shellah" (the name of a fresh-water spring). They were all greatly amused at my answer. Continuing, I said, "I am amazed at you professing to be good Moslems and inquiring after drink, as it is forbidden by your Prophet. Speaking for myself, however, I have five weighty reasons why I never drink anything but boiled water."

"Let us hear them then," said the young man.

Reasons why an abstainer.

"1. When a man takes drink, and is under its influence, he says and does things which he would not do if he were sober.

"2. He makes himself a laughing-stock to the public.

"3. It brings himself and his family to penury.

"4. It shortens his life by ten to twenty years."

Here they all shouted out, "Mahdud" (limited). "Then," said I, "the governor acted unjustly toward that muleteer whom he imprisoned this week for overloading a mule which died under its burden. 'Mahdud,' its years were limited, and it would have died at that particular place even though it had had no burden."

"Yes," retorted one of those present; "the muleteer exceeded the limit of what God had ordained the mule to carry."

"Precisely so," I replied, "with drink.

"5. But my last reason is weightier than them all. It closes the gates of Paradise against all who indulge in it: 'No drunkard shall enter the kingdom of heaven.'" A dead silence followed, which was only broken by an old slave, who was listening at the door, beating her breast several times and exclaiming, "I take God for my Witness that that Christian is not void of intellect. Did you hear what he said? These are the words of a true believer."

The Jews are exceedingly fond of wine and all sorts of intoxicating drinks, and use them rather freely on Saturday, but under no circumstances will they allow any one to partake of drink in any form whatever when he is ill. "Why?" I have often asked. "Do you want to kill him?" was the reply. "You see its evil effects on those who are well and strong, and how much more injurious would it be to those who are sick."

Jews abstain when sick.

Although I am an abstainer myself, I have prescribed alcohol to patients in regulated doses, but only to those who were accustomed to using it at table, and carefully watched its effect, and I honestly confess that in not one case have I known a patient to derive advantage from the administering of alcohol. Speaking generally, in dealing with the Moslems you have this great advantage, that you always find them sober, and one has to admit, to the shame of Christendom, that you will never find a Moslem drunk who has not been made drunk by a Christian.

No advantage from alcohol.

As example is better than precept, I would strongly urge all those who desire to influence others for good to abstain from alcohol. It is impossible to adopt a lukewarm attitude, and until the Church washes her hands of this great evil, she will never

shine forth before the world "Fair as the moon, clear as the sun, terrible as an army with banners" (Cant. vi. 10).

Nevertheless, the Koran, with all its excellences and the many praiseworthy virtues which it inculcates, cannot bring peace or comfort to a sin-burdened soul.

The Koran gives no consolation.

"The Torch of Guidance to the Mystery of Redemption" (translated by Sir William Muir) portrays how the thoughtful Moslem believer, who can find no peace within, but spends days and hours in pious exercise, seeking relief in tears and groans and upward sighs, longs for a ransom which might secure mercy from above and reconcile him to his Maker. This is beautifully illustrated from the lives and sayings of some of the most devout followers of the Prophet. It is said of Abu Bekr, the chiefest among the companions of the Prophet, that he had many dark forebodings regarding the future. "Blessing on thee, oh little bird, who sittest on the tree, eatest its fruit, and enjoyest its shade! O that Abu Bekr had been like thee!" Aly, the son-in-law of the Prophet, was wont to say, "Alas! for the short provision and the terrors by the way."

Omar Ibn El-Khattab was a remarkable man for self-denial, godliness, and abstinence from the pleasures of this world. Yet, when he fell ill, and near the end of his earthly journey, he had no hope. "Alas for Omar, and alas for the mother of Omar, if it should not please God to pardon him!"

No definite hopes.

In no chapter of the Koran do we find such gracious words as those of the Saviour: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And the blessed privilege is ours to

SPEAR-HATCHET WITH WHICH THE FOLLOWERS OF SEEDI ALI BEN HAMDUSH CUT THEIR HEADS.

The spear stands five feet high and weighs five pounds.

THE HAMADJA DANCING, AFTER HAVING CUT THEIR HEADS.

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tell them of Him who alone can give them true and abiding joy.

The Blots of Islam.

However much there may be which is commendable in the teaching of Islam (as we have already seen), still there is much more which will ever remain as a standing reproach to it. I shall deal only with four of these dark blots, viz., Slavery, Polygamy, Divorce, and Revenge.

Slavery.

By the Mosaic law slavery was recognised, but it was safeguarded by humane provisions (Exod. xxi.). I have met with a missionary who justified the legality of slavery on the ground that our Lord made no specific declaration forbidding it, but the Epistle of Paul to Philemon clearly states the Gospel's standpoint. Under the Mosaic dispensation, none could be enslaved longer than six years, and on the seventh was permitted to go out free, but not empty-handed (Deut. xv. 12). "When thou sendest him out free from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him" (Deut. xv. 13, 14).

Slavery authorised

But the slavery of the Koran is altogether a different thing. In order to obtain slaves now, raids are made on defenceless villages, under the pretext of the inhabitants being either enemies or unbelievers, which, appeasing the conscience (if they have any) of the raiders, justifies their actions. To fully understand its awful horrors, let us picture a raid made on

our beloved shores: our peaceful homes broken up, and our sons and daughters carried away captive and sold into slavery. Lust is the ruling passion among the Moslems, which prompts them to have slaves.

The chief supply for Morocco comes from the Sahara and the Soudan, together with a large number of Arab children, who are sold secretly by parents or relatives during a famine. "Whoso among you hath not means sufficient that he may marry free women who are believers, let him marry with such of your maid-servants whom your right hands possess as are true believers; for God well knoweth your faith" (Sura 4). Should, however, a female slave give birth to a son or daughter, she becomes free, but issue is not desired, and it is one of the reproaches of our civilisation that some European physicians accept large sums from the Moors to perform illegal operations on those poor outraged creatures; that the laws of Europe, yea, even that of Great Britain, should permit chemists and apothecaries to supply drugs to whomsoever may apply, to be retailed to the Moors at exorbitant prices for unlawful purposes; and that the representatives of the Christian nations should wink at their respective subjects purchasing slaves through their protégés to be used for immoral purposes. The difficulty in suppressing slavery is that it is so interwoven with the laws of marriage and inheritance that it is one of the last privileges of their faith which the Moslems will surrender, except by pressure brought upon them from the outside.

Dishonourable physicians.

None are so easily gulled on this question of slavery as the British public. Just as our English papers were commenting on the praiseworthy action of the Government of the Republic suppressing slavery on

the eastern frontier of Morocco, that very same week French subjects were buying slaves in Rabat without let or hindrance. Almost all European semsars, or agents, buy and sell slaves freely with the knowledge of their respective Governments, who protect them; and slavery will continue just as long as the Christian nations encourage and foster it.

A pathetic scene.

One day, as two lovely little slave girls were drawing water at a fountain in Rabat, a pathetic scene was witnessed. Looking intensely at each other, they simultaneously threw away their pails, and were locked in embrace. They were sisters, and some nine months previous a slave-raiding band attacked their village in the Sahara, killing the parents and carrying off the children. As the Moors looked on the scene stoically, they exclaimed, "Subhan Ullah (let God be praised), who has placed filial affection in the heart of slaves just the same as ourselves."

Even although a female slave should be married, she is at the mercy of her master, and can be sold whenever he pleases.

The reproach of slavery.

Some years ago a well-known Moorish Administrator of Customs had a slave who gave birth to a son during his term of office at one of the ports. Apprising his wife of the event, she replied that should he bring them home with him she would return to her father's house. Having a son, a promising young lad of twelve years, by Sarah, he did not particularly care to disturb their domestic happiness, and sold Hagar and her son for seventy dollars.

A year later, during an epidemic of smallpox, his son fell a victim to the scourge and died, and being wealthy and having no son to succeed him, he turned

his thoughts towards the son of Hagar, and dispatched an agent to a neighbouring town to purchase them. On the arrival of the agent, the wily Moor had a good idea for whom he desired to obtain them, and asked the sum of two hundred dollars. The agent demurred, and said he would require to consult the one who had sent him. Meanwhile the owner of the slave received information which enabled him to fix his own price. In the course of ten days the agent returned, bringing with him the sum named. "Since you left," said the owner, "we have begun to realise how useful this slave is, and could not possibly let her and the boy go for less than three hundred dollars—two hundred dollars for the mother and one hundred dollars for the lad." At this point the agent gave himself away, by saying, "I will give you one hundred for the boy, and dispense with the mother." "Ah!" replied the owner, "if I parted with the boy the mother would pine and fret and be of no use whatever; besides, it would be a sin to part the mother from her boy."

Buying back his own son.

At this unexpected turn of affairs the agent said he would require to consult the gentleman who sent him before he could come to any arrangement. Ten days later the agent returned again, but was still more chagrined when the owner informed him that he had resolved not to sell either the slave or her son, as his children had become so deeply attached to them that he feared if he parted with them they would break their hearts. Unable to negotiate, the agent sent a special messenger to the administrator, explaining the situation and asking for instructions, which came with a letter of advice to one of the princely merchants in the city, requesting him to assist his agent in obtaining this slave and her son at any price. On presenting themselves before the owner,

he said, "Had it not been that I gave you a promise that I would sell them, I would not part with them, no, not at any price. My last word is five hundred for the boy and three hundred for the mother," which sum the party were only too willing to pay. This is far from being an isolated case, and it will show the depth of humiliation to which the poor slaves are subjected in Morocco.

Slaves a good investment.

On the whole, however, the slaves are fairly well treated. They are a good investment, and often I have been asked to attend a slave when the husband would not ask me to treat his wife. If the former died he would lose all, but if the latter he would inherit everything.

The abolition of the public slave markets in Morocco (brought about by diplomatic pressure) has been fraught with evil consequences, so much so that the order has been revoked by Shrâ because scores of young girls were stolen and sold secretly, which could not have been done had they been sold in the public market.

During the last famine in Morocco hundreds of beautiful, light-complexioned Arab girls were brought into the cities and sold privately, in order to buy food, the markets being so glutted that they brought only from £5 to £8 sterling. A large number of these white slaves will be married into the family or to faithful servants, and are kindly treated, but at the best slavery is revolting and a disgrace to Christendom.

Freed slaves must be protected.

At present the wholesale freeing of slaves would be very injudicious, without first providing institutions under a board of supervision for their own welfare and the safeguarding of the public morals. From observation, I regret to say that a large proportion of the freed female slaves do not turn out well.

When once away from all restraint the result would be much the same here as it was at home after the disbanding of the soldiers at the close of the Crimean War—become a pest and a nuisance. Mr. Donald Mackenzie says in his recent book, "The Khalifate of the West": "It is painful to record the fact that missionaries and Europeans who are settled in slave-holding countries, with very few exceptions, seem to show indifference to the whole subject, when the cause of suffering humanity should be their first care." So far as Morocco is concerned, this statement requires some little modification, because several Boards have restrained their workers from interesting themselves in any other work save the preaching of the Gospel, and those missionaries who have raised their voice and used their pen in exposing the evils of slavery, and urging its abolition, have been looked upon by some as disturbers of the peace. Until, however, the conscience of the nations is quickened the hope of abolishing slavery is still very remote indeed.

Polygamy.

Polygamy of the Koran.

Polygamy prevailed among the Jewish patriarchs under the Mosaic law, but the conditions were altogether different from that under the Mohammedan. If we interpret aright the words of the Saviour in Matt. xix. 9, we shall see that it distinctly prohibits polygamy under any conditions whatever, and the Jewish rabbis only sanction the taking of a second wife in the event of there being no issue by the first.

Mohammed allowed his followers four legal wives and as many concubines from among their slaves as they might desire: "If ye fear that ye shall not act with equity towards orphans of the female sex, take

in marriage of such women as please you, two or three, or four, and not more; but if ye fear that ye cannot act equitably toward so many, marry one only, or the slaves which ye shall have acquired" (Sura 4, 3).

It is not so much the number of wives which constitutes the evil of polygamy, but the liberty given to change whenever they please. "If ye be desirous to exchange a wife for another wife, and ye shall have already given one of them a talent, take not away anything therefrom; will ye take it by slandering her, and doing her manifest injury?" (Sura 4). This encourages licentiousness on the part of the rich.

Prophet's special privileg

But a peculiar privilege was granted the Prophet above his followers. "O Prophet, we have allowed thee thy wives unto whom thou hast given their dowry, and also the slaves which thy right hand possesseth of the booty which God hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, who have fled with thee from Mecca, and any other believing woman, if she give herself unto the Prophet, in case the Prophet desireth to take her to wife. This is a peculiar privilege granted unto thee, above the rest of the true believers" (Sura 33).

Men pre-eminent above women.

Nor are the Moslems slow to avail themselves of the liberty which the Koran gives them to chastise their wives under almost any pretext. "Men shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful in the absence of their husbands, for that God preserveth

them by committing them to the care and protection of the men. But those whose perverseness ye shall be apprehensive of, rebuke, and remove them into separate apartments and chastise them" (Sura 4).

The evil effect of polygamy.

The evil effect of polygamy is well expressed by Sir William Muir when he says: "Polygamy, with the barbarous institution of servile concubinage, is the worm at the root of Islam—the secret of its decadence. By it the purity and virtue of the family ties are touched; the tone and vigour of the dominant classes are sapped; the body politic becomes weak and languid, excepting for intrigue; and the State itself too often crumbles to pieces, the prey of a doubtful and contested succession. Offspring borne by the slave to her proper lord and master is legitimate, and, as such, shares in the inheritance; but the provision, praiseworthy in itself, affords but an additional ground for division in the house." "Kind as the Prophet was himself towards bondwomen, one cannot forget the unutterable brutalities which he suffered his followers to inflict upon conquered nations in the taking of slaves. The Moslem soldier was allowed to do as he pleased with any 'infidel' woman whom he might meet with in his victorious march. When one thinks of the thousands of women, mothers and daughters, who must have suffered shame and dishonour by this licence, he cannot find words to express his horror. And this cruel indulgence has left its mark on the Moslem character, nay, on the whole character of Eastern life" (Stanley Lane Poole).

Lust and plunder authorised.

Marriage.

What constitutes foster-brothers.

The laws on forbidden marriages reveal many dark pages of Moslem life. By the Koran no marriage can be contracted between a foster-brother and

foster-sister, although it would appear that this law was revoked by Sura 33 for the convenience of the Prophet, but the interpretation given by the Aulama as to what constitutes a foster-brother is almost incomprehensible.

Should any mother out of a tender and compassionate heart give suck to the child of a neighbour, on account of the mother's illness, it debars for ever afterwards a marriage between these children. The previous and subsequent issues of the respective mothers are legal. Once having partaken of the same milk, they hold that the children are more to each other than natural brother and sister, and cannot marry; but the incongruity of this Mohammedan law is that the one cannot inherit the other.

The cruelty of this conception.

Let one example suffice: A young married couple of good family, and living happily together with two sweet little boys in the city of ——, offended an old Moslem lady, who went to the kadi and said, "That such a disgrace should have happened in our city, and blot on the religion of the Prophet, and my lord hath not known it!" "What may this be?" asked the judge. "God forbid that I should mention it. Mr. and Mrs. So-and-So are brother and sister. When babies, one night they both sucked the same breast." Holding his head with his hands, the judge called out, "I ask forgiveness of God that such an unpardonable sin should have happened in my jurisdiction." The kadi forthwith sent for the husband and his mother-in-law, and on their arrival asked the latter if it were really the case that she had suckled her son-in-law when a boy. "Over twenty-five years ago, my lord, I confess that I went to see my son-in-law's mother, who was lying very ill, and in order to save the child's life I lifted him and

The Moslem hypocrisy.

put him to my breast, but what evil is there in that?" "Evil!" shouted the judge; "murder and adultery will be forgiven, but not such marriage relationship; the sin is unpardonable, both in this life and in the world to come." The mother-in-law was sent off to prison and placed in irons for condoning such a heinous crime, while the husband had a rope placed round his neck, and was paraded through all the principal streets of the city, with a town crier going before calling out, "Thus and thus shall it be done to the man who marries his sister," while thousands of imprecations were hurled at his head by the holy Moslems.

Outrage on motherhood.

Could there be a greater outrage on motherhood than the example given, in the name of God? Hence it is not to be wondered at that it is almost impossible to get any mother to suckle a neighbour's child, even though it were to save its life, from the relations and impediments which inevitably follow.

It is difficult to understand why Mohammed gave such a law, unless the object was to prevent the Korish intermarrying with the neighbouring tribes, as no doubt friendship often sprang up between the boys and girls of Mecca and their respective foster brothers and sisters in the various tribes where they were brought up.

The licentious life of the wealthy Moor always reacts injuriously on himself. The many decoctions which are given by his respective wives to retain his affections rarely or ever permit him to have a tranquil ending. The principal of these decoctions is called Ras El-Hanut (the chief of spices), and largely prepared from Spanish fly, which produces strangury, followed by a lingering and painful death. I have had as many as a dozen patients in one week

Photo] [*A. Cavilla, Tangier.*

THE INTERIOR OF A BETTER-CLASS MOORISH HOUSE.

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all suffering from the effects of an overdose of this Ras El-Hanut.

The harems of Morocco.

When visiting the harems the conversation of the Moorish ladies always turns on the question of marriage. "Tell us," they will often say to Mrs. Kerr, "can your husband divorce you or can he bring home another wife?" My wife would answer, "These things could never happen," and then follow up with a description of a Christian marriage: the ceremony in the church, the plighting of their troth to stand by each other in sickness and in health until death do them part, then the sealing of the pledge with the ring, followed by a blessing from the minister, "Whom God hath joined together, let no man put asunder." "And you have a husband all to yourself, and he cannot put you away? How happy you ought to be!" "So I am, and I thank God for it," my wife would reply; "besides, we have the prospect of meeting each other again in the world to come;" followed often by deep sighs and tear-bedewed cheeks; while on one occasion a wealthy lady pulled off her beautiful gold bracelets and threw them into my wife's lap, saying, "Take all these, and only give me in exchange the joy and gladness you possess."

Human hearts need sympathy.

There is no deeper stain or darker blot on the life of the Prophet than his love affair with his adopted son's wife. "Happening one day to visit his adopted son Zeid, he found him absent. As he knocked, Zeinab, his wife, now over thirty years of age, but fair to look upon, invited him to enter, and starting up in her loose and scanty dress, made haste to array herself for his reception. But the beauties of her figure through the half-open door had already unveiled themselves too freely before the admiring gaze of Mohammed. He was smitten by the sight.

Mohammed's licentiousness.

'Gracious Lord!' he exclaimed. 'Good heavens! how thou dost turn the hearts of men!' The rapturous words, repeated in a low voice as he turned to go, were overhead by Zeinab, who perceived the flame she had kindled, and, proud of her conquest, was nothing loth to tell her husband of it."

In order to prevent a scandal Mohammed received a Divine revelation which legalised the marriage with Zeinab. "But when Zeid had determined the matter concerning her, and resolved to divorce her, we joined her in marriage to thee, lest a crime should be charged on the true believers marrying the wives of their adopted sons when they have determined the matter concerning them: and the command of God is to be performed. No crime is to be charged on the Prophet, as to what God hath allowed him, conformable to the ordinance of God with regard to those who preceded him (for the commandment of God is a determinate decree)" (Sura 33). Sitting by Ayesha, he professed to have a revelation from God, and said, "Who will run and tell Zeinab that the Lord hath joined her to me in marriage?" Zeinab was overjoyed, and gave the messenger all the jewels she had on her person. The marriage caused great scandal, but Mohammed justified his action by obeying the Divine command.

Here we have Mohammed, an old man in his sixty-fifth year, with a well-stocked harem of nine wives and two concubines. What an example of purity forsooth! During his last illness, shortly before his death, one morning passing by the chamber of Ayesha, who was suffering from a headache, he heard her moaning: "My head! Oh, my head!" He entered and said: "Nay, Ayesha, it is rather I that have need to cry, 'My head! My head!'" Then in a tender strain: "But wouldest thou not

desire to be taken whilst I am yet alive; so that I might pray over thee, and wrapping thee, Ayesha, in thy winding-sheet, myself commit thee to the grave?" "That happened to another," exclaimed Ayesha, "and not to me"; archly adding: "Ah! that, I see, is what thou wishest for? Truly, I can behold thee, when all was over, returning straightway hither, and sporting with another beauty in my chamber here" (Muir). Surely such conversation on the brink of eternity reveals the true nature of Mohammed's mind. The Moslem historians tell us that Ayesha, his favourite wife, was wont to say, "The Prophet loved three things—women, scents, and food. He had his heart's desire of the two first, but not of the last." This brief outline which I have given of Moslem teaching and practice will suffice to show the nature of Mohammedan marriages.

Ayesha's estimate of the Prophet.

The Prophet's delights.

Divorce.

The unlimited power given to husbands in divorce is one of the standing reproaches of Islam. "Ye may divorce your wives twice; and then either retain them with humanity, or dismiss them with kindness. But it is not lawful for you to take away anything of what ye have given them, unless both fear that they cannot observe the ordinances of God. But if the husband divorce her a third time, she shall not be lawful for him again, until she marry another husband; but if he also divorce her, it shall be no crime in them if they return to each other, if they think they can observe the ordinances of God; and these are the ordinances of God, He declareth them to people of understanding: But when ye divorce women, and they have fulfilled their prescribed time (four months and ten days), either retain them with humanity, or dismiss them with kindness."

The inequality divorce.

Without the slightest cause a husband can divorce his wife, but the greatest injustice is when the wife has a child. "Mothers, after they are divorced, shall give suck unto their children two full years, to him who desireth the time of giving suck to be completed; and the father shall be obliged to maintain them and clothe them in the meantime, according to that which shall be reasonable. . . . But if they choose to wean the child before the end of two years, by common consent and on mutual consideration, it shall be no crime in them."

Should the husband choose, he may marry again the same day he has divorced his wife, but she must wait four months, and in the event of there being a tender babe (as we have seen) she has to nurse it for two years, and then, should she marry, the husband can claim the child, which is almost invariably done. The whole system leads to immorality.

On one occasion, after returning from furlough, I found the Mission porter, of whom we had entertained the highest hopes, had divorced his wife, and was about to celebrate the nuptials with another. I spoke very plainly to him on the matter, and told him unless he took his wife back he would be immediately dismissed. He replied, that as he had taken an unlawful oath, it was impossible for him to comply with my request. A few days later I was informed that my servant was getting shaved, to be ready for his marriage that evening, and he left during the afternoon without saying goodbye. I waited till the third day of the marriage, and had him imprisoned for leaving without permission, which so upset the marriage festivities that the bride's parents said, "If this be the beginning, there is no saying where the end may be." His wife came to me in great distress, saying she had been divorced and left

Unlawful oaths.

unprovided for. "Just leave that to me," I said, "and, God willing, it will come all right." After his liberation from prison he came back, hoping to resume his work as before, but was informed that he would not be allowed to enter the Mission House until he divorced this young wife. Seeing no alternative, it was accomplished before ten days. Having divorced her, I told him he was now welcome to come and see me at any time, but would not be allowed to work until he took his wife back. "Had your wife been unfaithful, you were justified in putting her away, but to divorce an innocent woman—such conduct could never be condoned." "I would take her back, but for my oath's sake," he replied. Should a wife be divorced at any time through the foolish oath of her husband, she cannot be taken back until she submits to the shame, disgrace, and humiliation of being married to another husband, who is often hired for the purpose, and on many occasions she is divorced after a week or month, according to arrangements, in order to make it possible for her to return to her children. On the subject of divorce there is much which is too revolting to describe; but the Moslems look upon it as one of the most sacred and binding precepts of the Koran, ordained by God.

Expiation of oaths.

There is another way whereby they can make atonement for an indiscriminate oath. "God will not punish you for an inconsiderate word in your oaths; but He will punish you for what ye solemnly swear with deliberation, and the expiation of such an oath shall be the feeding of ten poor men with such moderate food as ye feed your own families withal; or to clothe them; or to free the neck of a true believer from captivity; but he who shall not find wherewithal to perform one of these three things shall fast three days." So in the Koran there

is a way out of almost everything. My servant not finding work, and having to labour in the heat of midsummer out of doors, after a month sent a friend to say that "he saw a little light resembling the sun's rays at dawn." "Then go and tell him," I replied, "when once the sun rises to come and see me." He took his wife back, and we thus prevented the breaking up of a family and the casting of three lovely children on the world.

Under no circumstances would notaries draw up a marriage contract in which the husband, however willing, desired to make a marriage for life, nor would the kadi sign it; because they say such is illegal and dishonouring to God and the Prophet.

The degradation of women.

Let the following suffice to illustrate how unfortunate many women of the poorer classes are. Our Mission maid-servant, who had been with us for over twelve years, had a pretty daughter of fifteen, whom she married against all advice to a Moor who might have been her father. Shortly after the marriage the husband left her, without making provision for her in his absence, but calmed his conscience by saying, "Her mother is working with the Christians, and they will not see her want." After the birth of a son the burden became too heavy for him and he divorced her. Six months later he took her back, but after a year he took an illegal oath which made divorce absolute, and as he was inordinately lazy he renounced all right to his two little sons rather than provide for them. After an indefinite period the girl was married again to a husband who might have been her grandfather, which proved unsatisfactory, and the young wife, growing disgusted, turned him out of the house and locked the door,

and divorce quickly followed. The children are always a hindrance to marriage. Lastly, after another period of over two years of widowhood, she married a member of the police force about her own age. Before this young woman had reached the age of twenty-five she had been married four times and divorced three, all without a voice in the proceedings. How sad is the lot of these women, and their loveless lives should call forth our sympathy.

The sacredness of the marriage tie.

The evidence taken lately before the Royal Commission on Marriage is painful reading, and shows that fallen nature is much the same the world over; but we expected more from those in high station, whose duty it ought to be to purify and ennoble the sanctity of the marriage tie, instead of seeking to make dissolution easy under the most frivolous pretexts. Such expressions of opinion might have been expected among the Mohammedans, but not looked for in Christian England. All this, however, reflects the need for aggressive work on the part of the Church in the reforming of our own morals at home.

Often missionaries have expressed to me their anxiety on the subject of divorce with native converts, but to those who read the Scriptures aright there can be none.

Some years ago in London a smart young Jew, who had been brought to a knowledge of the Christian faith while in Jerusalem, and was being educated in England, desired my opinion on the subject of divorce. "I have a young wife," said he, "and two children in Jerusalem, but she is not a Christian. I could get a divorce by the Jewish law, but would it be legal?" "Is your wife willing to follow you?" I asked. "Oh yes! but I am now moving in another sphere of society, and she could

British law and divorce.

not occupy the position to which I am entitled by my education." "Indeed," I replied; "by the law of England marriage is recognised, but not divorce. Hence you cannot legally marry in England, but I question very much your sincerity as a Christian, when you do not wish to bring your wife to England," and pointed out to him the words of our Saviour: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt. xix. 9). And all those who approve of Moslem or Jewish converts divorcing their wives prior to baptism, under the pretext that the said wives are not Christians, are countenancing nothing less than sinful teaching.

Revenge.

Revenge sanctioned.

The liberty given by the Koran in the laws of revenge, where injury has been done, is one of Islam's darkest blots, while its wide licence to retaliate will ever continue to produce war and bloodshed. "Neither slay the soul which God hath forbidden you to slay, unless for a just cause; and whosoever shall be slain unjustly, we have given his heir power to demand satisfaction; but let him not exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him; since he is assisted by this law" (Sura 17). As there are no judicial courts among the Arabs, they execute justice in whatever way they may deem most expedient, and as tribal responsibility exists, not only in Morocco, but in all Moslem lands, the avenger of blood or of wrongs never looks for the guilty person, but takes revenge on the first person he meets from the respective tribe. Nor does he misinterpret the teaching of

the Prophet, because no tribe will deliver up a guilty person. "Whoever shall take vengeance equal to the injury which hath been done him, and shall afterwards be unjustly treated; verily God will assist him: for God is merciful and ready to forgive."

Among the Moslems it is more honourable to revenge than accept a ransom, as the following will show. A young man some years ago came to the hospital to have a bullet removed from his ankle. On asking him how it happened, he related the following story: "My only brother was shot in a quarrel, and it fell on me to avenge his blood." "Would it not have been much better to accept of a ransom?" I asked. "Had I accepted a ransom I would have been hounded out of the tribe as a Jew, who preferred money before honour," replied the young man. Continuing he said: "One night I crept up to the outside of the douar, and I saw the man I was in search of sitting in the centre drinking tea with friends. I lay down and took aim, and fired, but only knocked over the cups on the tray. As they all had their guns, in a minute the bullets were flying around me. One struck me in the ankle and I fell. As they were fast upon me, I called out, 'I am no thief, but the avenger of blood. Who for the sake of God and the Prophet will protect me in my sacred duty?'" Not knowing who he was, a cousin of the man he intended to kill threw his silhem around him and afterwards carried him to his tent.

Revenge a sacred duty.

Now by the sacred law of revenge this injured man is permitted to have a shot at one of the tribe who wounded him, but not to kill him. Often an innocent lad of tender years is shot down in cold blood to atone for the sins of another.

One morning a man was brought to me on a bier, who had been shot the day before. While watering their animals at a spring a few miles above Mehedea, the wounded man happened to say to another in jest, who was speaking to an Arab maid, "It does not become a boy like you to make love; wait till your beard is grown." Taking it as an insult, the lad fired, with fatal results. After examining the patient I said there was no hope. His brother, who was present, called out, "Give me my gun," and when he had received it fled down the street, crossed the river, mounted his horse, and galloped off to avenge his brother's blood, many saying as he went, "God help him in his sacred duty."

There are a few Moslems, however, who have such a sense of honour and fear of God that they would not take revenge on any one, save the person who committed the injury. On one occasion, during the harvest season, when staying outside, a whole family came running breathless to our house, one of whom fainted at the door. On asking the cause of the commotion, I received the answer, "Blood! blood!" A near relative, a mile away, had shot a man in the village, and being next of kin they fled to us for protection. But judge of their surprise a few hours afterwards when the avenger of blood came unarmed, assuring them that they might rest at ease, as he would not go beyond the limits of the Koran, and insisted in going to the tent and eating bread with them, which sealed the covenant, thereafter affectionately embracing each other. This, however, is a rare exception. I have often said to the Arabs, "Apart altogether from whether the law of revenge is lawful or not, is it expedient?" and they will answer. "No, but we can see no other way out of it." There are more

The avenger of blood.

Photo] [*A. Cavilla, Tangier.*

A WATER-CARRIER AND MOSLEM MAID.

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noble ways, I have often told them. Jesus Christ has commanded us to love our enemies and do good to them that hate us (Luke vi. 27), thereby conquering our enemies by kindness. But alas! they are ignorant of the teaching of our Lord. Let this short review of the blots of Islam suffice, and let the teachings of the Prophet be judged by our Master's own words, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16).

CHAPTER IX

SUPERSTITIOUS BELIEFS AMONG THE MOSLEMS AND JEWS

THERE are few lands where you will find more superstitions than in Morocco. This is not to be wondered at, for the Koran is full of superstitious teaching. "Say, I flee for refuge unto the Lord of the daybreak, that He may deliver me from the mischief of those things which He hath created; and from the mischief of the night when it cometh on; and from the mischief of women blowing on knots; and from the mischief of the envious when he envieth; and from the mischief of the whisperer who slyly withdraweth, who whispereth evil suggestions into the breasts of men; from genii and men" (Suras 113, 114).

Mohammed bewitched.

The commentators relate that Lobeid, a Jew, with the assistance of his daughters, bewitched Mohammed by tying eleven knots on a cord which they hid in a well, whereupon, Mohammed falling ill, God revealed the two above-mentioned chapters; and Gabriel acquainted him with the use he was to make of them, and of the place where the cord was hidden: according to whose directions the Prophet sent Ali to fetch the cord, and the same being brought, he repeated the two chapters over it, and at every verse (for they consist of eleven) a knot was loosed, till on

finishing the last words he was entirely free from the charm (Sale).

I have often pointed out to the Moors that we find no other example in the Old Testament of a prophet being under the charm of witches, and have asked them to explain the reason why Mohammed should have come under their influence, when they say, "He is the last and the greatest of all the prophets," but they are unable to give any explanation other than "God willed it so."

Jinoon or Genii.—The Moslems firmly believe that most men, but especially women, at one period in their lives are attacked by evil spirits. They were a great terror to the Prophet, and have caused no less anxiety to his followers.

The learned and the pious have devised means to try and rid those who are possessed of the same, which consist in reading portions of the Koran, the intercession of the faithful, and the carrying of oil to the tombs of the saints.

One day a man came to me from the marshes, accompanied by his mother, who implored me to give her medicine for the evil spirits. "I have none," I replied. "Yes, but you have; you gave it to one in our village, and he has never been troubled with them since." Continuing, she said: "We have a district which is full of jinoon near the marshes. In the autumn, when the ground gets dry and begins to crack, out come the evil spirits morning and evening like mist, and tumble the people down." After asking her to describe the symptoms produced after they entered her son, from what she said I came to the conclusion that he was suffering from malarial fever, and prescribed accordingly, with such beneficial results that in two weeks he was well. On leaving, he said, "Ah! Doctor, had I known you were an

Malarial fever *v.* jinoon.

expert at expelling evil spirits I would have come long ago."

I endeavoured to explain to him that his illness was caused by bad water and the miasma rising from the soil, but to no purpose. Later, he sent me fowls and small sums of money, requesting me to send him medicine, as some of his friends in the village had been attacked by the jinoon, and all who took it got cured.

Moslem treatment of evil spirits.

There are a number of specialists among the Moors who can diagnose cases of possession by evil spirits, and by perambulating about the country make a good living. Each carries with him a pair of bellows and burning irons, and as the Moslems believe in these troublesome spirits entering people, they can be easily persuaded on that point. He is always paid beforehand, and agrees to return his fee should he fail to effect an immediate cure. It is the parents or friends of the possessed one who are anxious to have him treated. Any intelligent man, even amongst the Arabs, cannot fail to see that the cure is much worse than the disease. I have seen a man sitting without wincing one muscle while being burned all over to chase out evil spirits, when a few doses of quinine would easily have effected a cure. Not a few patients are brought by friends who are unwilling to submit to such drastic treatment, and generally, after a few applications of the hot irons and a little blowing of the bellows, the patient will throw himself on the ground, give a few yells, perform a few antics, and call out, "Praise God, I feel I am cured. The evil spirits have gone out of me." While the specialist will philosophically remark, "I have never yet failed to expel evil spirits."

What poor deluded people the Moors are! some

will say. That is quite true; but it is only a few years since in the West of Ireland that the priests solemnly assured a husband that his wife was suffering from evil spirits, and on their advice the husband and father of this helpless woman, who was suffering from rheumatism, placed her over a fire to expel the evil intruders, and so severely burned her that she died shortly afterwards, the learned judge remarking at the trial that he much regretted that those who were responsible for her death (the priests) could not be brought under the law. So that there is not much to choose between Roman Catholicism and Mohammedism in superstitious belief, except where the former has come into contact with enlightened Evangelical Protestantism.

Ignorance, its effects.

Jinoon (Evil Spirits).—Some twenty years ago we were in great need of milk for our baby, and as none could be found in the city I rode out to the Arab villages in search of a goat, but none cared to sell. At last I found an old acquaintance, and said to him, "If you bring me a goat this evening I will pay you your price." "God willing," replied the Arab, "the goat will arrive." But not placing too much confidence in his word, I asked him whether he would bring the goat or not, but could get no other reply than, "In Shâ Ullah." Continuing, I said to the Arab, "The reason why I am so anxious to know is, should you be coming I will have a good supper prepared for you." I saw he looked pleased, and he said, "Have the supper ready, and, God willing, I will be there to partake of it." The Moslem is most conscientious in his own way, and will never go beyond "In Shâ Ullah." Should he have a debt to pay in the morning, he will say "In Shâ Ullah" in the evening, and should he be

In search of a goat.

accused of not fulfilling his promise he will add, "Had it been the will of God it would have been impossible for me not to have paid what I owe."

True to his promise, the Arab turned up at sunset with a lovely goat, for which he only asked two dollars, which we were delighted to pay. After a hearty supper, and many blessings for the same, he retired to rest downstairs with two indoor patients. About nine o'clock we were having evening worship when we were startled by the most pathetic screams, the Arab calling out, "Oh, Doctor, for the sake of God, come down!" while the other two patients were shrieking at the pitch of their voice, "Ullah, Ullah!" "Jump," cried my wife; "I believe they have set the room on fire and cannot get out." I ran as fast as I could downstairs, and pulled open the large doors, when out jumped the Arab with a perambulator behind him, and threw his arms around my neck, and implored me to protect him. "What is the matter?" I asked. "The jinoon have got hold of me." Feeling rather thirsty, the Arab wished to go to the well in the court and have a drink, but in the dark could not find the door, and going to the other end of the room, the fringes of his khaik caught on the perambulator, and turning back, he pulled it after him, first over one patient and then over the other, so it was not to be wondered at that they were all frightened; when I opened the door the Arab brought the perambulator after him. Even though the Arab saw what had happened, we could not convince him that it was only a simple accident from his clothes getting entangled in the perambulator. "What!" said the Arab; "it was impossible for me to pull that coach after me. I felt the

Fright from the perambulator.

Photo] [*Marsden, Rabat.*

ARAB WITH HIS GUN.

This young man is the son of the Arab who was frightened by the perambulator.

jinoon pushing it up against me; do open the door and let me pass the night in the street."

Effects of the fright.

As soon as the city gates were opened he set out for his tent, some three miles distant, but the shock confined him to his bed for over ten days. Meeting him some weeks afterwards, I asked him how he felt. "Ah, Doctor, do not bring to my remembrance what happened to me in your house: it has added ten years to my life; the very thought of it makes me ill," then, looking at me very affectionately, he said, "Your house is maskoon (demon-possessed), so take my advice and leave it at once." I assured him we were very sorry for all he had passed through, especially as it was on our account; but we had no fear of evil spirits. The Lord is high over all, and we are safe under His care. Although we gave him numerous invitations to visit us again, he always refused, adding, "Though you give me a thousand dollars I will never enter that house again." His son, who was a little boy then, has now grown to manhood, and instead of believing that the jinoon were the cause of his father's misfortune, rather rejoices in the recital of the experience, and as I write this incident is under my care, just recovering from a serious illness. His photograph, which I produce, shows him to be a bright and intelligent Arab.

Every strange sound or weird noise at night is attributed to jinoon, but by a little investigation everything can be explained.

Commotion caused by a goat.

We once had a white Maltese goat, which I brought as a kid from Tangier. She was a great pet with the natives, and would follow the children and visit the Moorish houses, where she was the object of attraction, and always made welcome, and when she became tired she would come back home and lay

herself down at the door. One afternoon, towards the evening, when on her marches, she happened to find a door ajar, with the door leading to the stair open, and being attracted by grains of wheat, she went upstairs and entered a small granary unnoticed. Shortly afterwards the slave went up and locked the door without observing anything unusual. Presently the ladies in the house were startled by strange noises, and ordered the slave to go up and examine the granary. The goat, hearing her, got on her hind legs, scratched the door, and began to bleat piteously to get out. This so frightened the slave that she fled precipitously into the street, followed by the ladies, unveiled, who were screaming frantically, one of whom fainted at the doorway. As might be expected, people were attracted from every quarter. Some brave men ventured upstairs with clubs to close with the robber, calling out from behind the door, "Who's there?" The goat replied again by bleating piteously, which caused the attacking party to beat a hasty retreat, declaring that it was a ghul or a jin. The governor was notified and sent a few soldiers, but none would venture until reinforced by half a dozen armed mountaineers. Two of the bravest went upstairs, while a third person cautiously opened the door, keeping himself protected between it and the wall. Great was their surprise and relief when out scampered the goat, which was so disgusted with the treatment she had received, that she ran home and refused to recognise any one.

Goats abode of jinoon.

The Arabs have the strange superstitious belief that goats are the abode of evil spirits. Should any among the Arabs take ill, they generally sacrifice a goat on the borders of the forest as an enchantment for the more formidable jinoon who are supposed to dwell there. To be successful the sacrifice must take

place on a dark night, and on one occasion a patient from Zimoor told me that the entertainment was enhanced by the appearance of a couple of lions.

The beating of drums and dancing naked around fires among the Berbers in the interior is a superstitious relic of the fire-worshippers of Morocco.

The Jews also firmly believe in jinoon, but their conception and treatment of them differ very much from the Moslems. Like our great grandmothers four hundred years ago, the Jews adopt a conciliatory policy, as was done towards the brownies, by entertaining them, so as to make them harmless.

Charming the evil spirits.

Should any one fall ill in the Jewish quarter, Khalti Rahel (Aunt Rachel) is sent for, who sprinkles bashesh, especially prepared from fine flour and sugar roasted in oil, around all the openings in the sewer of the street where the person is sick, and this charms and delights the evil spirits, causing them to dance and retire again without doing harm; and should any of the fraternity have been the cause of the sick person's indisposition, they cease from troubling him again. To be efficacious this powder must be properly compounded, and sprinkled in a scientific manner.

Some fifteen years ago, a Jew came to the Mission late one night, imploring me to go and visit his daughter, who was in great distress. Taking our lanterns, we all set out, and were just about the centre of the Jewish quarter, when we saw an old lady engaged in the mystic art, carrying a lantern and sprinkling bashesh. Never having seen the same before, I asked what it all meant, and having received an explanation, our informant further added, "If we should wait she would presently come to the end of the street and sprinkle over an opening near by us, and we would see the whole performance, but

we must put out the lights and wait events." On her arrival, and while in the act of sprinkling, one of the party, who had seated himself against the wall near the opening, gave a most unearthly weird yell, which so frightened Khalti Rahel that she threw away both her lantern and basin containing the bashesh, and made for an open door, but in her excitement she stumbled and fell in the doorway. We went on to see the patient, and on our return found the whole street in a commotion, with two or three persons in each doorway; but all were so much afraid that not one of them would venture out into the street. Pretending to be ignorant, the Jew who accompanied us went up to them and made inquiries. "God preserve you from all evil," was their reply; "a jin as large as a camel sprang out of the hole when Khalti Rahel was sprinkling bashesh, attacked her, and knocked her down in the doorway, wounding her, and, poor woman, she is lying in a faint." I offered my services, but they were refused, the women adding that it was a case in which I could do nothing, not having a knowledge of the secret art. The following morning one family removed from the street: even some of the Rabbis declared the circumstances alarming, while Khalti Rahel's fraternity held a council of inquiry to ascertain if there had been any misadventure in the mixing of the sprinkling powder. A week later, great was the merriment when the real cause became known of Khalti Rahel's misfortune.

Aunt Rachel's misfortune.

The Moors write charms, couplets, &c., and place them over the doorways and in the rooms as a safeguard. In some cases they say that they are most efficacious, especially to those who have faith in them.

Sahr, or Sorcery.—The black art has been prac-

tised in the East for over three thousand years, both among the Jews and their heathen neighbours, and has often received the stern denunciation of the prophets. The position taken up by Mohammed on this subject is much the same as the attitude he adopted in his revelation about wine, which he repented of. "And Solomon was not an unbeliever; but the devils believe not; they taught men sorcery and that which was sent down to the two angels at Babel, Harut and Marut: yet those two taught no man until they had said, 'Verily we are a temptation, therefore be not an unbeliever.' So men learned from those two a charm by which they might cause division between a man and his wife; but they hurt none thereby, unless by God's permission; and they learn that which would hurt them, and not profit them; and yet they knew that he who bought that art should have no part in the life to come, and woeful is the price for which they sold their souls, if they knew it." From this Mohammed makes it plain that God does sometimes permit men to exercise the power of their evil machinations on the believers. Later, however, in Sura 5, Mohammed found it necessary to modify his views on this subject, classifying sorcery, divining arrows, wines, lots, and images as an abomination of the works of Satan.

Sorcery condemned.

The black art is practised as a science among the Moslems (but pious Moslems denounce it), and is divided into three or four branches, each of which has its learned professors.

Professors of the black art.

First, there is the Shu-waf, or the one who sees into the future—practically a clairvoyant.

Second, there is the Âraf, or the one who knows, and he can penetrate back into the past, a kind of soothsayer, although both of these branches of this science are often held by the one professor.

Wonderful discovery.

Third, they have the Khatat, or a kind of caligraphist, who can divine and find out the cause of all ills by the spreading of sand, shells, &c. One of these artful dodgers came to me and said, "From a study of my books and the casting of my horoscope I have found that there is a large chest of gold buried at Shellah." He then gave the exact dimensions of the box in the metric system, which he said contained one and a half hundredweights of Spanish doubloons, and all he required was the necessary money to purchase perfumes, &c., to raise the box. "This is most interesting," I said; "but how much would you require?" "About fifty dollars," he replied, "and you shall have a third of the box." "I shall be delighted to help you, but to prevent the secret getting wind you must stay with me, as the Moslems are not to be trusted in an undertaking where there is so much gold, and I will go with you in person." "With your conditions I heartily agree," said the soothsayer, "and to-morrow I shall be your guest." I need not add that this diviner never returned, but what did surprise many in the city was, that same day he went and made similar representations to an English merchant, whom we all gave credit for being level-headed, but when he heard that he was to get fifty pounds weight of Spanish doubloons for £5,* he was quite charmed, and advanced the money. Nor was this adventurer less successful with the Moors, one of whom advanced him sixty dollars, and after two weeks he disappeared as mysteriously as he came, carrying several hundred dollars with him from the simple-minded people who had advanced them in good faith, expecting liberal returns.

* The gold Spanish doubloons which are in circulation bring from fifteen to twenty-five dollars, according to their state of preservation.

Fourth, there is the Thakaf, or the holder-up. Ladies stand much in dread of this professor, as a jealous wife may get the Thakaf to tie up or prevent issue. Most of the Moslems and Jews believe in the absolute power of these professors of the black art, and spit at the very mention of their names.

The Siphon.—Shortly after my arrival at Rabat I thought it would interest some young students if I showed them how to empty a tub with an india-rubber tube. They gazed most intensely for a little, and quietly slipped away and ran down the street, and told the people that the English doctor was working magic, and causing water to come up over the edge of a barrel. A large number from the street came running to see this strange performance, and were not a little surprised. Some, however, kept calling out, "God curse Satan! God curse Satan!" I pointed out to them how advantageous a siphon tube would be for them, and that the whole action was caused by atmospheric pressure. "Now," said one, "we are convinced this is magic, because if atmospheric pressure caused the water to come up over the side of the tub we could not but feel a similar effect on our own bodies." Of course, it was not to be wondered at; they had never seen or heard of such a thing before. Now the siphon is quite common, and used by the refiners of oil for emptying their vats.

Ha-e-nat El-âin, or the Evil Eye.—The Moslems believe that more than half of all the ills which afflict man in this life are caused by the evil eye. The Jews also stand much in dread of it, and adopt precautionary measures, the principal of which is the Khamsa, the five, or the figure of a person's hand, which is always carried about on their persons or

Safeguards against the evil eye.

painted in their rooms or in their shops. The horseshoe is used also both by Jews and Moors alike.

Some years ago, when in the Anglo-Egyptian Bank at Gibraltar, I was surprised to see the shoe reversed on the wall, and asked the meaning. The manager in charge said it might be to signify that the bank was meant to safely hold or protect all they received. I suggested, in order to bring prosperity to the bank, they should make a massive horseshoe of gold and nail it up on the outside of the door. One thing I was certain of, if it did not bring success it would cause attraction. He smiled agreeably, and said he would bear my suggestion in mind at the next meeting of directors.

One morning an old fakih whom I had attended in his illness came to thank me for my kindness, and as we were conversing he asked me to oblige him with pen and ink, and then wrote out a beautiful cabalistic paper. When he had finished he asked me, "Do you know the value of this?" "I must confess my ignorance," I replied. "Well," said he, "just hang it up in your consulting-room; it is a valuable protection against the evil eye." "What value may you set upon such a paper?" "It is impossible to set a value on a paper which protects against the evil eye, but we charge friends who solicit our services from a quarter of a dollar to a dollar, according to the station which they occupy." I said, "They are anything but costly, and I would be greatly obliged to you if you would write me out a paper against the evil hand, for which I am prepared to pay you handsomely. Of late we have had a good deal of stealing here, and you are at liberty to make your own charges for a paper which will be effective in fixing up the thief." "I am unable to do that," replied the fakih; and when handing him

Evil eye v. evil hand.

MOSLEM.

JEWISH.

THE KHAMSA—A PROTECTION AGAINST THE "EVIL EYE."

To face p. 150.

back his paper I said, "You may take this one with you. The evil eye gives me no concern, but I must confess that the evil hand causes me no little anxiety."

The other patients were greatly amused, one calling out, "Ah, fakih! the Doctor is too wideawake for you."

Salaheen.—It is amazing to see how much faith both Moslems and Jews have in their departed saints. They will go—especially the women—and weep at the shrines and kiss the tombs, when they would not spend the same amount of time in directing their petitions to the Almighty.

There is a Jewish saint at Wazzan to whom barren women make pilgrimages, and give large gifts to those in charge, but unfortunately he is unable to always grant their desires. There are saints in Morocco who discharge a twofold office—equally to Moslems and Jews alike.

How this incongruity arose I have never been able to find out. At a few places in the interior the curators of these houses get a large number of emoluments. They have agents who publish the virtues of the saint's double functions, but withal they are mild in their sophisticated pretensions compared with the wonders proclaimed at the shrines on the Continent and in Ireland. How sad and how inconceivable to think that the votaries of these shrines pay a hundredfold more reverence to these departed saints than to the Lord Himself; but it shows the depth of depravity to which human nature may fall, and also reveals how man longs for an intercessor to stand between him and his Creator.

The saints more reverenced than God.

Some twelve years ago, when Mr. Steven, one of our workers, was in Laraiche, he related to me the following story about Seedi Mohammed Shereef, a saint who had discharged his twofold office with

strict equity both to Moslems and Jews. Apparently the Jews had been lacking in their perquisites to the makuddam (overseer), and he closed the saint house, and refused to allow any Jews to visit the shrine.

One evening the Jews, however, went to the makuddam, taking with them a gift of over thirty dollars, requesting him to give their women the pleasure of visiting the saint, as they had done in the past. He took the gift, and during the night he had a wonderful manifestation from the departed saint, and the following morning he ran down the street, calling out: "I am under the protection of God and Seedi Mohammed Shereef." As might be expected, a crowd followed, and, being asked what misfortune had happened to him, the makuddam replied that he had received a special revelation from the saint during the night, who declared that his good offices were at the disposal of both Moslems and Jews. Friday was sacred to the Moslems, while he had Saturday specially set apart for the Jews. The other days in the week they were to arrange peacefully among themselves. Strange to say, all accepted the revelation in good faith, which greatly enhanced his virtues among both parties, although I have no doubt that the gift of money was the chief factor in prompting the vision, which came to him when his eyes were open.

Ignorance and superstition.

In speaking to my friends the Jews, I have often asked them why they resort to such superstitious practices, as they are distinctly forbidden in the Mosaic law: "Neither shall ye use enchantments nor practise augury" (Lev. xix. 26). How expressly God warns His people against having fellowship with diviners, enchanters, necromancers, &c.: "As all these things are an abomination unto the Lord, and because of these abominations the Lord

thy God did drive out the inhabitants of Canaan before you" (Deut. xviii. 9, 14). "For if the astrologers, star-gazers, and monthly prognosticators in the past could not save Israel, why do you resort to them now?" They will answer, "We do not do it; it is our wives, and we give them their pleasure." "Then have you forgotten what befell those who permitted their wives to bake cakes and burn incense to the queen of heaven?" (Jer. xliv. 15, 19.) I have often rebuked them, and appealed to them to read Isa. xlviii.: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed before Me." Or, where could they find such real comfort in distress as in Psalm xci., with the promise of length of days and the realisation of God's presence among them in obedience to His commands? (Exod. xxiii. 20.)

Blessings to all who obey.

CHAPTER X

MELODRAMATIC LIFE AT THE MEDICAL MISSION

THE melodramatic life of the Moors shows the tragic events which take place in their everyday life. Of the thousands that visit the Mission every year a considerable number do not require treatment. Their object in coming is just to have a look round, and if possible to divert themselves at our expense. However, we welcome all, irrespective of the motives which bring them. Some of the cases are amusing, others are ludicrous; but not a few are pathetic and call forth our sympathy, while some are sordid and repulsive in the extreme.

Testing the doctor.

Some nineteen years ago one of the southern governors returning from Fez paid us a visit. As a rule all travellers rest a few days at Rabat either when coming north or going south. As this governor and suite were sitting outside the Mission House, one of the party said, "Let us go and see whether this English doctor knows anything at all of his profession. I shall pretend to be ill, and I assure you before I go that I will provide you with as amusing an entertainment as I did when we called on the doctor at Fez." Our servant, who happened to be outside and overheard the conversation, came in great haste to apprise me beforehand. "Let them come, we shall be delighted to see them."

Affording amusement.

Just then the party entered. The governor was a tall, handsome Arab of about forty years, while his friend, the entertainer, was some ten years younger and the picture of health. "*Murhababa-kum*" (Welcome), I said, and after the usual salutations and inquiries, the governor said, "One of our party is ill and I would like you to examine him." I took hold of his pulse, and after asking a few questions remarked, "I fear he is far from well," and gently turning my head I observed such an interesting smile on all their faces. Then, in view of the uncertainty of life, I asked my patient if he had given instructions regarding the disposition of his inheritance and made preparation for the world to come. "I have nothing to bequeath," he replied, "and Nabi Mohammed will attend to my welfare in the other world"; which questions afforded additional amusement to the governor and his friends. "Can you not do anything for me?" asked the patient. "Oh yes, but I desire in the first place to find out the nature of your illness. I have here a wonderful instrument which our medical officers at home have found very useful in diagnosing obscure cases. It makes trial." So bringing an electric battery, I asked him to take hold of the handles, and before he was aware I gave him a good shock. Screaming from fright, he asked me to stop, as he was not ill. "God has measured on you," called out one of the party; "did you think the doctor a fool and not able to see you came to laugh at him?" The patient did not wait for further examination, but left as quickly as possible. The governor, who was much amused, desired to have a trial also, but asked me to do it gently, which I did. Then turning to his friends said, "Would not that machine make my subjects confess where they have their money hidden? One

The effects of the battery.

hundred dollars just now, if you wish to part with it." I replied that it was not for sale; besides, it would be unlawful to give it at any price for such purposes. "Yes," retorted the governor, "but if you had to raise as much money as I have to do for the Government, you might think any means lawful. None of us, thank God! are sick; we only came to have a look round"; and he then desired me to explain what was in the various bottles on the shelves and their uses, and when I came to the quinine and explained that it was for fever, he bought from me two ounces. Continuing, he asked if I had anything else to show him. "Yes, I have something more interesting than anything you have seen." Bringing a large Arabic Bible, I said, "This is a wonderful book. It is a guide and direction to men. To all who receive its teaching, it makes them bright and happy in this world and gives them a sure hope for the world to come." Handing the book to his scribe, he asked him to read various portions from it, beginning with the first chapter of Genesis, then one of the Psalms, and finishing up with the last chapter of Revelation. So charmed was the governor with the book that he asked the price, and when I said two dollars, his scribe handed me the money.

Taxes must be collected.

Selling a Bible.

Before leaving I said to the governor, "You must never again try and play such tricks, because there might be unpleasant consequences." Laughing heartily, the governor replied, "I do not think our friend will ever venture to repeat the same again." On parting he gave me a hearty good shake of the hand, adding, "This has been one of the most enjoyable visits I have ever made. We have had an amusing entertainment, we have got medicine to prevent the fever, and a most interest-

A happy parting.

ing book which will take a long time to read, and will ever keep us in remembrance of our visit to Rabat." What the result of that Bible may be God alone knows, but I have never known one destroyed which was paid for, and my earnest prayer is that it may bring light to many souls.

The above incident will show that a number who visit us are rude, but I have always avoided taking notice of their uncourteous ways, because our object is to do them good and at all times reflect the spirit of our Master, and were it not for the Medical Mission these people would never visit us at all.

Transferring affections.

One morning a handsome young Arab woman from Beni-Hassan, along with her mother, a thin, wizened, evil-faced looking creature, walked into the Mission House. Quite openly, and without the slightest concern, she began by asking me, "Have you anything which would tumble a man over quietly?" "Oh yes, that I have; but who may the man be whom you wish to tumble over?" "He is my husband." "Then I suppose he is old and you wish to get rid of him." "Oh no, he is quite young, but I have transferred my affections to another, and my husband refuses to divorce me." "Why, cannot this young gallant fight for you?" "Yes, he could, but nothing would be gained in that way. Should he shoot my husband, then the nearest relative would take up the blood feud." "Suppose I gave you the poison, how would you proceed? Don't you see that it is rather a risky undertaking?" "I would wait my opportunity, and one night after he had dined in a friend's tent I would slip the poison into his teacup on return, and when it began to take effect I would scream and tear my face and cry, 'My husband is poisoned! My husband is poisoned!' so no one would suspect

Poisoning a common occurrence.

me." "Then after committing the foul deed you would put the blame on innocent people and cause them to suffer unjustly? In order to make this legal you had better go to the kadi," I said, "and get permission." "Do you take me to be a fool, to go and put my neck in a noose and strangle myself?" she replied. Just to try her I said, it would take a large sum of money for it. Turning out her girdle, she produced five dollars, saying, "Do you think I wish you to give it for nothing?" "I am afraid to do it." "Why should you be afraid? Nobody will know about it." "No one know about it!" I replied; "don't you know God sees and hears?" Then, using their own religious phraseology, I said, "I wish to get to Paradise when I die, but I am afraid if I took your money the porter at the gate of Paradise would say to me, when I knocked and asked for admission, 'Do you remember taking five dollars from a Hasnau-i-a to poison her husband? You cannot enter.'" Turning and looking her straight in the face, I asked her if she were not afraid that some one in turn would poison her for the murderous act which she contemplated; besides, how could she answer before God at the judgment day? Clapping her sides with her hands, she called out, "Mother! mother! did you hear the Nasrani talking about religion? When did he come to know about God?" "Listen to what I am going to say, 'As you sow, so will you reap,' but I much regret that I cannot hand you over to the authorities to have you punished." I was informed afterwards that she went to one of the Jewish silversmiths, paid a dollar, and got as much bichloride of mercury as did its deadly work, for two weeks had not elapsed before her husband was dead. How true are the words of the Apostle, that "the god of this world

Without fear of God.

Method of poisoning.

hath blinded their minds" (2 Cor. iv. 4). "And giving heed to seducing spirits in doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron" (1 Tim. iv. 2, R.V.).

It is quite a common occurrence among the Arabs for one to send a friend to a husband requesting him to divorce his wife, as another has been captivated by her charms, and that she is not unwilling to go. Far from being annoyed, the husband deems it an honour that he has such an amiable lady for a wife. The change of affections is not looked upon as a sin by the Moslems, the Prophet himself having set them an example in the case of Zeinab, his adopted son's wife, as the conquest of hearts is ordained of God. Many, however, deem it wiser to divorce and accept of compensation, fearing the consequences.

The Prophet's example.

The foregoing will show the sordid lives which the Arabs live, but alas! they are only the outcome of their religious teaching. However repulsive their lives may be, they are not insusceptible to that which is good, and only require to have the Gospel of Jesus Christ made known to them, which, with the operation of the Holy Spirit, can change all that is wicked and sinful in their natures and make their lives lovely and good.

The need of the Gospel.

The work among them, nevertheless, is most interesting, and we live in a whirlpool of excitement from morning to evening.

One afternoon a woman, past the bloom of life, presented herself at the Medical Mission and prostrated herself before me, saying, "I ask your help, Doctor." "Come, my good woman, rise and let me know what I can do for you. Welcome!" "Well, Doctor, I have come for medicine which will cause my husband's affections to return to me again. He

Strange request.

has married a young wife, and has transferred all his love to her, and I am left out in the cold." "Ah, my dear woman, I regret to say that this is a common complaint among women who have ungrateful husbands. They forget what Maulát El-Khaima (the Lady of the Tent) has done for them. Medicine, I fear, will not do any good. However, if I may give you an advice, let me urge you to centre your affections on Him in whose presence we shall shortly be. Although your husband may forsake you, the Lord will not. His affections will never return till he is taken seriously ill, then the young wife will run off and leave you to nurse him." (This is exactly what happens among the Arabs.) When I had finished speaking, this poor woman came towards me, and threw her arms around my neck, warmly embracing me, and, with tears running down her cheeks, cried to her friends: "I take God for my Witness that this Doctor is a true believer. Did you hear what he said?" Still keeping her hands on my shoulders, she said: "The Lord bless you and preserve you from all harm, and grant that you may find acceptance with Him on that day"; and left, weeping.

On another occasion, when busy with my patients one morning, my attention was arrested by a great noise outside the Mission door. I went out and asked the cause of the quarrelling. A blind man answered, "This is my wife, and since I have lost my eyesight she has run off and left me with her young children." "If this be true," I said to the wife, "you are a heartless woman." The husband chimed in, "She has killed four husbands, and I am the fifth." "You are not dead yet," I interjected. The woman began sobbing, jumped to her feet, and came into the Mission court and said: "Let me speak in my

Photo] [*Marsden, Rabat.*

ARAB TENTS.

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defence. It is true I have had four husbands; all were good and kind to me, but they died by the hand of God—some in the war, others from fever." Then turning to her husband, she said: "You cruel wretch, if I have killed four husbands, and you believed it, why did you marry me? Nearly a year ago he got a neighbour to bind me hand and foot, and then burned me all over with reaping-hooks." The other patients shuddered and cried out, "Why did you not kill him?" "I will leave that to God, who has smitten him with blindness, and more will follow."

Moslem women cruelly treated.

At home in these days we hear much of Women's Suffrage, but here the poor women have sufferings, not suffrage. Do our sisters at home, surrounded with every luxury and comfort, realise the sad lot of their sisters in Mohammedan lands, and how much they stand in need of their love and sympathy, and of the light of the blessed Gospel, which alone can cleanse men's hearts and make them kind and gentle?

Suffering, not suffrage.

God grant that some of those who read these lines, and who are free from all encumbrances, may be led to think tenderly and lovingly of our sisters in Morocco, and extend to them a helping hand.

Medical Jurisprudence.—It was many years before the authorities gained confidence in us, or recognised us as being capable of giving evidence in criminal cases, or where there were claims for compensation from accident or injury. The Moslems are the most ingenious malingerers, and should there be the slightest prospects of gaining a few dollars on trumped-up charges of assault, they will lie in their beds for weeks or months. Notarial documents are drawn up, and where there is the likelihood of a good indemnity being paid, friends do not scruple at

Ingenious malingerers.

assisting a relative out of this world. From this source alone the notaries derive a large part of their incomes.

Now that both the governor and kadi have confidence in us, few grave criminal cases are judged until I have been sent for to examine and report, and not a few innocent people I have saved from the lash.

One evening His Britannic Majesty's Consul, on receiving a complaint from the governor, requested me to go and examine a boy who was reported to have been run down and seriously injured by a European under his jurisdiction. Of course, when a Christian is involved there is always a great commotion. Accompanied by the Consulate and four Government soldiers, I set out to examine the injured lad, followed by a large crowd calling out, "A Christian has killed a Moslem." By the time we had arrived at the place of the accident the crowd had enormously increased, and angry epithets were expressed on every side against the Christians. On entering the house I found it full of men and women, and the boy placed in bed with a splint on his leg, and rolled up with so many clothes as if to prevent it from being frostbitten. After the chief soldier had explained the object of my visit, I asked to be allowed to examine the boy, but they demurred. "The boy," said the father, "has got a fracture of the thigh, and should there be any injudicious handling of his leg it might be converted into a compound fracture." However, we insisted, and threatened that if any one interfered he would suffer the consequences. All the time the little rogue was enjoying the fun immensely, having been instructed how to act. When the gentleman in question was returning from a ride this lad of some

Moslem fanaticism.

ten years purposely ran across in front of the horse, which so annoyed him that he gave him a tip with his riding-whip over the leg. After removing the bandages I found there was only a small wale, and nothing to speak of. Putting my hand into my pocket I brought out a half-franc piece, and, showing it to the lad (at the same time whispering in his ear), said that should he beat me in a race across the spacious court the money would be his. To the amazement of the soldiers and the bewilderment of his parents the boy (who was said to be seriously ill) jumped out of his bed, and both of us were having races up and down the court. Of course I allowed him to beat me, and he gained the prize. "What answer shall we return to the governor?" asked the soldiers. "Just go and report what you have seen with your eyes." "Praise be to God," said the father; "we thought the leg was broken, and now we return thanks to the Most High for the good news that it is not so. But although our anxiety has been removed concerning our boy, we are in as deep a distress as ever. We are afraid an untoward event may happen to his mother from the shock she has received." "My services are at your disposal, and I shall be pleased to examine her also." "Ah," replied the father, "it is unlawful in our religion for a man to examine one of our women, but had there been a lady doctor we would have been delighted to have had her." "I am happy to say I can oblige you, for we have two lady doctors (nurses), whom I will send at once to examine and prescribe for the lady." "Come, come," chimed in the chief soldier; "we have not got our suppers, and it is getting late. By the time the lady doctors arrive the mother will have recovered and the grandmother will have taken

Patient suddenly cured.

The effects of shock.

Advantage of nurses.

ill, so it will be impossible for us to get home before midnight."

On the soldiers returning with their report, Governor Sweesy laughed so heartily that he fell off the divan on which he was sitting, saying, "There is only one thing left in this case, and that is for the English doctor to become a Moslem."

One could scarcely believe that such sophisticated hypocrites could be found anywhere as are to be found among the lower classes of the Moors. There are thousands of such cases every year in Morocco which the notaries encourage for their own advantage. Unfortunately, the law on this point is so lax that it affords every opportunity for imposture; but the most injudicious incident in this affair was the action of His Britannic Majesty's Consul in advising the gentleman to give a gift of five dollars to the parents to prevent trouble, thereby encouraging others to continue in their most reprehensible conduct.

Injudicious kindness.

Some years ago, El Hassan, the son of our worthy captain of the port, came to me one morning in great distress. The day before, when they were unloading one of our British ships, they received several bottles of whisky and brandy as a gift for the quick discharge of the cargo, which the sailors made use of in entertaining each other during the night, with the result (as is always the case) they quarrelled, and El Hassan pushed one of his fellow-sailors, called Ruejal, rather roughly downstairs. Ruejal, seeing an opportunity of profiting by the occasion, threw himself down in the street, calling out, "My back is broken, the son of the captain has killed me!" and had to be carried home on a stretcher. Notaries were brought in all haste and his depositions taken—practically it was a charge of culpable homicide, for, unless the charge be withdrawn, the accused has to

The effects of alcohol.

pay the penalty should death occur a quarter of a century later, irrespective of the cause. El Hassan declared Ruejal was not ill, but only malingering, in order to extract from him money, and requested me to go and examine him. "That would only defeat the ends of justice," I replied. "As the case is in the hands of Shrâ, you must go to the kadi, and express your regret at what has happened, and say you will acquiesce in his decision; but to prevent any untoward consequences, request him to send one of his officers to the English doctor, asking him to attend Ruejal, and that you will be responsible for the expenses incurred." Off El Hassan went to the kadi, who, after listening to his request, commended the good motives which prompted such desires as to have a doctor, and forthwith sent one of his officers to me with Shrâ's compliments, asking me to attend the injured man till he had recovered, and that Shrâ would render the account. Armed with a mandate and an officer from the Moorish court, I started to see the patient, taking with me a bottle of strong veterinary fluid. On entering the room I could see at a glance that Ruejal was malingering. The mother was in apparent distress, weeping and calling out, "My son, my son!" In order to throw them off their guard, I began to sympathise with them, and urged them to have the aggressor apprehended, as the symptoms which he complained of were grave—a man with a broken back could only live a few days. So well did he simulate paralysis of the lower extremities, that had I not been familiar with their tricks I would have been deceived. All the time I kept a side look at the ladies, who were watching behind a curtain, and could see that they had handkerchiefs pushed in their mouths to prevent them bursting with laughter. Employing the language of

Examining a malingerer.

Effective treatment.

Moorish philosophy.

the Moorish sages, I said, "The only thing to be done now is to circumscribe the injury and prevent it spreading. If it travels downwards they say it produces paralysis; but should it ascend to the heart, it is followed by syncope and death." By this time Ruejal was beginning to fear "the cure might be worse than the injury," but I told him I must carry out the orders of Shrâ, and in the meantime would just circumscribe the injured part, and gave it a liberal application of the fluid, saying I would call again in the morning, and should there be no improvement, I would resort to more drastic measures. I had scarcely left the house when the application began to be felt, and by the morning its effects were so manifest that he said to his mother, "I believe they have hired the doctor to kill me, and I think it much better to waive all thought of compensation than submit to such treatment," and at sunrise he left his house and walked to his shop without any aid. El Hassan was soon apprised of the effect of the treatment by his friends, and coming on the scene, called his neighbours to witness that he had been accused of seriously injuring Ruejal, and that he was under the doctor's treatment by the orders of Shrâ, and now here he was out in his shop doing business. By this time Ruejal had become penitent, and deeming discretion the more prudent course to adopt, called out, "O slaves of God, listen to my declaration. I forgive wild Er-Ris (son of the captain) both in this world and in the world to come, only take me out of the hands of the English doctor." The news quickly spread of the marvellous cure, and I became famous not only as an expert in diagnosing, but a man who could not be bribed, and one who acted righteously in every case, irrespective of whosoever was concerned.

False claim withdrawn.

The captain of the port, a man of over eighty years, met me on the street a few hours later, and before all the people put his arms round my neck and embraced me, saying, "My brother, my son! if you were a Moslem my joy would be complete." In reply, I said, "Captain, I greatly fear had I been a Moslem you would have had increased sorrow to-day instead of joy, because I would have taken the part of Ruejal, the poor man, and run you up a very heavy bill." On not a few occasions I have been offered large sums to give false evidence to implicate or exonerate in serious assault cases, which were sent to me by the authorities to examine and report, but in every instance I have taken the parties aside and urged them to go and act honourably towards those whom they had injured; and in not a few cases my advice has been fraught with happy results.

A grateful father.

Of late years the notaries say I have greatly injured their business. Few persons now care to adopt such risky proceedings in trumping up false charges, when they know they will require to undergo a medical examination before their evidence can be accepted. To both El Hassan and Ruejal I gave sound advice, exhorting them to give up drinking, for unless they did it would bring them to a dishonoured and untimely grave. While expressing contrition and regret, they made this sad reply: "You Christians are to blame for all this by bringing drink to the country, and, although it is unlawful for us to take it, yet we have come to like it." Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Adverse impressions.

The Moors for convenience, as also the Jews, classify lies under three heads: white lies, always permissible; black lies, never justifiable; and diplo-

Classification of lies.

matic lies, or lies of expediency, which are always lawful within reasonable limits, when one is so placed that he requires to make the best of the circumstances possible. We are familiar with the use of the latter from many who come to the Mission and pretend to be poor, and wish to get everything for nothing. One day a lady patient, very well dressed, pleaded her poverty so well that I agreed to let her have her medicine for nothing. Raising her index finger to induce my thoughts to the Giver of all, she pathetically said, "Lillah ma andi shai" (for the sake of God I have nothing). Before making up the prescription I asked her to show me her tongue, and no sooner had she put it out than to our astonishment and her bewilderment three silver coins dropped out of her mouth, making in all half a dollar. The patient and her friends were so ashamed that they did not know where to look. I picked up the money, saying, "This is an unexpected donation for the Mission." After I gave her the medicine I returned her the half dollar, saying, "Those expediency lies of yours have proved most unfortunate to you indeed. In future, honesty and truthfulness you will always find to be the best policy to adopt." The incident greatly amused the other patients in the waiting-room, who said I must have the gift of intuition or a knowledge of the secret art. "Not so," I replied, "but since I know where you keep your money, I will always ask you to show your tongues." The scene ended in convulsions of laughter as another woman all unconsciously ejected a half-franc piece from her mouth, after she had reprimanded the other woman for telling lies.

Ladies' purses, where kept.

In drawing this chapter to a close I shall give one other instance which will show that some of the Europeans stand as much in need of the Gospel in

their lives as do the Moors. Returning home one evening about nine o'clock very tired after visiting a dying patient, a boy called after me, "Doctor, people are running in every direction looking for you." Shortly afterwards a Spaniard overtook me and said, "Doctor, do come quickly; a young woman has taken poison, and we fear she is very ill." There had been a quarrel over some trifling matter, and the young woman took as much bichromate of mercury as would have killed a dozen people. I did all for her that it was possible to do, but, after lingering for six days, she died in great agony.

False impressions of Christians.

Referring to this case, a Moor said to me one day, "Doctor, your religion does not give you Christians much comfort when you take poison after a quarrel and kill yourselves. Why, our women often quarrel and scratch each other's faces, then curse Satan and become friends; but to take poison—no, never!" Alas! this is how the Moslems look upon effete Christianity as it is presented to them.

Herein is the truth of God's Word made manifest; whether it be Moor or European, "All have sinned and all stand in need of a Saviour." The sadness of their lives ought more and more to deepen our sympathies, and stimulate us to lead them to Him who alone can cheer and brighten their lives by the consciousness of His sustaining and abiding presence.

CHAPTER XI

MISSION WORKERS

The "stickit" missionary.

ALL who have studied the problem of missions must have been struck with the long list of "stickit" missionaries, or undesirables, who from time to time join the ranks.

Perhaps, more than at present, the early missionaries grasped the Divine principle of service, and, like Samuel of old, were led to consecrate themselves unto the Lord all the days of their life (1 Sam. i.). Once having placed themselves on the altar of service, no sacrifice was too great to be made for the Master. Our Lord's solemn admonition must always be borne in mind, that, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 62).

Life service.

Comparatively few who offer now contemplate life service. Many, carried away by impulse, are like the young scribe who said to the Master, after he had seen the manifestations of His Divine power, "Lord, I will follow Thee whithersoever Thou goest." "Follow Me!" said the Master. "Foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Luke ix. 58).

Our Lord's reply was more than the scribe anticipated, and crushed all his avaricious hopes. He had

Photo] [*A. Cavilla, Tangier.*

A MARKET SCENE, WITH HOTEL CAVILLA.

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not counted the cost; so he went back, and we never hear anything further concerning him.

Dr. A. Bonar's exhortation.

For thirty years I have kept before me an address given by the late Dr. Andrew Bonar to the outgoing missionaries for Livingstonia in 1881. In reminding them of the purport of their mission, he exhorted them to take heed especially to two things:—

The spirit of our teaching.

"First, *How you teach.*—The spirit and tone, as well as the teaching of a successful winner of souls, are set before us in Mal. ii. 6: 'The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and the result was, he turned many away from iniquity.' Words coming from one whose life is holy, and whose soul is bathed in fellowship with God, have wonderful power and are used by the Lord.

The nature of our teaching.

"Second, *What you teach.*—In 1 Cor. i. 21 you read: 'It pleased God by the foolishness of preaching to save them that believe.' The question must ever be, What will the Holy Spirit bless? The teaching in the early chapters of the Acts of the Apostles gives us a clear precedent, that all your teaching and preaching must centre round the cross.

"The moment you grow weary of the cross your power is gone. Brother, when you wield your axe, let the fragrance of the sandal-tree be upon it. When you, brother, build your cottage, let the rose of Sharon be planted at your door. And, brother, you who are a physician, meet your patients under the shadow of the plant of renown. Remember Ps. cxxvi. 5, 6, and do not wonder if you find discouragements to try your faith, before you get sheaves to fill your bosom. Thus labouring you know your reward. When the Chief Shepherd shall

Exhortation to workers.

appear, ye shall receive a 'crown of glory that fadeth not away' (1 Peter v. 4)."

Douglas Gairdner's testimony.

Those who desire to influence others must first exhibit the principles of the Master's teaching in their lives. The late Rev. Douglas Gairdner of Cairo said, "I assure you with all the conviction I possess, that numbers in the mission field count for very little. Character goes for everything, attainments comes next, while nondescripts are *always a hindrance, if not a nuisance.*"

Abstract reasoning.

Abstract reasoning at times with the Moors and Jews is useful, for by it you find out what they really believe, thus enabling you more successfully to attack the strongholds of their faith.

Many many years ago a young missionary asked me to bring him a clever young Moor, who had just returned from the college at Fez, which I did, that he might have a dialectic discussion with him on religion.

"You start first," said the fakih to the missionary. "State your premises and draw your conclusions and I will answer you." "Well," said the missionary, "a man cannot be saved without a knowledge of true faith in God. The Moslems have no knowledge of what true faith is; hence they all will be lost. Now answer me." "In reply," said the fakih, "I don't grant you your premises, to begin with, because men are not saved by faith, but by works. Let me give you an example: faith is only one step, works are the sum total. Suppose a Christian knocked at the gate of Paradise and asked for admission on the plea that he had strong faith, the porter would answer him, that all who enter here are those whose faith is exemplified by their works. Hence your reasoning is fallacious. Now," said the fakih, "it is my turn to ask a question. Supposing

your grandfather had been born in Morocco, your father also, and yourself, and you had never been out of Morocco, and always surrounded by Moslems as I have been—tell me whether you would have been a Moslem or a Christian to-day?" This was a staggerer and an unexpected question. "We are reasoning on religious faith," rejoined the missionary, "and that is not a proper question." "Ah," retorted the fakih, seeing his embarrassment; "if you do not admit the first principles of the Divine decrees, then we can go no further." Continuing, the fakih said, "You are not straightforward in your arguments, for, suppose that I had been born in England, my father and my grandfather, and always surrounded by Christian influence, as you have been, I have no hesitation in saying I would have been a Christian. Now, if you have anything more than I have, you have nothing to boast of. It was God who caused the Gospel of Jesus to spread over Europe, and Islam along North Africa."

The Divine decrees.

The above incident clearly shows that the Moslems are not wanting in intellect and reasoning faculties; but after long experience, I have found the most successful way to present the truth is by the representation of the three R's.

Successful teaching—the three R's.

In Morocco, as at home, men realise that they are sinners by nature, and have broken God's law, and sooner or later, when this short span of life is ended, they must appear before their Maker, and they feel keenly the need of a Daysman, or Mediator, to stand between them and God. These are accepted axioms which none will dispute.

Tell them then of Him who gave His life a ransom for all (1 Tim. ii. 6); who was delivered for our offences and raised again for our justification; and of the regenerating and sanctifying influence of the

Holy Ghost, with the promise of the Spirit as Comforter, Teacher, and Guide to all who obey.

Native illustrations.

No better illustration could be given than the diya, or blood-money, where you have the just suffering for the unjust, a type of the great antitype—our Lord Jesus Christ—with an occasional text from the Koran, such as "O my people, verily this present life is but a temporary enjoyment; but the life to come is the mansion of firm continuance" (Sura 40).

What dying men need.

As the shadows lengthen, and men are about to pass through the dark valley, they everywhere long for a rod and staff on which they can lean. "Send for Mrs. Kerr," said a well-to-do Moor, when he knew the angel of death was standing at the door, "that she may speak words of comfort to me." It is the Gospel alone which can usher in the star-crowned night and bring peace and give hope, enabling the dying one to shout with triumph—

What brings consolation.

> "O death, where is thy sting?
> O grave, where is thy victory?"

This the Gospel of Jesus Christ is doing in Morocco; then who shall say: "It all requires to be reset, before men can believe and accept its teaching"?

Quarter of a century's experience.

After a quarter of a century in the mission field, and having met with hundreds of workers from all parts of the globe on board the ocean liners when on furlough, the experience gained might perhaps help as a guide to Mission Boards, and serve as a warning to those young enthusiasts who are carried away by the romance of missions, but who have never been called by the Lord of the harvest.

The cry which is ever being raised by some, that if

new methods were adopted the results would be proportionately greater, may be dismissed without comment.

Needful requirements.

The efficient organisation of all Mission Stations leaves little to be desired; but what the Church does stand in need of to-day is an increase of earnest, capable workers, with fixity of purpose, determination of character, and a sense of duty as the guiding principle of their lives; and unless there be a more liberal response on the part of the Church, it will be ages before the Master's commands are fulfilled.

Needful Qualifications for Lay Workers.

Education indispensable.

For those who have not had the advantage of a higher education, it is absolutely necessary, before contemplating going abroad, to undergo a course of training. It is a great mistake to imagine that because the applicants are such dear, good, earnest souls that they are thereby qualified to become messengers of Christ, and should be accepted.

Jews an intelligent people.

From my knowledge of the Jews, I believe the Galilean fishermen, prior to their call, were anything but ignorant and unlearned men. True, they were not versed in science and languages, but they were familiar with the inspired Word, which, with the Master's three years' teaching, made them able ministers of the dispensation of the grace of God. Why, there are young Jewish rabbis living in Sallee who could take the feet from the higher critics after a few rounds of argument.

Training institutions.

Training institutions are to be found now in England, Scotland, and America, which receive suitable applicants for the foreign field at a comparatively small cost; and unless prospective candidates have other facilities, a course in such institutions is indis-

pensable for Bible study and other useful acquirements.

A course of ambulance classes, or training at a medical mission or public dispensary, is desirable. A medical man may not always be found, hence those who go abroad must be prepared for emergencies; but all such must bear in mind that they are not physicians, and the limits imposed on them by the British Medical Council, which requires that they must not attempt anything abroad which would be deemed illegal at home.

British Medical Council.

A young worker who came to Morocco, and who had enjoyed a run for a winter at a dispensary, said to a well-known and honoured physican at a mission hospital, after he had admonished him for experimenting on patients, "Oh, are you not aware, sir, that you passed through college at the dawn of science, and that all your treatment is antiquated?" Such aspirants for honours will, I believe, at no distant date be dealt with by the Medical Council. Nevertheless, there is a large sphere of usefulness for all those who have a knowledge of the simpler ailments and are familiar with their treatment.

As far as possible, it is desirable for ladies to take a maternity course. The fact of having a certificate gives confidence and an entrance into the harems, and affords opportunities to save lives, when a medical man would be denied admission.

Domestic economy.

Ladies, whether married or single, should not venture abroad without a knowledge of domestic economy. Not a few who go abroad would require a cook, which their limited salary cannot afford. Having been brought up in office or warehouse, everything has been provided for them, so that they have either forgotten or never been taught the art of cooking.

It is not only in Morocco that we hear sad tales of husbands suffering from indigestion and the wives confined to bed. They never had experienced such illness before, only just since their arrival. They are certain it must be from the water or change of climate, or perhaps from both. Whereas all their illness has been caused through ignorance, not knowing how to prepare even the simplest meal. Not a few workers, who have been well qualified otherwise, have marred their own usefulness and brought anxiety and grief to others, which, with a little foreknowledge, could have been avoided.

Illness *v.* ignorance.

I agree with what the Rev. Dr. T. E. Matthews says in giving his experience about young workers in Madagascar, and would advise all to ponder over his statement, namely, "There is a temptation to all young missionaries and ministers to underestimate the labours of their predecessors. They are prone to forget that they have borne the burden and the heat of the day, and that by entering into their labours they are reaping what others have sown."

Under-estimating predecessors.

It appears to be the general experience everywhere, with fresh hands, that they fail to comprehend that they might learn much from those who have been in the field years before them.

The late Mr. Mackintosh, of the British and Foreign Bible Society, who spent a great part of his life in the East, said: "It is not always wise to give young people advice. Leave them alone until they feel their need, and then they will appreciate your services all the more"; he was wont to exemplify what he said by a rather amusing story. On one occasion he was travelling from Nazareth to Jerusalem with some young friends, and before starting advised them to pack everything breakable by itself. "Oh, I shall show you a more excellent plan, which

Despising a friend's counsel.

will economise space," replied his friend, "and will roll up everything breakable in my clothes." "All right," said Mr. Mackintosh and left, feeling it was useless to advise further. Just as he was about to enter his own tent, he overheard this young man saying to his companion, "Do you think I am going to take the advice of these old fogies, who are a generation behind time?"

Before starting some kind friends had presented this young man with several pots of honey and butter. These he packed up inside a suit of new clothes, which had just arrived from home, and which he wished to handsel by putting on for the first time, after his arrival at Jerusalem, to visit the sacred shrines.

As they entered the valley of the Jordan the heat was excessive, over 120 degrees Fahr. One day Mr. Mackintosh fell a-laughing. "What makes you laugh?" asked his wife; "I almost feel dead from the heat." "Ah," replied Mr. Mackintosh, "the very thought of the butter and honey, and what may have happened in this heat, makes me laugh." On arriving at Jerusalem they all began to unpack; but the shock the young man received can better be imagined than described on finding his jars broken and his new suit, which he so highly prized, saturated and dripping with the contents of the broken jars. Giving way to his emotions he cried, "My new suit, my new suit is all spoiled, and I have not another!" Then he came to Mrs. Mackintosh, saying, "Oh, what shall I do? Do help me!"

Repentance with tears.

Kind, willing hands, and a tub of hot water with a liberal supply of potash, and a smoothing iron, kindly lent by friends in Jerusalem, made the suit fairly passable for the morrow.

This is not an isolated case, for young merchant

clerks also afford their masters much congenial amusement by their obstinacy.

On one occasion we had a trio of workers living together, but, unfortunately for them, they fell into the errors of others. In order that they might not be cheated my wife undertook to buy all their provisions, and especially their fresh butter from Sallee.

After a time they said, not to give trouble, and being familiar with the ways of the people, they would send their own native servant to Sallee to bring their butter. Later, one of the party came to my wife and said, "We can procure the butter much cheaper." "Oh, indeed?" "Yes, we can get it fivepence the pound cheaper than you were charging us," adding, "of course, we felt it not so much on account of the money, but just because we have been taken in." "I assure you I shall be greatly obliged to you," said my wife, "if you can provide me fresh butter at that price, which is just the same as the salt, rancid butter in the market. You must be mistaken, but may I ask, did you weigh it?" "Yes, and it was exact weight." "How many ounces had you to the pound?" "Why, sixteen, of course." "Oh, indeed," replied my wife; "but you should have had twenty-eight ounces, as the butter is sold by the Moorish and not by the English pound." Their servant, who was an ingenious rogue, after buying a Moorish pound of butter, went to one of the grocers and had it weighed, deducting twelve ounces, so waiving fivepence for the quarter of the pound he had still half a pound to himself for nothing. The revelation of the facts made them so ashamed of themselves that it was months before they ever mentioned butter again.

Native servants clever rogues.

My advice to all who come abroad is, "Trust those who have had experience, and cultivate the friendship of those who are older and wiser than yourselves," and I assure you it will relieve you of many heart-burnings. Until the language has been acquired time will hang rather heavily, and when completing the outfit a few volumes of literature of a high moral standing should be added, which will always prove elevating and instructive. Avoid fiction and everything which is unreal. Above all, workers must have common sense, an agreeable disposition, and consideration for others; these attainments, with the blessing of God, will make successful missionaries.

Indispensable qualifications.

Undesirable Workers.

With the greatest possible vigilance on the part of Mission Boards, undesirables succeed in passing through the meshes of the committee nets.

Causes of failure.

Invariably all cases of failure come from among those who have ingratiated themselves with some member of the Board, who recommends them, and it is only after their acceptance that they come to learn of the fickleness of their nature.

A wide berth should be given to all conscientious conviction applicants, for invariably such persons have no conscience at all; their sense of duty is benumbed, while their ideals are not founded on the Divine precepts of right and wrong, but according to their own inclinations.

Undesirable workers.

Those who have been engaged as professional testifiers, moving about from one place to another, giving their experience and testifying to the time when they were soundly converted, are all failures, as might be expected. Having been taken notice of, they become puffed up and get self-conceited,

Photo] [*W. Miller, Tetuan.*

TETUAN, FROM CEMETERY.

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"thinking themselves to be something when they are nothing, thereby deceiving themselves" (Gal. vi. 3).

Such an one came to Morocco many years ago, and brought reproach on the mission cause, which has not yet been wiped out. Two years had not elapsed before he had embraced the Mohammedan faith; but instead of showing a desire to practise its higher virtues, he gratified the lower passions of his unregenerate nature in leading a sinful and immoral life.

Need for caution.

Any one who has led an irregular life in his young days before his conversion ought not to be sent to a Mohammedan country, where sin walks about unblushingly, even though he gives proof of a genuine change in his life, because it is much the same as asking a converted drunkard to be a waiter in a public-house, and expecting him to remain sober.

Many will differ from me on this point, believing that the grace of God is sufficient to keep in all places and under all circumstances, but the London Evangelisation Society gives good precedent: "We never now take into the ranks one who, before his conversion, has been a victim of strong drink." Words coming from such an honoured society, with half a century of experience, deserve prayerful consideration.

Larger hope.

All who have doubts regarding the authenticity of God's Word, and entertain a belief in the larger hope, need not come to Morocco; neither the Jews nor the Moslems will give them a hearing. The former will say that their past history and present condition verifies the truth of God's Word; while the latter will tell them that their doubts as to the veracity of the Scriptures confirm their faith in the testimony of the Koran concerning them. Besides,

they have a much larger hope than ever the most liberal-minded could venture to entertain.

> "On Christ, the solid Rock, we stand,
> All other ground is sinking sand."

Socialists not a success.

The socialistic missionary at no time has been a success, while as a rule he is anything but sociable. His work in the mission field has been as fruitful as the work in the socialistic colonies, and we all know what that has been—also a failure. It is the same everywhere, when he arrives on the field, he finds that the work has not been properly conducted in the past; everything requires to be reorganised. He is always organising, but never working. In order that the work be a success, it is desirable that every one must be put on the same footing. This, as a rule, generally refers to salary, as he rarely or ever unduly burdens himself with work. Everything is unequally divided, save intellect; in this he rejoices that he possesses more than all others, yet you rarely if ever find him happy.

Days of heaven and earth.

The mission work in West-Port district, Edinburgh, it is said, "was to Dr. Chalmers one of supreme enjoyment, and that he could not have been happier outside of heaven." God does vouchsafe to His people still the days of heaven on earth.

Many of us find the day too short for all we have to accomplish. An eight hours' day I have never had; but those who have a joy in their work will be as happy as the days are long. Weariness there is, but it is only a prelude to the eternal rest.

Impure motives.

The motives of not a few who go abroad are far from being pure. At a certain station a lady said to the missionary in charge one day, "I have really come out here under a misunderstanding. How? Well, to be honest with you, I have never contem-

plated remaining single all my life, and before my engagement expires I will be past a marriageable age, and the outlook is anything but promising." "Well," replied the missionary, "I quite agree with you that the prospects of marriage here are very remote. For that I am not responsible, but why did you not make known your views on this matter to the Board before leaving? However, in all seriousness, if this was your principal object in coming, please do not sail any longer under false colours."

Fickle and unstable applicants are always foremost, and bring grief and sorrow of heart to all who are associated with them.

Fickle workers.

In a London college, many years ago, there were two ladies studying for the foreign field. For six months, on their own testimony, they had not spoken to each other, but by a strange coincidence they simultaneously made application to one of the most honourable ladies' committees in England for work in Morocco. Each had a personal friend who recommended her to the Board, which accepted them and sent them out to Morocco, ignorant of the fact that strained relations existed between them.

The said ladies had not been in Morocco two months when the one wrote to a friend in Hebron, and the other to India, inquiring if there were any vacancies in those respective spheres, as they were much disappointed with the country and people in Morocco, although they were in one of the most interesting cities in the whole country.

However, it was not to be wondered at that their work also was a failure, and their sojourn brief in the Land of the Setting Sun.

Natives read our lives.

One day the said ladies invited an intelligent Arab, who had rendered them some kindness, to tea. The Arab has a very inquisitive turn of mind, and after

gazing and wondering for some time, said, "You told me you had come to teach the people to love God and to love one another." "Yes, that is so." "Then, how is it," asked the Arab, "that you two ladies have two kitchens and two servants?" Then he held his sides, laughed, and clapped his hands, and said, "Christianity is a failure. Blessing on the head of Nabi Mohammed! Why, we can have four wives, and all cook in the one kitchen, and all eat out of the one dish, and never quarrel!" "What are these wounds in thine hands? Those with which I was wounded in the house of my friends" (Zech. xiii. 6).

Badge of discipleship.

Alas! how long will it be before professing Christians learn that the badge of discipleship by which the world only can know us is in the cherishing of mutual love? Unless we are kind one to another, tender-hearted, and forgiving one another, even as God for Christ's sake hath forgiven us, the sanctifying influence of the Holy Ghost in our lives has not yet taken place.

Misconceptions, how formed.

Disturbing Influences.—Unfortunately, in many cases, the difficulties which we all must encounter are not prominently placed before prospective workers, as they should be. Charmed only by the one side of the work, on arrival they find things far otherwise than they expected. Often by glowing reports misconceptions are formed in their minds, but when they are suddenly launched among strangers and unable to speak to any one, with work devolving upon them which they never anticipated, their minds get disillusioned, and in despair they wonder if they have made a mistake.

Pernicious literature.

Nothing so unnerves and upsets young workers as the reading of those "sensational religious serial stories which are tinged with immorality." "Why

do you waste time on such unprofitable reading?" I once asked a fresh hand. "Why not take some elevating book on moral philosophy, or read some good works on history?" "Ah," he replied, "I am not of a philosophic mind, and were I to read history it would just remind me that everything in the past has been a failure." "Not quite so," I added, "but a study of the same might prevent you from becoming a failure, while a perusal of the second chapter of Titus would teach you the ethics of human duty."

I greatly fear, unless the Church wakes up to the danger of this pernicious literature, and takes a decided stand in the interests of our sons and daughters, we may well tremble for the ark of God.

The roving worker to be avoided.

Those perambulating missionaries who have a roving commission are more to be dreaded than bubonic plague. Instead of doing useful work in their own spheres, they visit mission stations carrying strange fire in their censers, disturbing the minds of fresh workers with whom they ingratiate themselves, informing them that missions as conducted in the past have been a failure, which they will soon find out for themselves. That it is impossible for Mission Boards at home or for a superintendent in the field to direct how every one should carry on work, there being no lords over God's heritage. That it is a mistake to think all the world is going to be converted, the Divine plan being to gather out a people for Himself; but as some of those elect ones may be scattered all over the land, you must travel in order to find them out, and relieve yourself of responsibility before the Master's return. Morocco, unfortunately, is no exception, for from China, Japan, and India, missionaries have all, more or less, to tell the same painful story of

Strange fire.

the evil effects produced by these perambulating workers. Though hospitably entertained, they abuse the confidence reposed in them; and it must be to such that St. John refers, when, writing to the elect lady, he exhorts her not to receive such an one into her house, or bid him God speed (2 John 10).

A tender conscience.

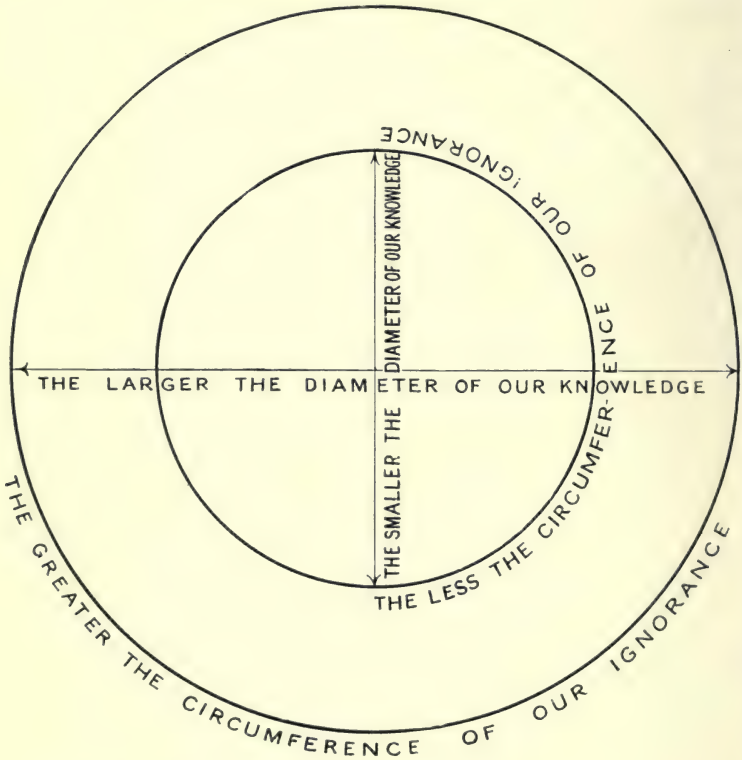
After addressing a meeting in Glasgow, an esteemed lady well known in missionary circles said to me, "I desire to speak with you. Some time ago," continued the lady, "we had a missionary here from Morocco, and he said the work was so difficult and discouraging that he often felt like giving it up altogether, but was ashamed to come home. Now," asked the lady, "do you think that gentleman will ever do any good as a missionary?" In reply I said, "He is possessed of a rare and excellent virtue." So would I—to have heard the Divine call, and stepped out on faith, with the sweet promise and assurance of the Master's abiding presence, and then turn back, "No, never." I also would be ashamed to come home and face the Church and the world.

Laodicean missionaries.

Apart, however, from all the distractions and disturbing influences, let us ask, Is it possible to conceive that any, on whom the mantle of the Lord has been cast, and who publicly testify to their inward conviction of having received the Divine call, after one year or eighteen months, could leave their sphere of labour, without cause and with no other explanation, than that they have been definitely led to take the step? I trow not.

Except from ill-health, could a consecrated child of God disorganise the work of a mission station, and have no consideration for the Board, or respect for the self-denying efforts of the many through whose liberality he was sent out, without qualms

DR. CHALMERS' FAMOUS DIAGRAM.



Dr. Chalmers, when Professor of Mathematics in St. Andrew's University, on entering his class-room one morning, took a piece of chalk and drew the above diagram, and then made the application to his students. When preparing for my Moral Philosophy examination, under the tuition of the late Rev. George Morris, of Dalry, he, who was familiar with the whole incident, gave me the above diagram. May the lessons which this distinguished philosopher, illustrious churchman, and earnest Christian meant to convey by his diagram be fully realised!

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of conscience? Yet the numbers are not few. Alas! alas! the shield of the Mighty is vilely cast away by many, as though they had never been anointed with oil (1 John ii. 19; 2 Sam. i. 21).

Workers without a present tense

All these undesirables can be easily diagnosed. None of them have a present tense in their lives; living either on some wonderfully grand conception as regards the future, or dwelling on some great event in the past, when they tell us they got the second blessing; but they fail to comprehend that we derive our strength for service from continual contact with the Master (John xv. 4–7); besides, our blessings are as numerous as the sands by the seashore.

CHAPTER XII

FAITH-HEALING AND CHRISTIAN SCIENCE AS SEEN IN MOROCCO

Faith-healing.

MANY good people, being ignorant of God's Word, have, in consequence of misconceptions formed, been led to discard all outward means for the healing of the sick. Others have adopted similar methods for the conversion of the Moslems. All medical, educational and philanthropic work they deem wholly unnecessary. They only pray. However pure their motives may be, yet they fail to grasp the Divine purpose in suffering. "Before I was afflicted I went astray; but now have I kept Thy word. It is good for me that I have been afflicted; that I might learn Thy statutes." This is the testimony of the psalmist (Ps. cxix. 67, 71). In the twelfth of Hebrews the Apostle Paul also points out the blessings derived from the chastening hand of God.

I am at one with those who believe that if nations and people were to carry out the instructions given in the Levitical law there would be comparatively little sickness or suffering in the world. Every thoughtful reader of God's Word must have observed how free Israel was from disease when walking in obedience to God's commands (Deut. vii. 15). The Lord God is over all, and while no limits can be placed to the exercise of faith on the part of His believing children, yet it is expedient for us to know

The mind of the Lord.

what the Word teaches on this subject, which has unsettled the faith of so many earnest Christian workers.

The Old Testament teaching on this point is explicit. In the case of injury or accident the Jewish rabbis hold that the words in Exod. xxi. 19, "And cause him to be thoroughly healed," imply that it is the duty of the one who has caused or contributed to the injury to provide the best medical skill to be obtained, which law is also binding on trustees who have minors under their care. Should they fail or neglect to provide medical aid, for those entrusted to them, when feeble or sick, they are guilty of a most heinous crime in the sight of God.

A twofold lesson.

The parable of the Good Samaritan, in the tenth of Luke, teaches us a twofold lesson. In the first place, it points out our duty to those who stand in need of help, while the pouring in of oil and wine and the binding up of his wounds shows that it is incumbent on all, in the case of sickness or accident, to make use of the means at our disposal. Apart altogether from natural affection, sympathy and common sense teach us our duty in this respect.

In the case of Elijah healing the waters, the new cruse and the salt are most significant (2 Kings ii. 21). Furthermore, where a specific remedy is known (say in the case of poisoning), and the physician fails or neglects to make use of the antidote, he is held by the law of every civilised nation culpable.

The measures adopted by the Levitical law to prevent the spread of disease, with the responsibility on those who were guilty of culpable negligence, shows Divine foresight.

In the case of leprosy in the wall (of which I will treat fully under diseases), although somewhat

obscure, yet the principle which it teaches is clear (Lev. xiii. 13).

To prevent accidents Moses commanded the people when building a house to make a battlement for the roof, "That thou bring not blood upon thine house, if any man fall from thence" (Deut. xxii. 8). But certain good people would exercise faith, and not trouble themselves with a wall. The Acts of the Apostles clearly teach us that the chief end for which this miraculous power was given was the confirmation of the Gospel of Christ, and this gift was not universally exercised by the apostles. "Why is it that we have no miracles wrought by Paul since the casting of the evil spirit out of the damsel at Philippi, till he came to Ephesus? Why did he not work miracles at Thessalonica, Berea, and Athens? Or if he did, why are they not recorded?"

Miracles not universal.

Our Lord's words at the grave of Lazarus, "Roll away the stone," are not without significance, and are meant to teach us that whatever we are able to accomplish by human effort, the Lord will not perform by miracles.

With all the advance of science there are many diseases, as yet, for which no remedy has been found which can effect a cure.

Apart altogether from the human side, the faith-healers fail to perceive that it is not always the will of God in every case to grant a recovery. Many things we ask for might not be for our good. Afflictions are not merely accidental and casual, but are sent, directed, and managed for some beneficent purpose by the loving hand of an All-wise God. We know that all things work together for good to them that love God (Rom. viii. 28). "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6). It was not

Divine purpose in suffering.

the Father's will to remove the cup from His Son, which, in His agony, He so earnestly prayed for (Luke xxii. 42). The Lord refused to remove the thorn in the flesh which seemed to Paul an element of weakness. "My grace is sufficient for thee," was the loving answer, "and My strength is made perfect in weakness. Most gladly will I rather glory in my infirmities, that the power of Christ may rest on me" (2 Cor. xii. 9). Luther calls affliction the Christian man's divinity.

The agony of the cross.

When any one is laid aside through sickness among the Moslems, they say, "The Lord has remembered him." Unless it were so, how could we reconcile the silence of God in His dealings with the Church and His people in all ages; the long neglected cry of Israel in Egypt; the prayers of the martyrs unanswered; the recent massacre of those who had placed their lives on the altar of service in China, and no hand to save? "Thy will be done." Even though we gaze into the future we do not find an answer, but we can see the reward of suffering. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14).

I have carefully read the answers to prayers in healing by faith in various journals for many years, and, without expressing one unkind word, the extent of their gratitude almost invariably consists in this statement: "If healed, or restored to health, I promise that I will tell it to the whole world." I have not found one like Zacchæus (Luke xix.), or gratitude expressed like that of Naaman the Syrian (2 Kings v.). The Moors believe in healing by faith, and many refuse to take any medicine and go to the shrines or to holy saints, who blow or spit on them; but I have never once found an intelligent Jew who

Moslem belief in faith-healing.

resorted to such practices. The Jews apply the means and call the Elders, who join in prayer and supplication to God for recovery.

How any intelligent person in the twentieth century can believe in the miracles at Lourdes, or the cures wrought by the monk of Llanthony, is difficult to comprehend. "At the church a workman was crushed to death, and when unearthed from his self-piled monument his poor body resembled a distorted 'mass of pulp' more than anything else, but by the sprinkling of some holy water by Father Ignatius, calling in the name of Jesus Christ, is raised to life, thereafter walking unaided a mile to his lodging without a bruise or scratch to testify to the awful catastrophe which had happened" ("Life of Father Ignatius," p. 493).

Pernicious effect of its teaching.

The effects of the doctrine of faith-healing on themselves are manifest. The pernicious belief has its mischievous consequences in causing not only despondency on account of failure, but distrust in God, and a gradual falling away altogether. Let a few instances suffice. I knew a missionary who, at a valedictory meeting, said, "I have faith to believe I will not be sick. The Lord has told me, 'Ask anything in My name, and I will give it, that the Father may be glorified.' Now I have taken Him at His word, and as soon as I arrive, I will write home, so that you may have a thanksgiving service, to strengthen the faith of those who are weak and doubting, and not trusting the Lord fully." Alas! that thanksgiving service was never held; scarcely had the ship entered the Bay, when this brave one became so prostrate that it was with difficulty he could be got on deck at Gibraltar. Calling a fellow missionary, he said, "I think I shall land, as it is quite clear that I should proceed no

further. All this sickness is owing to lack of faith." The after-history of this missionary, I need not add, was a failure.

Misinterpreting God's Word.

Over twenty years ago a young man coming to the East said to the captain, when he asked him to gird up his loins and prepare for the storm, "Oh, I won't be sick; that all depends on the exercise of faith: all things are possible to him who believes." "Well," replied the captain, "if you go through this Bay in face of the coming storm and are not sick, you will be the first I have ever carried." Half an hour later, as the ship began to pitch and roll, a passenger was missed, and the cry was raised, "A man overboard!" The engines were reversed and search made, when they found this young man who could exercise faith lying helplessly sea-sick among the coals in the engine-room, where he had fallen. One cannot but feel extremely sad for such people, who have unfortunately been misled by the teaching of others who ought to know better.

A pathetic example.

Some years ago a missionary and his wife were located in an inland city in Morocco, far from medical help. A kind lady at no little inconvenience offered to be present before the confinement to prevent any mishap; but, like more misguided people, the husband and his wife resolved to trust the Lord. They did not even accept of the services of a Jewish midwife, with the result that the lady suffered for years afterwards on account of their folly. The ignorant Moors whom they had gone to convert would not have done such an insane act. Meeting with this lady afterwards, who solicited my advice, I reproached the husband, and asked her why she did such a foolish act. "Oh, we thought we could trust the Lord; either it was lack of faith, or——" and then she broke down.

How touchingly pathetic to see bright young lives wrecked which otherwise might have been useful! This good couple wound up their Morocco experience by casting in their lot with Dowie at the "Celestial City."

I trust that what I have written on this subject may be helpful to others, and prevent them adopting a course which always ends in grief and sorrow. The many wonderful cases reported by the faith-healers and Christian Scientists are invariably from among those who are suffering from imaginary ailments, and require no other treatment than to have their minds turned in another direction. They forget that Nature often does her own work without the aid of a physician, provided there be a change of scenery, cheerful associations, rest, and proper diet. In expectation of the Divine blessing on our work, prayer and the means must go hand in hand (Neh. iv.).

Assisting nature.

Christian Science.

Few people would have thought that Christian Science would have found its way to Morocco, or that so many should have been deceived by its teaching.

Mrs. Eddy was the discoverer of this so-called science, the heights of which can only be reached by those who live in obedience to its (so-called) divine principle, which is truth. In this false system all turns on being able to get the mind to believe that what really is does not exist, which reminds me of the superstitious belief the Moors have on mind concentration and its effects. If you wish to hatch ducklings from hens' eggs, all you require to do is to tie a duck in front of the hatching fowl, and according to the amount of concentration, ducklings

Mind concentration.

will be produced. In one instance it failed, as I told the young man it would fail, and when asked for an explanation he said, "It all failed because there had not been the concentration necessary on the part of the fowl to produce the desired effect."

In the early stages of bubonic plague you have an excellent illustration of the fallacy of mind concentration. Although the afflicted one is seriously ill and friends around him know that his symptoms are grave, yet he will tell you he feels quite well. Mind concentration can only effect a cure where there is no organic disease, as the following will show.

Imaginary ailments.

One morning a respectable gardener came to me, rather excited, and said, "I feel far from well." After a careful examination I could find nothing the matter with him, but in order to calm his nerves I weighed out four drams of pot. brom. and asked my native assistant to put it into a twenty-five-ounce bottle and fill it with Shellah water, and charged him half a dollar, assuring him that by the time he had finished the medicine (D.V.) he would be well, but if not, to come back. After the patient had gone, I was greatly annoyed to find my assistant had neglected to put the medicine into the bottle, and although we sent a messenger after him, we could not find him. Six days later he returned bright and happy, and shook hands with me before all the people. "Why," said he, "I had only taken one glass when I felt its cooling effects, and as my wife had not been feeling well we both drank it, and I must confess I have never taken medicine with such beneficial results." "Well," I replied, "I must admit there was a mistake about your medicine, for which I am very sorry, and you had only a bottle of spring water which had passed through

the filter." "Now, Doctor," said he, "you wish to poke fun." Laughing and handing out another half dollar, he said, "Take this. If it were well water, rain water, or spring water, just give me the same." Turning to the patients present, he said, "Let me tell you, the reason why you don't get cured is because you have no faith, either in the Doctor or the medicine you take. Goodbye, Doctor, God bless you! You are a godsend to the community." Had the patient been seriously ill, the spring water would not have made any change; at least, I know from experience, in a case of specific nodes there would have been no difference.

But one thing must not be overlooked in the teaching of the Christian Scientists, that is, their conception of sin. "What is sin?" asks Mrs. Eddy in her book; answer: "All reality is in God and His creation, harmonious and eternal. That which was created was good, and He made all that was made—*therefore the only reality of sin, sickness, or death, is the awful fact that unreality seems real to human belief, until God strips it of its disguise. They are not true, because God is truth, and they are not of Him.*"

The doctrine of Korah.

Once, when reproaching a young Arab woman (whose life we had saved by an operation) for not living a more God-fearing life, she replied, "Doctor, we have no Shrâ-ea" (literally, no religious code of laws), "so everything is lawful." This is exactly the position of the Christian Scientists. The tenet of Moslem theology is, "God is the author of all, good and evil." They, at least, make a distinction between good and evil, right and wrong, but the Christian Scientists make none.

The Moslem science on mind-healing is almost identical with that of the Christian Scientists, but

with this exception, that the former is far in advance of the latter.

In a trenchant address delivered by Sir Robert Anderson at the Evangelical Alliance Conference in London in 1909, when speaking of the cult of the New Theology, of Christian Science, of Spiritualism, or sinister Faith-Healing, to which we might add Millennial Dawnists, he said, "All these are but divisions of the great armies which are even now being marshalled and trained for the terrible struggle of the latter days. Our distinctive peril is in none of these, but in a subtle kind of spurious Christianity, a cult which teaches the Fatherhood of God and the Brotherhood of Men, which inculcates a high philanthropy, and a pure and charming code of ethics, and adopts every Christian truth, *except only what is vital*, everything except the Deity of the Lord Jesus Christ and redemption by the Cross."

A religion without Christ.

With the many forms of hybrid Christianity in our day, how needful the exhortation, "Believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world" (1 John iv. 1). The chief reason for all this falling into error is a departing from the Word of God and following cunningly devised fables. But it seems impossible now to think that any one could believe in Mrs. Eddy's doctrine after the wonderful revelations which have come to light since she died.

The life of Mrs. Eddy.

"This remarkable lady was born on July 16, 1821, and was married at the age of twenty-two to a young bricklayer, named George Washington Glover, who died six months afterwards. A few months later a baby was born, the only child she ever had, which was named after his father. The baby was given to the care of a nurse, Mrs. Cheney, who took the boy to Minnesota, and his mother did not meet him again

until he was a married man with four children of his own. We may well ask 'Can a mother forget her sucking child, that she should not have compassion on the son of her womb?' Apparently Mrs. Eddy did. Afterwards she gave much attention to mesmerism and clairvoyance, and then turned her attention to Christian Science, which she professes to have discovered" (extract, *Christian Herald*, New York). During the latter part of her life, before she passed away on December 3, 1910, she had amassed from her followers no less than half-a-million sterling, bequeathing to the world a religious system worse than Islam, as mercenary as it is immoral, a twin sister of the Millennial Dawnists, whom we have all seen in Morocco, every one of whom has ended in disaster by joining the company of the Balaamites.

The cause of falling away.

An old soldier whom we had in the early days of the Mission was wont to say, "There are no limits to how far a good man may go astray who listens to the voice of Satan." But as a safeguard against the evil doctrines of these sons and daughters of Korah, I recommend a careful study of Ezekiel xxxiii. and xxxiv., together with the second chapter of 2 Peter, and the Epistle of Jude, which I believe would prevent the unwary from falling into an abyss of error. "For there shall arise false Christs, and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 24)

Photo] [*A. Cavilla, Tangier.*

MOORISH GATEWAY, TANGIER.

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CHAPTER XIII

CONVERTS TO THE VARIOUS FAITHS IN MOROCCO

Converts to Islam.

Islam has by far the greatest number of converts in Morocco. She is ever gaining and never losing, and draws her converts mostly from the sons of Israel.

Often during persecution numbers of Jews, whose faith had not been very deeply rooted, passed over to the Moslems. Some do succeed in escaping, but they must flee the district, the laws of apostasy being a good deterrent which prevents converts seceding from the faith of Islam. In the beginning of the Prophet's career, the Divine command was, "Let there be no violence in religion" (Sura 2), but this was apparently revoked, for Sura 4 says, "If they turn back from the faith, take them and kill them wheresoever you find them."

Impure motives.

Had I space at my disposal, an interesting volume might be written setting forth the motives why so many embrace the Mohammedan faith, but all can be classified under three heads: First, those who are in financial difficulties; second, those who desire to evade the law; and third, those who wish to gratify their sensual desires.

Financial Difficulties.—From among the sons of Abraham there are always a number who, when financially involved, embrace the faith to escape their

creditors. Scarcely could any respectable Moslem be found who would possess courage enough to press a claim against a convert, as his debts are supposed to be wiped out with his sins.

Jewish converts, their reasons.

Some twelve years ago, forty Berber Jews, who stood much in need of travelling expenses, embraced the faith in Morocco city. The Moslems in the southern capital thought that this great event was a fulfilment of the prophecy, "When ye see them coming in troops, celebrate the praises of God" (Sura 110).

The court being in the city on this occasion, the converts were liberally provided for, each one receiving in outfit and initial help not less than fifty dollars, in all some 2,000 dollars, with an appointment, mostly in the Government service. One month, however, had not elapsed before thirty-nine had disappeared, only one remaining faithful.

A Government official, who was present when the converts were received into the fold of Islam, told me he was not a little surprised, on returning to Rabat, to find two of the said converts sitting at the door of a wealthy Jew. "Oh you renegades, you turncoats! did I not hear you witness to our beloved Prophet in Morocco city?" "Ah!" retorted the apostates, "you must be mistaken; we do not know where Morocco city is, and have just arrived direct from Sous."

The same official going to Fez a month later, was still more surprised to find another pair of the said converts sitting at the governor's gate. "Did I not give money to clothe you in Morocco city when you witnessed to Nabi Mohammed? and now I find you sons of an abject race sitting here with Jewish caps on your head! Would to God I had a sword in my hand, for verily I would carry out the Prophet's com-

mand, and strike off your heads." Not the least disconcerted, the Jews replied to the said official, "My lord, you are mistaken. We come from Sifrou, and have never been further from our homes than Maulai Idriss." "Had I been a foreigner," replied the official, "you might have deceived me, but your speech betrayeth you, which is that of the south, and not of the north." However, I may add that those Jews who practised such deceit are anything but a credit to the Jewish community.

How the Jews evade the law.

Evading the Law.—Family quarrels, which are not infrequent among the Jews where money is concerned, cause not a few to become Moslems out of spite, in order to disgrace the family. By changing their religion they evade the Mosaic law, the Moslems being only too pleased to espouse the cause of a convert, irrespective of the merits of his case. There are others who from misconduct, and knowing they will be excommunicated, secede from the Jewish and join the Moslem Church.

Let the following suffice: One Saturday morning a Jewess, who had been guilty of grave misconduct, in order to escape excommunication (Nid-u-i) the following morning, fortified herself with a few glasses of rum, and when it began to take effect, left the Jewish quarter, and as soon as she had entered the slipper market in the city called out, "There is no God but God, and Mohammed is the Prophet of God. I am a Musselma; God curse the Jews!" Such an occasion was not to be lost sight of. Simultaneously several workmen jumped out of their shops and seized hold of the Jewess, and led her away to the judge, where she repeated her confession of faith. Any but the fanatical Moslems would have inquired into her motives: but with them motives have no weight. She was forthwith placed under the care of

Motives have no weight.

a wealthy Moor, and after the days of her purification, the kadi married her to a Moslem, who was anything but well balanced mentally, and finding a counterpart in his wife, the happy couple brought their marriage to a close a few weeks afterwards by divorce. Now, being a widow, she was able to visit the shrines, where by appointment she was able to make arrangements to escape to Casablanca, and then return to the faith of her fathers.

Moslems, their Jewish origin.

In every town in Morocco there are a large number of Moslems bearing Jewish names, whose grandfathers from one cause or other became followers of the Prophet. Many leading Jews often remark that it is difficult to know how the Moslems would have fared but for the large infusion of Jewish blood which many of them have in their veins. It must be admitted that those Moslems of Jewish origin are much brighter in the intellect and more successful in business than their fellow-Moslems.

Sensual Pleasures.—From the days of Pellow in the beginning of the eighteenth century, during the reign of Maulai Abd-Ullah, the ranks of the Moslem Church have gained enormous numbers of adherents from renegade Christians and Christian captives, the names of many testifying to their origin.

Some time ago, when asking a hospital patient who came from Zimoor his name, he answered, "Seed Karr Rome." On inquiring from a young Berber lad from the mountains of Algeria the meaning of the name, he held his sides and roared with laughter, exclaiming, "What a name for a saint!" They said he was a Christian or a European. One of the chief auctioneers in our city is called Greenland.

There is no doubt that a very large number embrace the faith of Islam on account of the

sensual pleasures which it affords. Whether among the ignorant or civilised, there is everything in Islam to gratify the desires of the unregenerate heart.

The love of sensual pleasures.

Thirty years ago we had living in our city a Scotchman of good family and superior education, who typically represents the large number of nominal Christians who from time to time embrace the Mohammedan faith. He told me he became a Moslem under the Bey of Tunis, who provided him with a young wife and secured him employment: but being of a restless disposition, he shortly afterwards turned his steps towards Egypt, leaving his wife behind him, and also forgetting to cancel his liabilities.

Arriving at Alexandria he was not successful, as he had anticipated, in finding employment under the Egyptian Government, but like a good Moslem he married and settled down. Later he proceeded to Cairo, where he married again. Unfortunately for his wives, he left them all with a promise of returning, and as they were undivorced it prevented them from marrying again.

The reproach of Islam.

Having sojourned in the East for a number of years, he came to the Land of the Setting Sun. Shortly after his arrival he married a Jewess, but after a few years he divorced her, taking possession of her daughter, the only child of the marriage, which said daughter after his death was given by her guardians to an Arab for a small dowry to supplement their household expenses. Lastly, he wound up his matrimonial affairs by marrying a Shereefa or daughter of the Prophet. After his death, when he left behind him four children unprovided for, which were not recognised by the British Government, there came letters from friends in Alexandria and Cairo upbraiding him for going off and leaving his

respective wives and children without sending anything for their support, but by this time he had passed before the Judge of all the earth.

The Moslems Epicureans.

He had many excellent qualities, being of an amiable and obliging disposition, but, like all others, he enjoyed his Epicurean tastes to the full, and was a typical example of those who become Moslems.

I had often wondered how the Shereefs or sons of the Prophet were so numerous, and only of late have I been able to solve the problem. All who embrace the faith of Islam, whether Jews or Christians, are Mahajour En-Nabi (literally, bosom friends of the Prophet). The blood royal sons are those Shereefs who have Korish blood in their veins, while the Mahajour might be called the elected nobility. The latter, conscious of the privileges conferred on them, are not slow to take advantage of the same, as most of them are unprincipled scoundrels.

Islam does not demand much of a convert. All that is required is a declaration of the unity of God and that Mohammed is His Prophet, to get circumcised, and take a hot bath, after which he emerges a son of the faithful, cleansed and purified.

Provision for converts.

But the liberal provision which Islam makes for her converts is perhaps the principal inducement. First, he is clothed; second, he receives employment, with sufficient money to start life afresh; and third, he is provided generally with a young wife, many parents vying with each other in giving their daughters without dowry for the sake of God and the Prophet.

The lack of discipline in the Moslem Church is one of its most salient characteristic weaknesses,

each being permitted to do what seemeth right in his own eyes. The only hardship which the Moslems have in their religion is the compulsory Fast (in the towns only) of Ramadan.

Viewing Islam as a whole, it is not to be wondered at that so many carnal-minded men espouse the faith.

Converts to Judaism.

Even in Morocco at the present time there are ever and anon a few converts to Judaism, the greater part being from Christian girls who have become betrothed to the sons of Israel.

Jewish communicants.

Before any preparatory instruction can be given to those who desire to be admitted into the faith of Israel there must be the declaration of their belief in the One-existing and Eternal God, and that it is love to God and His people which has prompted the desire to cast in their lot with them. The applicants are then impressed with the innumerable difficulties which lie before them, viz., that Israel is an outcast and persecuted people, and that there are 613 precepts which must be obeyed, and they must promise to be guided henceforth in everything they do by the teaching of God's Word, and especially the tradition of the Elders. This is followed by the beating of the breast and asking forgiveness for what has been done in the days of their ignorance, and resolving by God's help that they will live only for the glory of the God of Israel.

Afterwards the applicant may fast for one or two days; then the nails of both their hands and feet are cut and scrupulously cleansed by brushing. They then enter a bath and are carefully washed from head to foot. The following day they go to the mikbi or purification bath and have a tabela or baptism.

The mikbis in Rabat and Sallee are from 8 to 10 feet square and about 6 feet deep, with steps leading down to the bottom, and are filled according to the measure or the requirements of the one who is going to be baptized. After undressing the convert walks down the steps into the mikbi (baptismal font) naked up to the shoulders, and after making his confession of faith dips three times so that every hair of his head may be covered with water. He performs the rite himself—no hand must touch him: typical of the sin offering, in which the sinner, after confessing his sin, slays the victim with his own hand (Lev. iv. 27 and 31). When a female convert is baptized she is attended by a matron, and answers all the questions put to her by the Rabbi from behind a screen.

Baptismal ceremonies.

In baptism among the Jews the rite is just the same as that used by the women when unclean, and the purification may be made either in the mikbi within their own house, or in a river, or in the sea; the two latter places are preferred when possible, as it causes much less trouble and inconvenience.

In the case of misconduct every Jew requires to have a tabela or baptism before he can be readmitted to the fellowship of the synagogue. Should he become a Moslem and return again to the faith of his fathers, as is often the case, he has to make his confession and be baptized again. No doubt it is to this continual washing and cleansing that the Apostle Paul refers: "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead work, and of faith toward God, of the teaching of baptism, and the laying on of hands" (Heb. vi. 1, 2).

Before marriage all pious young Jews go to the

purification bath and have a tabela, which is not without its significance.

When all has been complied with according to the law, a thanksgiving service is held on admission into the fold of Israel. In case of a child having been born prior to the mother's admission into fellowship, it must have a tabela to cleanse it from its uncleanness. What they do is this. The child is let drop naked into the mikbi, while one who has himself been purified stands ready in the baptismal font to catch the child, so as to prevent accident; but should a child be born the week after the mother has been admitted to the Church fellowship, baptism is not necessary, only circumcision.

Ceremonial cleansing.

Occasionally a Moslem who has committed murder, or is next-of-kin to the murderer, deems it prudent to flee the district and embrace the Jewish faith to escape the consequences. The Jews, however, look on such converts with a good deal of suspicion, as in no case do they improve the morals of the community, and invariably at the first opportunity return to the faith of the Prophet. Truly all such ceremonies are a weariness to the flesh.

With reference to the three thousand who believed on the Day of Pentecost, according to the Jewish ritual—the religious service, the emptying of the mikbi after each baptism, except where there is a continual flow of fresh water—it is impossible that all these could have been immersed in one day; but I think that is a matter of very little importance. However, with reference to the Philippian gaoler and his household, being heathen, it is an absolute certainty they had no mikbi in their house, which would also require the service of a Christian matron; it is most probable that it was sprinkling, and not the tabela, which was used. Where the tabela is impracticable, through

Outward purification.

there being no mikbi in the place, and it is unsafe to go to the sea or the river, after the washing and cleansing they occasionally adopt the practice of emptying three pailfuls of water over the head of the person who is to be purified.

Unless circumcision (mela) has been performed in youth, it precedes all other rites, which generally follow three weeks later, as has been already described. All males are circumcised on the eighth day. No matter whether the child be weak or ailing, circumcision is never postponed, the life of the child being insignificant compared to the performing of the rite. The ceremony is much the same as the baptism of infants in our Presbyterian Churches. The father renews his declaration of faith, dedicating his child to the Lord, and promising to train him up in the knowledge and fear of the Lord. In the absence or death of the father, a sponsor undertakes the duty of attending to the child's welfare and training until he has reached his thirteenth year, when he puts on the teflin and relieves his father, or sponsor, of all moral responsibility. In the case of a girl no ceremony whatever is held, and the position which she occupies shows the weakness of the Jewish dispensation.

While the Jewish rabbis are strong on the triple immersion, yet they admit that the water of sprinkling, made from the ashes of the red heifer, is of greater importance and of much more significance than the tabela (Heb. ix. 13, 14), and that immersion must ultimately give way to sprinkling, when the prophecies are fulfilled which foreshadow the glorious ingathering of the Gentiles (Isa. lii. 15 and Isa. lx.).

The ingathering of the Gentiles.

Unfortunately, no subject has caused such bitter wranglings, and painful discord, and loss of fellowship among missionaries in the foreign field as the subject of baptism, which is deeply to be regretted.

Some years ago I attended a baptism in the north of Morocco of a Jewish convert. He was asked whether he preferred to be sprinkled or immersed, and adopted the latter form as being more in accordance with the Jewish practices. We all went down to the seashore, but as it was high tide we had the greatest difficulty in finding a suitable place. After many unsuccessful attempts the officiating missionary, who was a man of small stature, got on a stone which happened to be covered with seaweed, when he suddenly slipped into the water, pulling the convert in after him head first, causing merriment to some onlookers and sadness of heart to others. After the service I urged the friends for the future to have some arrangements made to prevent such an untoward accident happening again, so as not to bring a sacred ordinance into ridicule. But a sadder scene followed, as the question was raised by one of the brethren as to the legality of the baptism, not having been performed by one who was himself immersed, thus debarring the convert from the Lord's Table. Saddest of all, the young man, on account of the wranglings (and his Jewish brethren were not slow to take advantage of the circumstances to gain him back, urging him to wait till they were agreed among themselves before becoming a Christian), turned away in disgust. Surely the heart of the Saviour must have been deeply grieved. This is one of the all-important questions which the Christian Church and Mission Boards must come to an agreement on, or workers must exercise more brotherly love and Christlike sympathy among themselves, otherwise their preaching will have no great weight or influence among the Jews and Moslems.

House divided against itself.

When leaving London in 1886 I called on the late Rev. Dr. Wright, at the British and Foreign Bible

Society's House. Before parting, the worthy doctor said: "I am going to give you an introduction to a friend in Morocco, whom you will find most helpful, but there is one subject you must never mention, and that is baptism," and then related the following story.

When living in the East this friend had a companion, and on account of their inseparable relations they were named Jonathan and David.

After spending many years in the East together, both agreed to go and get baptized in the Jordan. They wished to travel from Jerusalem to the Jordan over the same path which the Saviour trod, and be baptized at the same spot in the river. Coming to a bifurcation in the way, the one said, "I believe this is the right road," while the other said, "I am sure this is the right road," and so positive was each one that he was right and the other wrong that they parted. A little further on the roads joined again, and they met face to face Eventually both arrived at the Jordan, where they undressed and made their confession and immersed themselves. On returning to Jerusalem they referred the matter to a gentleman who was an authority in Eastern travels, as to which was right. On being informed that they were both wrong as to the supposed road, having left the main path before they quarrelled, so great was their shame and disgust that they parted friendship. "Now," said Dr. Wright, "these good men were quite agreed about the mode of baptism, but they quarrelled over the way, and both were wrong. Paul and Barnabas got reconciled after they quarrelled, but this Jonathan and David never did."

Quarrelling over the way.

I must confess, and am sure all true Baptist friends (for whom I have the highest admiration) will agree with me, that it is most repugnant and grieving to

Photo] [*Marsden, Rabat.*

A MOORISH ARTISAN AND HIS WORK.

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the Holy Spirit for the baptizer in charge to be giving signs, and simultaneously waiting a few seconds at various stages, when baptizing converts, so that photographers may take impressive snapshots. The time has come when we must have done with sensationalism, nor can the superstitious belief in this Jordan water, which is so freely shipped for baptismal services, be too strongly condemned. Many barrels of this water are manufactured on board ships coming from the East from condensed sea-water and then labelled Jordan water. It gratifies the morbid tastes just the same as the real water, and is sold in England and America at one shilling an ounce, or £8 sterling per gallon.

Superstitious practices.

When religious papers advertise, and Evangelical Christians make use of the same, can we wonder at the Moslems bringing holy water from the well of Zemzem, with which they sprinkle their dead at the burial services?

In closing this review of converts to Judaism, I may add that the provisions made by the Jewish Church for her converts are much the same as among the Moslems. Perhaps Mohammed borrowed the example from the Jews. They are clothed, provided with sufficient money to start life afresh, and then married to a daughter of Israel.

Converts to Christianity.

The outcome during the last thirty years of mission work in Morocco has been anything but encouraging, while the results at the several mission stations have been much the same, the number of converts varying according to the standard of admission.

Results discouraging.

Brave men and women have been labouring on as in a forlorn hope, steadily keeping the banner unfurled, often amid the most trying circumstances.

No religious liberty.

Friends at home cannot realise that there is no religious liberty in Morocco, and that it is impossible for any professing convert to make an open confession of the faith.

Nevertheless, there are a few noble exceptions who have survived. Some sheaves were gathered by the late Mr. Ginsberg at Mogador, and I am informed that two bright young sons of Israel cast in their lot and accompanied him to Constantinople.

Dr. Darmond is also a son of Israel and the fruit of the North African Mission. He went to America to complete his education, and while there graduated in arts and medicine, and is now an honorary worker along with his wife, Dr. Alice, at Casablanca. All praise and glory to the grace of God.

Martyred Converts.

There have been, however, a few genuine converts at the various mission stations who have given evidence of a change of heart and life with triumphant death, but invariably all these have had a sudden and rather unexpected demise.

Of late a marvellous change has taken place in the coast towns, but so far as actual converts are concerned, the work has been very discouraging. Nevertheless, the seed of the Gospel has been sown, which will bear fruit at no distant date. Hence it is ours to be faithful and wait with expectancy.

Very many of those who made a profession of faith did so under a misconception as to the teaching and principles of the Gospel of Jesus Christ. As Islam never makes inquiries as to whether there has been a change of heart or not, so many of those professing converts never deemed that it was necessary there should be a renouncing of sin, but only the transferring of their affections to a particular prophet —Jesus Christ, beloved and honoured by Nabi Mohammed; which shows the principal reason why

there have been so many spurious converts among the Moslems.

The great Matthew x. movement under Mr. Baldwin at Mogador in 1889 was characterised by a marvellous outcome. Numbers flocked to him and were baptized, believing that if they became Christian they would enjoy European protection. He preached to men on Friday, baptized them on Saturday, admitted them to the Lord's Table on Sabbath, and sent them forth as messengers of the Cross to convert their fellow-countrymen on Monday; but it all came to nought, and none was more disappointed than Mr. Baldwin himself at the after-results of his work.

Injudicious procedure.

In bygone years I have had requests from several Christian journals, offering me good remunerative terms for monthly letters illustrated by *striking cases of conversion.* To all I replied that I was unable to do so, but could send articles on the *self-denying work* which was being done for the welfare of Israel and Ishmael. This was not what was desired.

It is a most unfortunate state of affairs when friends at home cannot be content with *loyal service* for the Master without bolstering up the same with sensational reports.

Just as I was writing these notes I received a copy of *The Christian,* a paper for which I have the greatest respect, of March 9, 1911, *re* the famine in Morocco, and I transcribe part of a letter in that paper which refers to the native Christian Church in the south.

Sensational reports.

"*In a land where religious liberty is not granted, little can be said or written of a native Church. Gathered out and built up by the elder Christians, they were once visited by a missionary, who saw and confirmed the veracity of reports received for many years from colporteurs and honorary seed-sowers*

among their own people. Lives spent and even laid down for Christ's sake have not been lacking, and we long for the day when details of these heroes can be safely given to those who have so faithfully laboured with them and us for the spread of the gospel. Their widows and children, with many an earnest inquirer, are now suffering the horrors of a keen famine.

"Skeletons fall by the roadside, house-doors are sold for food, and homes left open to the hungry passer-by, emboldened by his want, to enter and take at any price. Garments have gone for the same reasons; bodies are scarcely covered, in order to avert impending death, and to prolong life for a little. Letters come telling of numbers succumbing, and of scarcely any hope remaining other than that of a speedy entrance to glory—but, terrible to think, by the way of starvation."

It is much to be regretted that *The Christian* should have been misinformed, and published these reports in good faith. I would be the first to rejoice at such a work of grace, by whomsoever achieved, but to write exaggerated reports which have absolutely no foundation of truth in them brings reproach on the mission cause and hinders the work.

Need for extreme caution.

One day, three years ago, a well-known and highly esteemed gentleman holding an official position in the north of Morocco handed me a copy of *The Christian* for July 23, 1908, saying, "Please read this paragraph on a convert in Morocco. You know," said he, "I am more than friendly towards the missions, but how can I defend such sensational reports, which could only be surpassed by a chapter from the 'Arabian Nights'?"

This article speaks of "A Moorish convert who was three times a captive in the hands of Bu Hamara, once condemned to death by burning, and a second time tied in a sack and put in a mule's pannier to go

down to the sea to be drowned. God rescued him to bring him (as he says) to a knowledge of eternal life in the Lord Jesus." "Now," added this gentleman, "from authentic information this Moor was never within sixty miles of Bu Hamara, and as to his being tied up in a sack and sewn up in a pannier, where a man could not live more than one hour before being suffocated, and the miraculous way in which he secured his escape by bursting asunder the cords which bound him, and then snatching up a repeating rifle, with which he despatched all his captors, and then throwing the same away as he had no further use for it, is on a parallel with Sindbad the Sailor." What David said in his haste, that "all men are liars," we might well say here, at our leisure in Morocco. Hence it is most desirable, before committing the testimony of natives to print, that we should observe the apostolic injunction, "Prove all things, and hold fast that which is good." Because the great majority of the natives, especially the Souses, are such sophisticated liars that one can scarcely credit a word they speak. Such reports only furnish occasion for the enemies of the Cross to blaspheme and make a laughing-stock of missions.

Holding fast what is good.

There are a few missionaries in Morocco who can see native Christian Churches flourishing, and converts growing in grace, concerning whom missionaries in both the north and south have written me, stating that if a wonderful change had taken place in the lives of these converts they must have been exceedingly bad before their conversion.

The children of Israel were much discouraged because of the way, so also have God's servants been much downcast on account of the many Simon Maguses there have been in Morocco, and I shall only mention a few who have brought pain and

sorrow of heart to all who have been associated with them.

One of the early professing converts was a Mr. H., surnamed "The Good," who proved to be the reverse of the name he bore. To all appearance his life was exemplary, and the highest hopes were entertained of him. As he spoke English perfectly, my friend Dr. Churcher took him with him on a visit to England, and being of an amiable disposition Mr. Good made many friends, who provided him liberally with pocket money, all of which he spent driving about in a hansom cab. On one occasion he was taken to a missionary meeting at Mr. Spurgeon's Tabernacle, and at the close the said Mr. Good went up to Mr. Spurgeon, and holding out his hand said, "How do you do, Mr. Spurgeon?" but instead of shaking hands with him, Mr. Spurgeon put his hands in his trouser pockets, saying, "Ninety-nine chances to a hundred this man will be spoiled. Don't you see that this young fellow is puffed up with pride?"

Tendency to get puffed up.

Friends interested in Mr. Good placed him in an institution, where they hoped he would benefit by a course of study, but his probation covered only a short period, for everything in the institution was regulated by fixed hours, which proved too exacting on a free-born son of Ishmael, and before many weeks had elapsed he returned to Tangier and walked no more openly with the brethren. So grieved and disappointed was the doctor who had done so much on his behalf, that he resolved never to take another convert home. From what I have seen myself, and learned from others, unfortunately when natives are taken away from their early environments, they never do well; whether they are taken home by merchants or missionaries, they invariably on their return are practically useless.

Another case which came under my observation was Si A. (the friend of God). What names the Moslems have! many mistaking the name for the person.

Lack of honesty.

After Si A. had ingratiated himself with several of the missionaries by the evident sincerity which characterised all his actions, he made them believe there was a native church in the south of Morocco, with a legacy of texts carved on the walls in the homes of those mountain cave-dwellers in Arabic, such as, "I am the Good Shepherd; the good shepherd giveth his life for the sheep" (John x. 11). It is incomprehensible how any intelligent person could have been misled by these statements and believed them to be authentic, because the early Christian Church (if ever there were any) could only have existed before the Mohammedan conquest, and must have spoken Berber, which was the language of the country. As yet, Arabic has taken comparatively little hold on the Berber races. On that memorable journey, when Si A., along with a friend, led some of the missionaries a wild-goose chase to visit the native Churches in Sous, they spent a night with us, and I must confess that we were charmed by all we saw of him. The following morning, however, our ardour was cooled, when our servant lad said to us, "If Si A. be sincere, and believes in the Lord Jesus Christ, why does he carry with him sorcery books? I saw the books," said the lad, "with the cabalistic figures."

Journeying south as far as Casablanca, Si A. received the distressing news of the illness of a near relative in Morocco city, necessitating a return to the southern capital, while his friend went on to Mogador, where he was kindly entertained. Rising early the following morning, he donned some of

the missionary's clothes by mistake (at that time they were all wearing native dress) and walked off with them, and has not been heard of since.

Unparalleled deceit.

Instead of Si A. going to Morocco city he doubled back and came to Rabat, crossed over to Sallee, and then went on to Mequinez. A month later he wrote letters to the missionaries at Tangier saying he had been apprehended in Morocco city for preaching the Gospel, and brought in irons to Mequinez, and that the native Church had been scattered.

As I was about to make my annual visit to Fez and Mequinez in 1891, I was requested to make inquiries and endeavour to procure his release. In due course I called upon the governor with a letter of introduction, representing that a native in the employ of a British subject was lying in the Mequinez prison, and desired to know the reason why he was there. The governor replied that he had no knowledge of such a man, and in proof of his good faith offered to send a soldier with me to the prison, and if I found the man to bring him with me. I told the governor that I accepted his word of honour, but on making further inquiries we found that Si A. had really been imprisoned at Mequinez for some weeks, not for preaching the Gospel, but for extracting money from the people by sorcery. On the day I left for Mequinez he turned up at Rabat, where he showed friends the mark of the irons on his legs. The said marks, however, were produced not from the wearing of irons, but by the tying of a rope steeped in henna round his ankles.

Supervision necessary.

On my return to Rabat I found Si A., with whom I sympathised deeply, but the whole affair assumed a different aspect when I pretended to leave for

Photo] [*A. Cavilla, Tangier.*

THETKASBA OF RABAT AND ENTRANCE TO RIVER.

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Mequinez in a few days, assuring him that the governor would be asked to give an account of his actions, for Si A. suddenly disappeared.

For giving an honest report of my investigation, that the whole story was a concoction, there were many heart-burnings, and one friend wrote to me saying, "You have put us into a very awkward position, but we fear you have been misinformed."

From impartial observation I am fully convinced that it is an unwise policy to support and send out professing native converts to evangelise some 300 to 400 miles from the base of operation before they have been thoroughly tested; and until they have married and settled down, and given proof for several years of their sincerity and ability under the supervision of an experienced missionary, the procedure is most injudicious.

Converts for loaves and fishes.

Many years ago I received a letter from an honoured fellow-missionary, who said: "I hope you will not be envious, and I am sure you will rejoice to hear that a native Church has sprung up in Sallee, the leader being Seed El-Haj, Wîld El-Âlj, who is doing a grand work, and I may also add that we are giving him substantial support." The report given me of this convert was, "That while living in affluence in Sous, by the rapacious action of their kaid, they were robbed of everything. His mother and little sister, a tender infant at the breast, had a marvellous escape, fleeing in the dead of night. Eventually they arrived at Sallee, where they settled down, and having received a New Testament, the whole family came under the influence of its teaching."

I was asked to give every encouragement to this young convert and his mother. Fortunately I had a patient living in the same street who knew their

whole history, which was as follows: Seed El-Haj, coming to Sallee to push his fortune some thirty years ago, made the acquaintance of a widow in comfortable circumstances, who promised to take him on a pilgrimage if he would marry her, which he did. The stipulations were that should there be no issue of the marriage he would be at liberty to take another wife. After some years the old lady fixed on a divorced Arab woman, living in Sallee with a little daughter. This ingenious hypocrite passed his old wife off as his mother, and the stepdaughter as his little sister.

History elucidates.

I informed those who were interested in Seed El-Haj, some 130 miles distant, of the facts of the case, which brought about an inquiry; but so convinced were they of the genuineness of the man that they continued his support. It is most incredible that some missionaries should believe the word of a native who sponges on them, and not accept the evidence of those who are familiar with his life and character. The deception in this case was so plain, that the marvel was how any person could have been deceived. His dear old mother (his wife) had lived all her life in Sallee, nor did she know one word of Shilha, which was said to be her native tongue. At present his old "mother" has gone on pilgrimage to Mecca, and sold all her property, hoping to spend the remainder of her days in the Holy City. Seed El-Haj, being of an amorous turn of mind, has added a third lady to his harem, but I may add, when the friends interested in him ceased sending him money, his Christianity came to an end. What we want to see here in Morocco, as elsewhere, is converts who will joyfully preach for the love of the truth, and not for what they can obtain.

I have often been asked by inquiring Moslems and

Jews, "What provision do you make for your converts?" "Much," I always reply. "There will be persecution, flight, betrayal by parents and friends, yea, even death; but with all that there is the promised reward of those who endure to the end, of 'life everlasting,' and robes which have been washed and made white in the blood of the Lamb."

We cannot expect the same high moral standard for converts in Morocco that we look for at home, but the grace of God which saves men can also keep them from sin, and should any one profess to be a Christian who has not yet become moral, honest, and truthful, he is none of Christ's.

Insuperable difficulties.

We must bear in mind that a religion whose fundamental doctrines are the unity and sovereignty of God, and which incorporates not a few of the leading truths of the Christian faith, with ample licence to gratify almost every desire of the flesh, is a religion to be reckoned with. Hence it is necessary to place before the Christian Church at home the difficulties of the work among Moslems—that it is not cutting a tunnel through sand or clay, but veritable granite rock. So that unitedly we may resort to God Himself for Divine help, and implore the aid of his Holy Spirit, who alone can pierce these mountains of error and superstition.

CHAPTER XIV

CHRISTIAN MISSIONS IN MOROCCO

Central Morocco Mission.

The origin and history of the Mission will be best understood by a few extracts from the minutes of the Conveners' Reports. Prior to the institution of the Mission, a sum of money had been bequeathed to the United Presbyterian Church of Scotland in the interests of Israel, but as that Church had no Jewish Missions, it made a generous offer to the sister Church in England for a mission to God's ancient people, to be conducted and directed by the said Church.

Seeking a sphere.

The Presbyterian Church of England first contemplated work at Hebron, but before arrangements were completed a continental society established a mission there. The Eastern door having been closed, the Board turned its attention to Morocco; and on the recommendation of Mr. Mackintosh, of the British and Foreign Bible Society, at Tangier, and Mr. Glenny, of the North African Mission, the Committee made choice of Rabat and Sallee, situate at the mouth and on the respective banks of the Bu-Rag-rag, on the Atlantic seaboard.

In the choice of their Agent the Committee state: "Meanwhile there was a Glasgow City Missionary who was completing there, while labouring as an Evan-

gelist, his course of medical study with the express purpose of offering himself for work in some foreign field. In him, Dr. Robert Kerr, the Committee felt they had found one who seemed providentially prepared, as a preacher and healer, to answer the quest; and, after examination of satisfactory testimonials submitted to them, and personal interview, resolved at their meeting on the 15th of December, 1885, to engage him for the work. In Park Church, Highbury, London, a valedictory service was held on Wednesday evening, February 17, 1886, at which the missionary was earnestly commended to the grace of God for the fulfilment of the ministry to which he had been called."

Farewell services.

"The choice of Dr. Kerr as our missionary, it is satisfactory to know, has approved itself to the sympathy and confidence of the United Presbyterian Board, while the manifestations of the warm regard for the outgoing labourer in farewell meetings in the North warrants the expectation of continued interest in his important work. The earnest prayers of the Church must not be withheld from one who goes forth to a sphere of action as yet untried, and needing courage, prudence, and zeal."

It seemed a cheering omen, wrote the Rev. Dr. John Edmond, that on the morning which followed the day on which final arrangements were made for Dr. Kerr's departure, a cheque reached the Convener from a member of one of our Churches for the sum of one hundred pounds sterling, curiously balancing the exact amount of initial expenditure that had been sanctioned the evening before. So much then for the auspicious beginning as viewed by the Church.

Auspicious beginning.

When offering my services to the Presbyterian Church of England for work among the Jews in Morocco, I believe I was divinely led, and resolved

that by the help of God, once having put my hand to the plough, neither difficulties nor discouragements would make me turn back.

Lack of interest in the Jews.

After my appointment, however, I must admit I had strange misgivings. Calling at the Church offices in 7, East India Avenue, to complete final arrangements after the valedictory meeting, the Rev. Robert Taylor, one of our Executive Board, said to me: "Now, Doctor, I wish you every success, but I may tell you that this is a Mission in which nobody has any interest. We have had so many disappointments with our Jewish workers that 'Henceforth all of us have turned to the Gentiles.' We have received the money from the United Presbyterian Board at Edinburgh to spend, otherwise we would never have undertaken this work." From this plain expression of opinion as to their interest in the Jewish Mission, I felt so upset that my head reeled, and by the time I arrived at the bottom of the stairs I scarcely knew which way to take. Returning the following morning to our honoured General Secretary, the Rev. John Black, I told him how depressed I was by the attitude of the Board to this particular Mission as expressed by Mr. Taylor, and more especially in view of the uncertain tenure, since the grant was only for seven years. Putting his hand on my shoulder, Mr. Black said, "Unfortunately there has been a lack of interest and confidence in our Jewish Mission, but let me assure you of my warmest prayers and sympathy, and I shall make it my constant endeavour to keep the Mission before the Church"; which he did, but shortly afterwards he was called to the higher service above.

Sympathetic Secretary.

Had I not been assured by the Committee that at no distant date the Mission would be reinforced by clerical and Zenana workers I might not have gone.

The former never came, and the latter, when they did arrive, were in no way qualified for their sacred duty, and were more of a hindrance than a help. Nor would I advise any young man who has qualified himself for work in his own Church to join any side mission with uncertain issue.

Handmaid of the Gospel.

The continual strain from overwork at a medical mission when single-handed detracts from the desired usefulness—the medical being only a handmaid to the Gospel.

On Saturday, the 20th of February, 1886 (a cold, raw, biting day), I embarked on the s.s. *Empusa* at St. Catherine's Docks, bound for Morocco. Words cannot express my feelings as we sailed down the Thames and Channel, leaving behind our beloved country, kindred, and father's house; but, conscious of the Master's call, there was not one regret.

There being only a slight swell in the Bay, we were saved the unhappy experience which has befallen so many voyagers. Eventually, after an exceptionally fine passage, we arrived at Gibraltar. The city might be described as a town of terraced streets, one rising above the other on the side of the rock. Gibraltar is a garrison town, and has always, more or less, some five thousand soldiers in residence. But perhaps its greatest military achievements are the galleries which are tunnelled out of the rock toward the North front and mounted with heavy guns. The extensive breakwater which was built a few years ago, and the large docks, which are able to accommodate both the Atlantic and Mediterranean fleets, are a triumph of engineering. But this rock, which has long been deemed impregnable, cannot now, with the invention of engines of destruction, be longer counted so.

Engineering triumphs.

After a week's sail, from the depth of winter I

found myself in the enjoyment of delightful midsummer weather. Here I made the acquaintance of the Rev. Thomas Murray, our Presbyterian Chaplain, who showed me over the places of interest. We visited the Alamada, which is beautifully kept, the air being perfumed by the numerous flowers which yield their fragrance freely in this sunny clime.

Gibraltar, its delights.

On Sabbath, the 28th February, we weighed anchor at Gibraltar, and to my great delight arrived in Tangier Bay at 4 p.m. On approaching the city it has a beautiful Eastern appearance, lying in the basin between two little hills, the Moors having adopted this plan of building in many instances, in order the more easily to secure a strongly fortified position.

The most striking features which present themselves to one landing in Morocco are the sudden changes of life and scenery. Within a few hours from the scene of civilisation and activity on the Rock, you are suddenly ushered into the East, with its sleepy manners and customs, taking you back to the days of the Patriarchs. After spending a very happy night and day making the acquaintance of friends and fellow-workers, we left again at 5 p.m. on the 1st of March, accompanied by Mr. Mackintosh, who kindly consented to go with me to Rabat. What a lively night we had! Several merchants on board, when the object of my visit became known, questioned the right of any one to seek to convert the Moors and the Jews, for by so doing we would arouse their fanaticism and interfere with the development of trade. Happily none of these fears have ever been realised.

Missions *v.* trade.

On the morning of the 2nd of March we found ourselves anchored off the port of Rabat, but owing to the heavy surf we were unable to land. Next

morning, however, the sea calmed down, and to my great delight, at 7.30 a.m., the steward came to our cabin informing us that a lighter had crossed the bar.

Difficulties in landing.

After reading the 92nd Psalm we unitedly knelt and thanked the Lord for His journeying mercies thus far. Breakfast over, we bade farewell to the good-natured captain for his kindness during the voyage. Safely into the lighter with some fifteen tons of cargo, we pulled for the shore with the rising tide. On reaching the bar the scene was changed: in the midst of the breakers, we were carried swiftly toward the rocks by the undercurrent of the river. The boatmen shrieked, calling on God and all the patron saints; while the captain stamped and roared, his voice being heard above the noise of the surging waves, calling out, "Oh, be men! God will help you!" The sailors at great odds held on manfully to the oars, the scene ending in one grand tragical climax, by an enormous wave breaking over the lighter and thoroughly drenching us and damaging all the cargo. Mr. Mackintosh was driven against a cross-bar and had one of his ribs fractured. With all, he seemed to enjoy it, for he laughed and called out to me, "Baptized into Rabat."

Hospitable welcome.

Fifteen minutes later we reached the landing-place wet and shivering, a source of great amusement to the spectators on shore. Fortunately the morning was fine, and on His Britannic Majesty's Vice-Consul being apprised of our arrival and condition, he came to the waterport, and in the name of his wife and himself offered us the hospitality of the Consulate, which we were only too glad to accept.

After a change of clothing and a good rub down, we did not feel much the worse for our drenching.

The Rabat bar is always very treacherous on

account of its being exposed to the full force of the Atlantic swell. Often the sea will be perfectly calm, and in less than half an hour, from the sudden rising of the surf, all communication is suddenly stopped. On the 28th of March, 1893, a lighter full of cargo, and with eighteen men on board, was caught in these breakers on the bar and swamped, only seven men being saved.

Dangers crossing the bar.

Although the work at Rabat was liberally supported financially and the mission kept well before the Church in the *Presbyterian Messenger*, yet there was little response to the Committee's appeals on behalf of Israel.

While at home on furlough in 1899 for a few months on account of a severe attack of malarial fever, at the request of the Convener I addressed the Presbyteries of London on behalf of our work, but although I received a hearty welcome there was a lack of interest in missions to the Jews.

At Clapham the Rev. Dr. MacEwan said to me, before going into the pulpit, "Be sure and tell us something about the Moslems, as the Jews are not well liked here. I regret to say," continued the Doctor, "that the Church as yet is not awake to its responsibility towards God's ancient people."

Israel still despised.

"Ah!" said one of the leading elders, and also one of the most liberal members of the congregation, after I came to the vestry, "Doctor, you plead your cause well, but not one penny of my money will you get for those Jews." I replied that I much regretted to hear him speak so disparagingly about the Jews, "whose are the fathers, and of whom as concerning the flesh Christ came." "Yes," he retorted, "we know the Jews too well in London to give anything on their behalf."

But perhaps my crowning disappointment was

Photo] [*Marsden, Rabat.*

RABAT FROM THE NORTH.

To face p. 228.

when I visited the Presbytery of Liverpool. On my genial host asking the moderator to reserve a few minutes for Dr. Kerr, who had come to bring before the Presbytery the work of the Jewish mission in Morocco—"I suggest," said the moderator, "that Dr. Kerr, in the first place, be associated." Up jumped my host and said that was impossible, as my ordination would not take place before next week. For a few minutes the moderator was in a dilemma and did not know well what to do. I felt like falling off my seat, the perspiration breaking over me. "Under the circumstances," said the moderator, "I will allow Dr. Kerr to say a few words as a private person." Then every member of the Presbytery turned and stared at me, when the moderator said, "We shall hear what he has got to say."

Moderator's dilemma.

The short address which I had prepared vanished, and as I rose to speak I felt my knees beating one against the other; but after a few minutes I regained sufficient courage to tell the fathers and brethren that I thought the Presbytery had treated the Jewish Committee, who had sent me to address them, with great disrespect, as I had already addressed the Presbyteries of London, which had accorded me a hearty and sympathetic welcome without any objections being raised. "If they did so," retorted the moderator, "their procedure was illegal and unconstitutional, which we cannot allow here." In reply I said, "With all due respect to the members of the Presbytery, I think that under the circumstances, and having come so far, they might have had more consideration for my feelings."

A trying ordeal.

At the close of the meeting several members followed me and expressed their sympathy at the regrettable incident which had taken place.

On my way North I was asked to call on the late

Rev. James Buchanan (General Secretary) at the U.P. Church offices in Edinburgh, which I did. When I pointed out the need for an increase of workers, he said to me, "As soon as you return to London, say to the Committee, in my name, that there are sufficient funds on hand for this particular work, and should they increase the staff the Board in Edinburgh are prepared to liberally augment the grant." But the Jewish Board in London did not care to increase their responsibilities, even although funds were at their disposal.

Having completed eight years of happy service, without one jar, it was with the greatest pain I tendered my resignation as Agent of the Presbyterian Church of England; but circumstances having arisen over which I had no control, after waiting on God, my dear wife and I were led to step out on faith, trusting to the Lord alone for support.

Ordination by Presbytery.

On the eve of my return for Morocco (October 18, 1899), Dr. Luis Paton and myself were ordained in Highbury Park Church, according to the Synod's new decision that all medical missionaries should have the status of elders. A most impressive sermon was preached by the Rev. Charles Moinet, at the close of which we were respectively set apart to our sacred offices—to Jew and Gentile, by the laying on of the hands of the Presbytery:

> "He for the Eastern Main,
> I for the Setting Sun."

For the next five years the work of the Mission continued with ever increasing usefulness, and not a few manifest tokens of the Master's presence.

An excerpt from the Synodical Report bears out this lack of interest in their Jewish work. "That in view of Dr. Kerr's resignation, they are the more

reconciled to a little delay because of the unsatisfactory state of the finances, which would already have produced serious embarrassment, but for a timely legacy." Singularly, by a strange coincidence, Mr. Taylor was instrumental in setting his seal to the fulfilment of his own prophecies.

The Church unfaithful.

Why the Church should be so tardy in the espousing of the cause of Israel, I know not, as one Jewish convert is worth a dozen others at any time. Albeit the promise, "Pray for the peace of Jerusalem: they shall prosper that love thee." Nor has the interest of the English Presbyterian Church much increased in the welfare of the Jews. Their fresh mission, which has been maintained for a number of years at Aleppo, has also had a similar ending as regards their medical mission there.

Unfortunately, medical missionaries are placed at a greater disadvantage than clerical missionaries, even although they have been ordained. Should circumstances arise necessitating their return home, the latter can obtain a "charge"; but nothing remains for the former but to open a "practice," after having given the best of their days to the service of the Church in the foreign field.

Our Lord's faithfulness.

Having acquired the language and become familiar with the people, among whom we had made many friends, we did not feel called upon to relinquish the work. But it was no light step to take, after having received a liberal salary from the Board, freeing one from all financial anxiety, but the Lord has ever been to us Jehovah-Jireh, and we can raise our Ebenezer and say, "Hitherto hath the Lord helped us."

Under the new auspices it was encouraging to know, however, that the work had the benediction of the late Board.

The Rev. J. Reid Howatt, a member of the

Executive Committee, writing in *The Presbyterian*, says: "Morocco is a hard soil, and it says much for Dr. Kerr's courage and faith that he purposes to continue in Rabat as a missionary, unconnected with any Church or Society. We wish him success in his future work."

It so happened that the verses for the evening reading, the day on which we stepped out on faith, were: "He led them forth by the right way." "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. xxi. 45). "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing" (Luke xxii. 35). "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Ps. lxiii. 7).

For several years afterwards the funds were very low, comparatively little being derived from the dispensary.

The cruse of oil failed not.

Often after breakfast we had not sufficient to provide for our dinner, yet the Lord never failed. But more than in the days of prosperity did we realise a sweetness and nearness of the Master's presence which we were strangers to before, and it is with pleasure I record the self-denial of our early workers in being content to share with ourselves whatever we received at the Lord's hands.

One New Year's Day morning, after breakfast, Mrs. Kerr said, "We will require to ask the Lord for dinner, as my supplies are at an end." We had just finished worship when I was called to operate on a patient, but being poor I asked him nothing. However, on leaving, the patient slipped a dollar into my pocket. A few hours later a patient arrived from Zimoor, and of his own free will paid eight dollars for an operation, and by mid-day we had received no

less than ten dollars, all unsolicited. Mr. Steven, who was with us at the time, said, "After such manifest tokens of the Lord's goodness, we need never fail to trust Him" (1 Kings xvii. 14).

"Nec tamen consumebatur."

Our Sphere of Labour.

Rabat, its founder.

The scene of our labours has been in the twin cities of Rabat and Sallee, the former being situated on the south bank of the Bu-Rag-rag, and said to be not only one of the prettiest but also one of the healthiest towns on the Atlantic seaboard of Morocco; and the latter on the north, about half a mile from the river. The city of Rabat was built by a powerful monarch called El-Mansour in the end of the twelfth century, who named it El-Fatah (the camp of victory).

The environments of Rabat and Sallee are most picturesque. The sloping elevations which rise high above the river on either side are clothed with beautiful vineyards and orange groves, with an endless variety of wild flowers which enhance their beauty, the air in spring and summer being perfumed with their sweet-smelling odours. The kasba, or government quarter, is famous for its beautiful gate of semi-Gothic architecture, decidedly the work of Christian hands—slaves brought from Spain, and others captured on the high seas. Inside the kasba wall is the ancient palace of the former Sultans, now crumbling into decay.

The only other places of interest within the walls of Rabat are the Sultan's two palaces and the unfinished Tower of Hassan. The larger palace shown in the engraving I visited twice to treat an inmate of the Sultan's harem. The building is plain, but the

tiling in the corridors is exceedingly pretty, and the designs show considerable taste. It is always occupied by His Shereefian Majesty when he visits Rabat once every two or three years. In past years the reason why His Majesty so frequently visited Rabat was that there were fewer Christians there than in the other towns to pester him with claims and complaints, but the situation is now altogether changed.

Royal burying-place.

The enclosure at the Sultan's palace contains the tomb of Sidi Mohammed Ben Abd-Ullah and the late Maulai El-Hassan. The smaller palace on the seashore inside the outer wall is but a humble dwelling, and is rarely if ever occupied except by some of the Sultan's relatives when they are at Rabat along with the court.

The unfinished Tower of El-Hassan is worthy of mention, being an imposing structure. Mr. Meakin says: "It is believed to have been intended to be a copy of the celebrated Giralda Tower of Seville, and the Kutubuya Tower at Marrakesh (Morocco city). The ascent is so gradual that a man can ride to the top. Its walls are built of the finest masonry, and with panels containing the most exquisite and perfect designs." It was surrounded by a massive wall, which has now almost all disappeared, forming a square of nearly 800 yards in extent. Inside there are the remains of some 400 rough massive granite columns, which were intended to support the roof of a mosque of enormous dimensions. Most of the pillars have fallen, but some remain in perfect position. The stones are said to have been quarried in Spain, made according to size, and brought to Rabat in Moorish ships.

Rabat is very well fortified, new forts having been erected during the reign of the late Maulai El-Hassan, and mounted with two 30-ton Krupp guns,

an enormous sum having been spent on them to no purpose.

Home of the Sallee rovers.

Sallee is by far the most interesting place historically; not only because it was a Roman possession, but on account of the Sallee rovers. From the nature of the inhabitants, they have often been in rebellion against the ruling Sultans, while on several occasions the latter courted their favour, knowing what desperate characters they had to deal with.

"In 1648 Sultan Zedan sent an embassy to King Charles I. of England, requesting him to send a squadron of men-of-war to lie before the town of Sallee, while he, the Sultan, attacked it by land. The request was acceded to, and the people soon capitulated. The fortifications were destroyed and the leaders of the rebellion put to death" (Meakin). Since then the fortifications have been rebuilt, and are now in a good state of repair, and possess some fairly useful guns. But none of the forts at Rabat or Sallee could hold out against the implements of modern warfare. Defoe, in his "Life and Adventures of Robinson Crusoe," made Sallee the place of his captivity, he having been carried there by the daring pirates after his shipwreck. There are still to be seen two underground vaults in which were lodged the Christian captives. One of these had an opening at the edge of the river, into which the rovers rushed with their captives when pursued by gunboats, and then made their exit at another opening inside the city wall. One of the gates of the city is named Bab El-Ma'lka, being so named on account of the heads of Christians being suspended there.

The Sallee Republic.

Thousands, not in imagination, but in dire reality, crossed that bar with weeping eyes and throbbing

hearts, and as they entered these dark dungeons no doubt many an earnest prayer went up to God for the redemption of the people of this dark land. Not a few indeed, we have reason to believe, loved the Lord, or they would not have sealed their testimony with their blood rather than deny their faith in the Lord Jesus.

Slavery and martyrdom.

Occasionally an embassy was sent from England for the express purpose of redeeming these slaves, but the greater number perished from hard work and cruelty because they refused to renounce their faith. Some, however, did survive, and, as their names show, formed little communities among the Arabs outside Sallee, but eventually all became Mohammedans.

The population of Rabat is about 35,000 (excluding the army of occupation), of which 2,500 are Jews. Sallee is much smaller, having a population of some 25,000, of which 1,500 are Jews.

The inhabitants of the respective towns differ very widely in character, Rabat being inhabited by Moors who were driven out of Spain, Sallee by Moors, Arabs, and Berbers.

Rivalry between twin cities.

The Silau-i-en and Rabat-i-en have never been too friendly, and they have often been up in arms against each other. Even yet the ill-feeling has not died completely away. They have a proverb which runs thus:—

> "Hatta rimel Ez-beeb
> Ou wad el-haleeb,
> Rabati ou Silaui
> Ma yakoon shai habeeb." *

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* "Until the sand become raisins and the river milk, there shall never be friendship between Rabat and Sallee."

Photo] [*A. Cavilla, Tangier.*

A VIEW OF SALLEE.

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The staple trade of Rabat among the Moslems is carpet-making, and they excel in the use of dyes. The Jews are engaged as silversmiths, tinsmiths, and brass tray makers.

There is a considerable import and export trade carried on in Rabat by the Moors, Jews, and European merchants, while each European nation is represented by a consul or consular agent, whose duties are supposed to be chiefly in the interests of trade.

Sacred shrines.

About two miles from Rabat, up the river, outside the walls, are the remains of a very ancient town called Shellah, and the burying-place of many of the former Sultans of Morocco. It contains the remains of a very fine gate and mosque. The mosque has beautiful marble arches with Arabic inscriptions. Most of these have fallen and are half covered with earth. Inside the walls are several saints' tombs, said by the Moors to have the power of granting favours to the faithful. So firm in this belief are they, that men and women go on pilgrimage once a week and spend the night in the saint houses, turning the places into veritable haunts of vice.

Close to the mosque there is an excellent fountain which supplies Rabat with drinking-water, the water being brought in barrels on mules and donkeys. It is most ingenious the way they have obtained this continual supply of water at comparatively little trouble or expense, which is done by cutting a deep drain up the valley, and then cutting again at right angles into the hills on each side. As soon as they have cut through the strata of clay and enter on the gravel bed they obtain an abundant supply of pure fresh water. These channels are protected on each side by two flag-

Suction wells.

stones converging at the top like the letter A; then all is filled up and covered over, and will remain in good working order for hundreds of years unless interfered with. They have another marvellous way by which they obtain a continual supply of water by digging wells, called Khatater, on an inclined plane at some distance from each other, which causes suction and answers the purpose admirably.

Having given this short description of Rabat and its surroundings, we shall now follow with an outline of our work.

Our Work at the Mission.

A hearty welcome.

To be greeted with the words on landing, "God has answered our prayers in sending a missionary to Rabat," was cheering indeed, and gave strength and encouragement. As one is suddenly ushered in among a strange people without knowing one word of their language, a peculiar sensation comes over one. Everything is so different from what one anticipated.

Our first difficulty was where to find a suitable house. Few people now can realise the difficulties, not only which we, but also the merchants, had in finding accommodation. A quarter of a century ago there was only one street in Rabat where Christians were permitted to rent houses, and then only with the consent of the Government. We found the Moslems so fanatical that they much rather preferred to leave their houses empty than let them to a Christian, while the time required to draw up a lease is almost incredible; in fact, with alterations and amendments, it is like the passing of a Bill through Parliament.

Through the good offices of the late Mr. John Frost,

Her Britannic Majesty's Vice-Consul, one of his protégés was induced to let a house which he had recently built outside the inner city gate, and which we have retained up to this day. Haj Ben Aissa, the owner of the house, was delighted when the Consul informed him that the Doctor came from Glasgow. "Glasgow!" shouted the Moor in raptures, "that is the place where my ship was frozen up for four months. Glasgow a nice place; got much good whisky and good beer. Did you bring any whisky and beer with you?" How I felt ashamed of my country from the sad impressions which this Moor carried back to Morocco of our beloved city! "Let Glasgow flourish!"

A Moor's idea of Glasgow.

Her Majesty's Consul, however, told him that my object in coming was much nobler than that of bringing beer.

After we had obtained possession of the place, much pressure was brought to bear by the Moors on the landlord to cancel the agreement, as the house was situated in the Moslem quarter and in close proximity to four saint houses. But although we had acquired this new house, we had to spend over £20 to put it in a habitable condition. The Moors know nothing of sanitary arrangements; trapping and ventilating drains was altogether foreign to them, and caused them much amusement.

No sanitation.

During my initial difficulties in those early days, without a knowledge of Arabic, I recall with pleasure the kindness and help of the late Mr. Hansen, a German merchant representing the firm of Perrie, Foot & Co., of Glasgow, who was so obliging and considerate that he would always look in when passing the Mission House, to see if I required any assistance.

Fortunately I found a teacher at hand, with whose

help, in a few months, I was able to make myself understood.

Esperanto very useful.

From my knowledge of Latin I was able from the beginning to converse with the French and Spanish, speaking a kind of Esperanto. But perhaps the most remarkable of all my experiences were with my native servants, especially my cook, a Moorish boy who had no previous knowledge in the art of European cookery, but could serve up a dish, highly spiced, according to Moorish style.

One day he went into the dispensary, got hold of some carbolic oil, one in ten, and cooked the fish with it. I thought the fish tasted rather strange, and asked him where he got the oil. This was enough; I could eat no more. He, however, licked his fingers and smacked his lips, and said to me, "Kul, Tabeeb, mez-e-an bez-zef" (Eat, Doctor, it is very good).

At that time the governor provided you with servants, arranged their wages, and held them responsible for everything under their care, which was an excellent safeguard against any loss and freed you from all anxiety.

The Medical Work.

Everywhere men long to be free from bodily suffering, Morocco being no exception. As there was none who knew how to treat their sicknesses or cure diseases, from the first men and women flocked to the Medical Mission in search of health.

Physician sought after.

On it becoming known that a physician had arrived, message after message was sent to H.B.M.'s Consul soliciting him to send the doctor to visit a sick friend; but the great difficulty was to persuade them to take the medicine. They apparently

thought I could work miracles, and cure them in a day. Often a patient would come back and say, "Here, Doctor, take your medicine. I fear you may not have properly diagnosed my illness, and instead of the medicine doing good, it might do me harm, and if not poisoned now, I might be ten years hence. So I think it much better just to leave myself in the hands of God, and die a natural death." (Many people at home think the same.) However, generally, after some persuasion he would say, "Well, Doctor, if you shake up the bottle and take the first draught I will give it a trial and drink the remainder." This was not always practicable or agreeable, hence we had to make our medicine as palatable as possible for our patients, and for years we had always to taste the medicine in the presence of our patients, until confidence was gained.

Dread of poisoning.

One morning I overheard a townsman make the remark to a patient, who had just received a bottle of medicine: "There must be some ulterior motive in giving all this medicine for nothing." "I think so too," replied the patient, and so impressed was he that on going outside he poured the medicine out and broke the bottle.

This and similar incidents led me to adopt the plan of charging a little for the medicine, which had most beneficial results. We made our methods perfectly plain. The poor were always welcome, but those who were able must pay accordingly. On one occasion, when absent, my wife gave a bottle of medicine to a woman seemingly poor for nothing. A week later, on my return, this woman came to the Mission accompanied by her brother, who said, "We are willing to pay for the medicine. My sister," continued he, "took a dose of the medicine and it did her harm." On learning what my wife had given

Indiscriminate charity a mistake.

her, I asked my assistant just to pour out the medicine and filter it, as over a dozen flies had found their way into the bottle. Her bottle was then washed in her presence, afterwards the old medicine was returned, with the addition of a few drops of colouring matter. "Now," I said, "I cannot let you have this bottle for less than one dollar, and if you take the medicine and there is no improvement, I will return you your money." "We shall pay," said the brother, "with pleasure." At the end of the week the woman returned, and frankly admitted that she was much better, adding, "I am not rich, but here is half a dollar, and give me another bottle just the same." Having paid a little, she had confidence in the medicine and got well.

Free distribution unwise.

Indiscriminate charity in the mission field, as at home, does more harm than good. The same also applies to the over-free distribution of books. Many years ago, after the wholesale distribution of Hebrew New Testaments in Morocco, the Jews destroyed all save the covers, which they sold for one and two reals each to make pass-books. When the British and Foreign Bible Society issued the colloquial Gospel bound in *native style*, I pointed out to the agents that it was unwise to sell them for two reals, as the covers alone would bring five reals. The result was that both Moslems and Jews bought them up, and sold the covers, making a profit of 250 per cent. When, however, the paper covers were introduced the demand greatly decreased. I have never known the natives to throw away medicine or destroy books which they had paid for.

I was often grieved and disappointed with those who came to the Mission at a lack of confidence in not continuing with a course of treatment, and this led me to make a charge of from one to two dollars

beforehand with all those cases which required several weeks' treatment, giving them a receipt, and promising to return their money if not cured. A twofold object was thereby obtained, and all got well, and I should advise others to adopt the same principle.

Little by little confidence was gained, but it was the surgical work, with immediate results, which made the impressions—such as amputations, reducing dislocations of several months' standing, ligaturing arteries where the natives had for days failed to stop hæmorrhage with hot lime, the removing of tumours, lithotomy cases, of which we have had so many, tapping deep-seated abscesses, or giving obstetrical aid when mother and child were given up.

Advantages of hospital.

Among the hospital patients there are greater facilities for obtaining better results and of producing more lasting impressions, but this branch of our work was not altogether free from anxiety. In the event of a patient dying, false reports were circulated by the fanatical Moslems that there had been foul play, which necessitated us taking the precaution of having the patient removed on the first appearance of untoward symptoms.

Since the inauguration of the Mission in 1886 over £13,000 has been spent in the welfare of the people in carrying on the religious and philanthropic work at Rabat and Sallee; and should the expenditure of the various Missions in the field be put together, it would be seen that not a little has been done in the interest of Morocco.

For the willing help rendered at all times during the past quarter of a century I am deeply grateful to Mr. Elias Bensaude for his assistance at operations in administering the chloroform; and it is with deep thankfulness to God we record that there has

not been one accident during all these years in the giving of the anæsthetic.

Evangelistic Work.

Where regular services cannot be held, one requires to adopt the next best methods. Among the Arabs, when itinerating, you can preach to your heart's delight, but not so in the city, where great wisdom and prudence have to be exercised. However, large scriptural texts on the walls, to which you can refer, form a good substitute. The Ten Commandments, the Lord's Prayer, the Apostles' Creed, always provide ample material for interesting discussions.

Teaching by wall texts.

In dealing with men no illustration can better serve the purpose than a drawing of the Broad and Narrow Way.

On one occasion, when itinerating, after explaining to the Arabs around a tent fire the Broad and Narrow Way, my servant, who was not exceptionally bright, said to me at the close, "You won't be offended if I say something?" "Not at all." Then he laughed and said, "You meant well, but what you said was nonsense." "Why?" I asked. "You told the people that the Broad Road led to Jahannam and the Narrow to Jinna, whereas you should have reversed your terms." Continuing, he said, "You must tell the people to walk in space, as you know all the respectable merchants go home by way of the Alou (a wide open space), and not by the narrow streets, which, by coming in contact one with another, leads to words and then to blows, and finally to prison." In reply I said: "You are quite correct in all you say about the narrow streets, but the Narrow Way which leads to heaven is altogether different, inasmuch as the travellers are all journeying in the one direction." "Yes," retorted he, "but your illustration is faulty."

The Broad and Narrow Way.

الصلاة الربانية

ابانا الذي في السموات . ليتقدس اسمك . ليات ملكوتك
لتكن مشيئتك كما في السما كذلك على الارض . خبزنا كفافنا
أعطنا اليوم . واغفر لنا ذنوبنا كما نغفر نحن ايضاً للمذنبين
الينا . ولا تدخلنا في التجربة . لكن نجنا من الشرير
لان لك الملك والقوة والمجد الى الابد . امين .

THE LORD'S PRAYER IN ARABIC.

To face p. 244.

The following evening, when speaking on the same subject, in my drawing I represented the road as being both Broad and Crooked. At the close, when all had dispersed, my lad came to me with a smile on his face, and said, "I was glad to see how you profited by my hint last night." Later, a witty Sallee Moor also passed observations on my drawing. "Your illustration conveys altogether a wrong impression," said he. "Wherein?" I asked. "To make your drawing perfect you must always leave openings in the Broad and Narrow Way which will show that those who desire to repent, even at the eleventh hour, may find an exit, and an entrance into the Narrow Path," adding, "Remember that God is gracious and merciful, and will always receive the penitent, irrespective of the past."

Missionary instructed.

I thanked him for his recommendation, which I have used ever since; and I desire to add that those who have formed the impression that the Moors are a dull and uninteresting people are very much mistaken.

There are many open doors, and a hundred ways in which one can be useful, but we must take a delight in our work and live for the people. Many who visit the Mission are not sick, and come at all hours, while not a few of these irregular visitors are the most interesting of all. We must have patience, and become all things to all men, so that we may win some; and not be too careful about fixed hours.

All things to all men.

Our Lord did not reproach Nicodemus when he came to Him by night, by saying, "This is not a proper time to call; come back to-morrow morning." Had He done so, we might have been deprived for ever of that wonderful conversation (John iii.), which is the marrow of His teaching; and as the Master

has given us an example, let us follow in His footsteps.

Owing to the nature of the work among Moslems, one should study to be good at repartee, and be prepared also for cutting rejoinders.

On one occasion, when speaking to a learned fakih who visited me one evening, I told him what the Gospel had done for our country, and how missionaries had gone to Livingstonia, China, and India, and of the transformation which the Gospel had wrought. That it not only saved men, but kept them from sin, and that it likewise could do the same for Morocco, if they would only believe and receive its teaching. He listened most attentively, without saying one word. On rising he placed his hand on my shoulder, and said: "Doctor, I am delighted to hear you say what the teaching of Seedna Aisa (our Lord Jesus) can do. Now you might go down and try that Gospel of yours on one of your own countrymen, holding an important position in the city, and try its effects on him. None of us, thank God! have sunk so low. You have splendid material to work on, and I wish you success and God-speed; let me know the results. Goodbye."

Example better than precept.

Thursday is the students' day, when all are free, and they visit me in groups, always, of course, for some medicine. One day the spokesman desired to draw me into a discussion on astronomy. I confessed that I knew very little about that science. "Oh," retorted the student, "your education must have been much neglected when you were at school." "You are quite right," I replied. "My father was poor, and I left school early. I know, however, a little about astronomy, and can distinguish between the sun, moon, and stars, which is more than every one can do." At this statement the students became

hilarious. Continuing, I said, "I have a most reliable text-book, and as you are interested in the science it will afford me much pleasure to lend it to you. When reading it the other day I observed that it speaks of a time when there shall be a double eclipse of the sun and the moon at the same time, with unheard-of zodiac disturbances." "If it is in Arabic," said the student, "I would be pleased to have it." Bringing a New Testament, I asked him to read Matt. xxiv. 29–31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." This brought our interesting conversation to an end. The following Thursday I had several groups of students, all asking for books on astronomy (New Testaments).

Study of astronomy.

Sometimes those inquiring students would say, "Tell us truly, is the name of Mohammed not found in the Old or New Testaments?" "I honestly confess, I have never seen it," was my reply. "But there is much which refers to the Moslems, and if you would just read Matt. xviii. 28 you will see them in the cruel unforgiving spirit there represented. The taking of a fellow-servant by the throat could only be found among the Moslems. But how is it you do not search the Scriptures for yourselves? Since you are com-

Moslems unforgiving.

manded by your Prophet: 'Say, oh ye who have received the Scriptures, ye are not grounded on anything until ye have observed the law and the Gospel, and that which hath been sent down unto you from your Lord'" (Sura 5).

Scriptures corrupted?

"Yes, what you quote is quite correct, but that referred to the Scriptures before they were corrupted. Since then the Jews have cut the name of our beloved Prophet out of the Old, and the Christians his name out of the New; hence we do not wish to have anything to do with them."

The Need for Circulating the Scriptures.

It has been my constant endeavour to place a New Testament in the hands of every Arab and Moor who can read, should they desire to have one, believing that this is the best way to advance the Master's kingdom. "The entrance of Thy Word giveth light." On one occasion, when itinerating, we arrived at a village during the heat of the day, and desired shelter from the sun's rays. I dismounted in front of a tent which was used for both school and mosque, and was agreeably surprised to find the fakih and one of his friends diligently reading a large Arabic New Testament which I had given him some months previous.

New Testament, its history.

The teacher informed me that this book went a regular circuit among the village teachers, the reading of it being highly appreciated, and that he would be grateful for a few more, for which they would bring me a basket of eggs and a jar of butter. Several thousands of Gospels and New Testaments, besides a large number of Bibles, and also a considerable amount of Christian literature, have been given away. Some years from the sale of these we have drawn as much as £6.

Photo] [*Major Wolff*.

THE AUTHOR ON HORSEBACK, STARTING TO VISIT PATIENTS IN SALLEE DURING THE REBELLION.

To face p. 248.

One of our greatest difficulties with the Moslems is, perhaps, the contradictions of the Koran, but they endeavour to reconcile these by classifying them among the revoked passages, or the prophecies which are yet to be fulfilled, a few of which I subjoin.

Koran contradicts itself.

Regarding the Atonement, in one chapter the Koran solemnly affirms the death of Christ, while another denies it. "When God said, O Jesus, verily I will cause Thee to die, and I will take Thee up unto Myself, and will deliver Thee from the unbelievers; and I will place those who follow Thee above the unbelievers until the Day of Resurrection, &c.

"And peace be on the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This was Jesus, the Son of Mary; the Word of Truth, concerning Whom they doubt."

So much then for the noble testimony to our Lord's death, resurrection, and ascension; but Sura 4 contradicts all this: "And have said, Verily we have slain Christ Jesus the son of Mary, the Apostle of God; yet they slew Him not, neither crucified Him, but He was represented by one in His likeness. . . . They did not really kill Him, but God took Him up unto Himself: and God is mighty and wise."

Salvation for all?

To those who shall merit God's favour, Sura 2 states, "Surely those who believe, and those who Judaise, and Christians, and Sabians, whoever believeth in God, and the last day, and doeth that which is right, they shall have their reward with their Lord; there shall come no fear on them, neither shall they be grieved." But Sura 3 as definitely states that, "Whoever followeth any other religion than Islam, it shall not be accepted

of him: and in the next life he shall be of those who perish."

The Prophet on companionship.

In their relations with Christians the Prophet says, "Thou shalt surely find those among them to be the most inclined to entertain friendship for the *true believers* who say, 'We are Christians.'" Whereas the same chapter warns the Moslems against having friendship with Jews and Christians. "O true believers, take not the Jews or Christians for your friends. They are friends, the one to the other; but whoso among you, taking them for his friends, he is surely one of them: verily God directeth not unjust people."

The perversion of God's Word, and the monstrous fables which the Koran contains, places before us an almost insuperable barrier, were it not that we rely on God's Holy Spirit to convince and convert the followers of Islam.

History perverted.

In the life of Joseph, we have outraged the sublimely beautiful history of God's dealings with a blameless life. The Koran makes Joseph to accuse himself, and at a given banquet, all the ladies of the court became so infatuated with the charms of this young Hebrew that they cut their hands in despair with knives.

Potiphar is represented as sympathising with Joseph against the evil machinations of his wife, all women being much alike, while it is she who imprisons Joseph, and not Potiphar.

His master dying shortly afterwards, Joseph is advanced to be Prime Minister; and the Moslem commentators declare that Joseph married Potiphar's wife, by whom he had two sons—Manasseh and Ephraim.

Let the foregoing suffice to show the enormous difficulties which the missionaries have to encounter in their work among the Moslems.

The Dangers in the Work.

The Dangers.—The work in Morocco is not altogether free from danger; but the Lord has most graciously preserved His servants. Unfortunately, a promising young worker, Mr. Cooper, of the North African Mission, was murdered at Fez, some years ago, by a religious fanatic; but this might have happened to any European.

Itinerancy is always fraught with more or less danger in the interior, among a people many of whom never saw a Christian, and heard of him only as one to be shunned.

Itinerating, its dangers.

While itinerating in 1893 in the Ghurb, one morning a mounted messenger came from one of the governors in Beni-Hassan urging me to cross over and operate on a relative lying dangerously ill.

When crossing the Sibou opposite Seedi Ayash, we were fired on, and two of our animals stolen. Fortunately for the governor's son and myself, we were on the other side of the river, the maurading party having come for the express purpose of capturing valuable hostages.

The affair, however, did not prove altogether pleasant for the thieves, for on arriving at their village, some three miles distant, one of their own relatives, an old hospital patient, cried out, "Now you have brought trouble on our heads; you have stolen the horse of the Christian doctor at Rabat. I know it. Look, it has got Christian (European) shoes on its feet." A consultation was held among themselves, and the following morning, to our great delight, our animals were returned with an expression of regret.

The plundering Arab.

In the month of February, on returning to Morocco in 1895, accompanied by my wife, our two

boys, and Miss Paterson, we had some marvellous experiences of the Lord's preserving care.

Owing to rough weather we were unable to land at Rabat, and were carried on to Casablanca, some sixty miles farther down the coast, where we disembarked in the midst of a perfect hurricane.

After spending two days with Dr. and Mrs. Grieve, of the North African Mission, we started on our overland journey, which will ever remain memorable. As the country was in a very unsettled state, we were prevented from going as far as we desired the first day. When between Monsoria and Buznaka, a party of armed men came out from a village and refused to allow us to go further. The country, they said, was all up in rebellion, and should we proceed further and anything happen to us, they would be held responsible by the Sultan. Miss Paterson, who did not know Arabic, told us she thought her last hour had come, and had prepared to meet her Lord. Having no tent with us, we shared that of our Arab host, with only a rug spread on the ground. The open sides of the tent and the smoke of the green wood made us far from comfortable on a chilly night. Before retiring we entertained the Arabs with a few hymns. Sleep we could not, the ground being alive with fleas, which operated on us so freely that by the morning we represented patients covered with an eruption of measles. Calves walked in and out of the tent all night, while the dogs scampered over us in their haste to take part in the fights which are so numerous among themselves in the Douar.

A memorable journey.

Night in Arab tent.

The morning on which we landed at Casablanca, Miss Paterson said, "I have found a comforting text for the day. 'When thou passest through the waters, I will be with thee: and through the rivers,

they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the fire kindle upon thee' (Isa. xliii. 2). So let us rest assured the Lord will be true to His promise."

At seven o'clock in the morning we resumed our journey. Miss Paterson remarked how the text had been fulfilled in our experience: "Safely landed on those surging billows, preserved in crossing the rivers," adding, "I think that the sirocco which we had yesterday must represent the fire."

Held up!

All went well until we came to Ain El-Hamara, some fourteen miles from Rabat, where we were held up. Two men came running out of a fig-garden: one, carrying a repeating rifle, called out, "You son of a Jew! stop or I will drop you." Standing in front of my horse with his rifle cocked, he demanded our money. I refused, saying he could shoot if he chose, but if he did, both he and his tribe would suffer for it. We could do nothing but stand still and wait on God. Our eldest boy of five, who was riding in front of me, was so frightened that he jumped from the horse, while Mrs. Kerr suffered much during the painful suspense, being unable to move, with our baby boy in her arms, on the top of a loaded mule. Miss Paterson afterwards said, "I shut my eyes and closed my ears." It is in such moments as these that we realise the faithfulness of our covenant-keeping God:—

God's faithfulness.

> "No shaft can hit,
> Until the God of love sees fit."

Our muleteer told the Arab that I was not a Jew, but the Christian doctor at Rabat, at which he appeared afraid and drew back. Not deeming it wise to proceed further, I turned my horse to retrace

my steps to the kasba of Sahairat, some six hundred yards distant, when the Arab made a rush at me, and holding his gun in my face, said, "You are going back to the kasba to inform on me. Dare to move one step and you are a dead man!" At this critical moment another man came running out of the fig-garden, and threw his arms around the infuriated Arab, saying, "Don't you know that this is the doctor who cured your cousin in Rabat?" and on the appearance of two country governors scampering towards us, the Arab retired as quickly into the garden as he came from it. Later, we learned that he was the nephew of the governor of the district.

The Lord's protecting care.

Like Ezra, without escort the Lord brought us safely through.

When travelling I never take, or allow my servants to have, fire-arms, believing that "the hand of our God is upon all them for good that seek Him" (Ezra viii. 22), while Isa. xliii. 2 was literally fulfilled in our experience.

Our Duty with Regard to Sabbath Observance.

We cannot but commend the Jews for their strict observance of the Sabbath. The cessation of all work has its beneficial effects, and from careful observation I can testify that the Jews who rest and abstain from recreation are much brighter intellectually and healthier bodily than those who make the Sabbath a day of pleasure and enjoyment.

Sabbath observance.

To those who are engaged in Christian work the careful observance of the Lord's Day is of such paramount importance that there can be no gainsaying the above, and I wish I could impress this fact on all missionaries.

Photo] [*Miss Mellett, Fez.*

JEWISH FAMILY, FEZ.

Supposed to be of the First Captivity.

To face p. 255.]

Owing to the nature of the shipping on the coast (being a Mohammedan country), there is unfortunately a good deal of Sunday labour. Often one may be kept waiting for a steamer for over three weeks and then it will arrive on the Sabbath, which necessitates one going, but Sunday travelling can only be justified under very exceptional circumstances.

Missionary's example.

As example is better than precept at any time, I shall give one illustration. When Dr. Churcher was our guest in 1888 he had occasion to travel to Fez on account of the illness of the late Miss Herdman. On his return journey the worthy Doctor told his muleteers on Saturday night that he would not travel on the morrow, and gave them his reasons for so doing. The muleteers stayed much against their will, while the party who had accompanied them went on and joined another caravan. At 4 p.m. on the Lord's Day the caravan was attacked while crossing the border of the Mamorah forest and robbed of everything. One or two men were killed and a number wounded. Had Dr. Churcher and his party travelled on the Lord's Day they would have been in company with the caravan which was robbed. On arriving at the spot, the men were greatly impressed by their having been so providentially delivered on account of the Christian refusing to travel on the Sabbath.

The time has come when we must make a stand for the Lord's Day. When itinerating I always rest. The doing so preaches a powerful sermon to the natives. A sacredness lingers around the First Day of the week, on account of our Lord's resurrection; and the promises attached to the keeping of the same are as applicable to us in the New Dispensation as they were to Israel in the Old. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a

Divine command.

delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. lviii. 13, 14).

Some years ago a perambulating missionary came down the coast giving lectures on holiness which were much appreciated and to the point, but unfortunately his life was not consistent.

Example better than precept.

On the Sabbath which he spent in Rabat, he began the day by riding round the city, with his friends, viewing the places of interest. At 11 a.m. he gave a lecture on holiness, and during the afternoon he was engaged in buying curios, which were brought from the bazaars by special request to his tent.

When rebuked for such inexplicable conduct, he replied, "Don't you know that every day is holy unto the Lord?" In answer I said, "As if the iniquity of Peor was not enough!"

The actions of all such men are characterised by a spirit of unrest, a lack of stability, nor have I ever known one of such whose life was exemplified by a very high moral standard.

Regarding these Epicurean missionaries the rabbis say, "You need not be the least afraid either of them or of their *teaching*. When not loyal to their own religion, they will in no wise influence others."

The Branches of Christian Work which can be Undertaken.

There are several branches of Christian work which can be undertaken at present in Morocco. The

Medical Mission is by far the most successful. The Zenana and Dorcas work is not less important. Direct evangelistic work, as carried on at home, would not be permitted, but much can be done quietly at Medical Missions, in halls, and by limelight services. In the branch of colportage alone —the distributing and selling of God's Word—we have been able to do more than at any other station. Educational work is becoming more pressing every year. The excellent schools which are maintained by the Israelitish Alliance, and the results achieved in them among the boys and girls, show the wonderful transformation which can be wrought in a few years.

Education, advantages

Vernacular Translations.

Many having felt the pressing need of a colloquial Gospel in Moghribean for use among the uneducated Moors, written instead of typed, resolved on a vernacular edition. Mr. Mackintosh and myself were much in favour of writing out selections from the Old and New Testaments, leaving a wide margin to insert the corresponding words where the Eastern words were not well-known, and adding a few explanatory notes.

A colloquial translation has been undertaken by the American Brethren, which is beautifully written and neatly bound, but all those who may be engaged in vernacular translations for the Moslems might with profit lay to heart Hodzeifa's advice to the Khalif Othman. "When that general, who had warred in Armenia and Adzerbaijan, had observed the different readings of the Syrians and of the men of Irac, was alarmed at the number and extent of variations, and warned Othman to interpose and stop the people, before they should differ regarding their Scriptures (the Koran), as did the Jews and

Hodzeifa's advice.

Christians" (Muir). With all honour to those who are engaged in this laudable work, still it has its drawbacks, *for unless great watchfulness be observed, and careful revision made, there is the possibility of outweighing the end in view.*

Accuracy necessary.

On asking an old patient, a learned fakih who was many years a kadi, his opinion on the colloquial Gospel, after a short perusal he said, "That is not the Gospel of Jesus. There is nothing definite in it at all. It is all Kai-kul or Ya-kul" (an actual present, "he says," or an indefinite future, "may or will say.") "Why," said he, "look at the Koran with its stamp of Divine authority on every page. Kal Ullah—God said. There is nothing indefinite in 'God said.'" "And what about the other version?" "It is the more preferable of the two and will influence, but why not leave every man in the religion wherein he was born?"

With Moslems especially we must guard against words and style which might leave doubt as to the certainty of the inspired Word.

The grandeur, force, and beauty of the Arabic Bible as published by the British and Foreign Bible Society could not be surpassed; it leaves little to be desired and is preferred by the educated Moors.

Library, its advantages.

A lending library is a most desirable adjunct to every mission station, with such books for the Moslems as "Sweet First-fruits," "The Balance of Truth," "The Torch of Guidance to the Mystery of Redemption," "El-kindi," which with its controversial nature sets the Moslems a-thinking, while "Grace and Truth" and "The Pilgrim's Progress" are equally suitable for Moslems and Jews.

Retrospect—Then and Now.

Although little may have been accomplished,

nevertheless marvellous changes have taken place since mission work began in Morocco.

For the first fifteen or twenty years no house could be obtained without a Government order, nor could we obtain a joiner or mason to repair the same without permission from the governor. Any windows we might desire to make for light and ventilation had to be done by ourselves under cover of night and with the utmost secrecy. But now you can hire and live anywhere in the city.

Moslem conservatism.

Year after year I endeavoured to obtain a footing in Sallee, but no one was permitted to let a house to a Christian in the Sacred City. A few years ago, when I made my last application to His Britannic Majesty's Consul at Casablanca, soliciting his good offices on my behalf, the Consul replied, "Doctor, do you really wish the British Government to send a gunboat?—because that is the only way we could support your application."

When I told a Christian gentleman some time ago that I had been waiting for over twenty years and had not yet succeeded in getting a room for a dispensary in Sallee, he replied, "Well, if I were you, Doctor, I would look on that as a very sure sign from the Lord that He did not wish you to remain there, and would move to another sphere of labour. Don't you think so too?" "No, indeed," I replied, "I do not, and nothing but death will cause me to relinquish the work I have been called to."

Need for patience.

It was only after waiting twenty-three years that I was able to obtain a footing in Sallee, through the good offices of Mr. E. Neudorfer, the German Vice-Consul. On taking up the work there, several of the leading citizens came to me and said, "Your life during these twenty years among us, and the

kindness you have shown to our poor, has so commended itself to us that we gladly welcome you."

Opening of closed doors.

For nearly two hundred years Sallee has been a closed town, and no consul, merchant, or European has been permitted to rent a house in Sallee and live there, and the first to whom permission has been granted is a missionary. For whatever little I have been able, in my life during these many years, to reflect the life of Jesus Christ among those fanatical Moors in that pirate city, I praise God. David said, "I love the Lord because He hath heard my voice." On the evening I received the good news of the agreement being signed, I read over and over again the 107th Psalm: "Oh that men would praise the Lord for His goodness, and His wonderful works to the children of men."

During the rebellion, four years ago, I was the only one who could visit Sallee, and would ride through the city visiting my patients, having as my escort a host of boys and girls, who would say to those wild mountaineers, "If any of you Arabs lift a finger against this man you will be unable to leave the town alive." Then they would ask, "Who is this man? Is he a Christian?" "No," they would reply. "Is he a Moslem?" "No!" "Then who is he?" "He is better than them all," they would answer. "Don't you know that this is the man who comes and scratches the arms of our little brothers and sisters [vaccinates] to prevent them taking small-pox? The Lord preserve him to us!" I have many names in Sallee. Some call me the captain of the New Religion, others, the man with a large family, by being on good terms with the children; but alas! the boys of Sallee sorely tried my patience at the beginning, and I resorted to the methods which Dr. Churcher adopted in his Sabbath School with the

Vaccination, a passport.

street Arabs in the Cowgate of Edinburgh, and gained their friendship by a liberal supply of sweets.

The Black Flag.

How our hearts were grieved on seeing the black flag hoisted on the mosque, which intimated that one about to become a mother was in danger and invoked the prayers of the faithful, when a little scientific aid would have brought immediate relief, had we been permitted. More than twelve years ago one of the most pathetic and tragic scenes ever heard of was enacted close to the Mission House. A young married woman, after suffering untold agony for several days, called her father and said, "Father, if you love me, send for the doctor and his wife and do not let me die." "Ah! my daughter, it is illegal in our religion to call a Christian doctor under the circumstances; besides, think of the shame, should you recover." "Then you will allow me to die," replied the daughter. "Much better you should die, my daughter, than be lost." Turning to her father, she said, "If that is so, God curse you and your religion. I cast myself on the mercy of God." The parents tried to console themselves that their daughter's mind was wandering, but on the facts coming to the knowledge of old Brabery, the kadi, he viewed things in a different light from the woman's parents, and publicly declared that the next time any should refuse to call the aid of the Christian doctor in a perilous case, he would have the father, or the husband, publicly paraded through the city with a rope round his neck.

Moslem fanaticism.

Since then the physician and nurse have been made welcome, and often we have been able to save the life of a child and gladden the heart of many a mother.

These are all things of the past now. The father or husband will say, "We have confidence in you; we do not require to be present; just go and rap at the door, and you will be admitted," which privilege would not be granted to one of their own cousins or relatives. Although we have had to exercise long patience, the Lord grant that the seed which has been sown may prove "the handful of corn on the top of the mountains, whose fruit shall shake like Lebanon."

Are Missions a Success?

No religious liberty.

I have often been confronted with the question, *re* mission work in Morocco, "Is the game worth the candle?" There is little apparent success, and to become a Christian in a Moslem land, where there is no religious liberty, means almost certain death.

General Buller, when his troops were repulsed at the Tugela, thought much the same regarding Ladysmith; and it was only after Lord Roberts had pointed out to him and his gallant men, who were falling thick and fast, that "the honour of the British Empire was at stake," that another grand heroic effort was made, which was crowned with success.

In like manner the honour of Christ's kingdom is at stake. So we go forward at our Lord's command. Sacrifices will have to be made. It has always been so, and the early missionary Church is an example of suffering—of men and women who cherished their faith in Christ more precious than life itself.

Dr. Andrew Bonar tells us that he remembers in his early days how one of Robert M'Cheyne's first poetic efforts was suggested by Mungo Park and the tuft of moss:—

"Dauntless and daring was the mind
That left all home-born joys behind,
The deserts to explore;
To trace the mighty Niger's course,
And find it bubbling from its source
In wilds untrod before.
And, oh! shall we less daring show,
Who nobler ends and motives know
Than ever heroes dream;
Who seek to lead the savage mind,
The precious Fountain-head to find
Whence flows Salvation's stream?"

Heroic examples.

Surely, then, if men who are engaged in mercantile enterprise and scientific research can brave all hardships and discomforts in inhospitable climes, the one for riches, the other for renown, or the soldier face all dangers, counting his life as nothing, so that on his return he may be crowned with the laurels of victory and heralded by the trumpet of fame, shall we be less chivalrous in the service of our Lord and Saviour Jesus Christ? Nay, verily.

CHAPTER XV

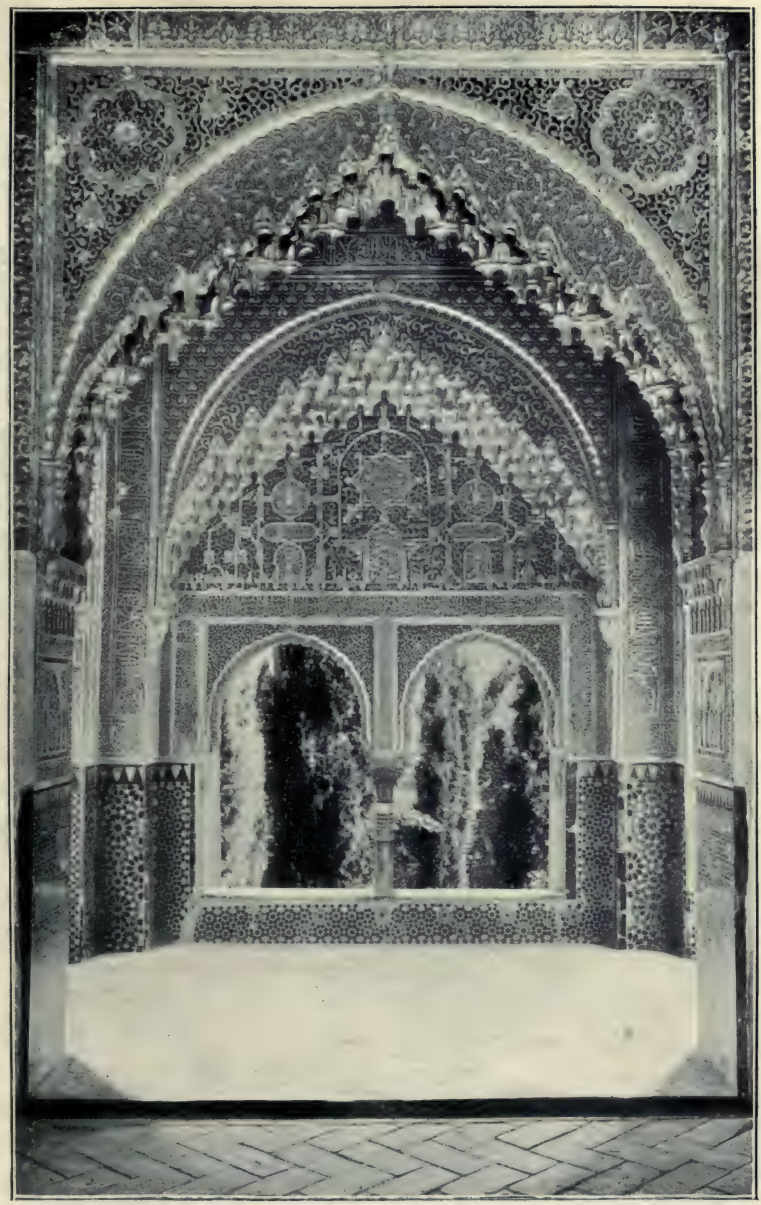
CHRISTIAN MISSIONS IN MOROCCO (*continued*)

Roman Catholic Missions.

The first to turn their attention to Morocco were the Roman Catholics, who began shortly after the expulsion of the Moors from Spain; but their work only came into prominence during the sixteenth and seventeenth centuries, when the Redemptionist Fathers interested themselves in the freeing of the numerous European slaves who had been captured on the high seas by the daring pirates who were so numerous along the Morocco coast.

Catholics persecuted.

The Roman Catholic missions have never made any headway among the Moors. They were sorely persecuted, a few even suffering death at the hands of the various Sultans. True, they had a number of converts, but leaving the faith of Islam and joining the Church of Rome only meant becoming a European instead of remaining a Moorish subject. None of their converts could remain in the country, but were paraded through the European cities as so-called triumphs of the Cross. Change of clothing does not represent a change of heart. Budgett Meakin tells us that "a Roman Catholic church was built in Morocco city about the middle of the seventeenth century by the Friars, and afterwards embellished with titles, pictures, and statues, which undoubtedly confirmed the Moors in their ideas of Christian idolatry, stirring them up to sack it, which



Photo] [*Linares, Granada.*

WHAT THE MOORS LEFT BEHIND.

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they did." Nor is it to be wondered at that the Moors should have strange conceptions of the Christian faith from the yearly processions, with crucifixes and a host of miniature saints and apostles, who are worshipped and adored, as witnessed every year in Ceuta and Spain.

Catholic schools.

The work of the Catholic missions has been carried on solely by the Franciscan Friars, who, besides attending to their Church duties, have elementary schools in all the coast towns, with a school for girls in Tangier.

Catholic privileges.

Spain is the only nation which has treaty rights with Morocco for the protection of the Catholic missionaries and their converts and absolute liberty in the exercise of their calling. Moslems who become Roman Catholics, although still remaining subjects of the Sultan of Morocco, enjoy all the rights and privileges of Spanish-born subjects.

When the war broke out in 1859 between Spain and Morocco, the Superior of the Roman Catholic Mission called on Sir John Drummond Hay to request a great favour from him—that he would prevent, so far as lay in his power, the chapel from being broken into and pillaged.

Shortly afterwards, so great was Sir John's influence that he was able to prevent an infuriated crowd (who were on their way to destroy the dwelling of the accursed Kafirs, where they worship the devil) from entering or molesting the building.

On the return of the Franciscan Mission, after peace had been concluded, the Superior called and thanked Sir John for having guarded the property, which, he said, was found just as it had been left; to which he replied that it had afforded him much pleasure, adding, "And after all, somos Christianos

y hermanos" (we are Christians and brothers), at which expression the Padre looked grave and took his leave. Sir John writes: "The following day he called again after dark, and requested to see me in private. He told me that he had been pondering over the expression I had used, 'Somos Christianos y hermanos.' 'If that be indeed the case,' he added, 'I rejoice; but I am surprised that, as a Christian, you never attend at the chapel. If, on the other hand, you are still a Protestant, then you are not a Christian or a brother, but a heretic, damned to all eternity.' He continued, 'Are you a Catholic?'

Sir John and the Padre.

"I replied, 'Yes.'

"'Do you believe in God?'—'Yes.'

"'In the Trinity?'—'Yes.'

"Then followed questions regarding the Sacraments, and whether I acknowledged the Pope as God's Vicar on earth.

"My responses no longer met the good Padre's views, for he burst out, 'I eschew you as a Christian! You are an accursed heretic, and shall burn hereafter in the everlasting fire of hell,' and raved in his excitement."

Such were the thanks Sir John received for protecting the Church property.

Those, I fear, who entertain the idea of Evangelical Protestant missions and the Roman Catholic working hand in hand are too utopian in their views.

Ferdinand and the Friar.

Some years ago, Captain Ferdinand, an old salt and a member of one of the Catholic colonies on the coast of Morocco, fell sick, and feeling that his earthly journey was quickly drawing to a close, sent for the chief of the Franciscan Friars, who advised him to put on one of the monk's robes, which was possessed of rare virtues. The Consul who represented Ferdinand's nation was a wily old Jew called

Mordecai. Hearing that a member of the colony was lying very ill, he went to pay a visit, and on entering the room was startled at seeing a man in bed with a Franciscan robe on, and was about to draw back, when Ferdinand called out, "Come away, Consul Mordecai. You know I am far from well, and it is said that few who don this robe ever die; but should they die they go direct to Paradise. As my life has been somewhat irregular in the past, and the issues a little uncertain, there is an advantage both ways."

Virtues of monk's robe.

One cannot but feel deeply that such self-denying workers as the Franciscan Friars are, should resort to such superstitious practices, instead of directing their flock to trust in the Lord Jesus Christ, and in the merits of His atoning sacrifice.

The Protestant Missions in Morocco.

The Protestant Missions in Morocco are all of recent date, having been born in travail and cradled in sorrow, false brethren having crept in unawares.

The London Society for the Propagation of the Gospel among the Jews was the first in the field. The late Rev. J. B. Crighton Ginsburg, who was stationed at Mogador, did yeoman service, but suffered untold persecution. Riots were instigated and assaults made on his person and on the Mission House, sad to say, by those whose duty it was to have shielded him and his wife by their good offices. The whole history of his life and work in Morocco reads like a chapter in the Acts of the Apostles. The work is now being carried on by Mr. Zerbib.

Missionary persecuted.

The next to enter the field was the British and Foreign Bible Society, who commenced work in 1883, appointing Mr. William Mackintosh, an Arabic scholar of no mean repute, with much experience of

Christian work in Syria, prior to his being deputed agent at Tangier.

Devoted workers.

Only those who were eye-witnesses and familiar with the difficulties can testify to the self-denying labours of Mr. and Mrs. Mackintosh during those early days of pioneer Christian work. Both have now gone to their reward, but the fragrance of their Christ-like lives will ever remain sweet in the memories of those who knew them.

On one occasion I met a fakih at Fadala who was wonderfully familiar with the teaching of the Bible, and on making inquiries found he had a Bible in his possession, which he had purchased from Mr. Mackintosh on his first visit to Mazagan.

Mr. Mirshak was perhaps one of the most ingenious and successful colporteurs the Bible Society ever had. Hundreds, who did not care to part with their money, were quite willing to give candlesticks, curios, &c., in exchange for books; and while itinerating he would exchange Gospels and New Testaments for barley, eggs, and butter. God-speed to all those workers in their arduous labours.

Library an influence for good.

Mr. Mackintosh had an excellent library of Christian literature in Arabic, almost all having been printed in Syria by the American College at Beyrout. The whole of the Arabic volumes were purchased by a Sallee fakih who happened to be Administrator of Customs at Tangier, when the contents of the library were brought to his knowledge.

These books have been largely given away to Moslem friends all over the country (some were even presented to me), and I have no hesitation in saying that I believe the influence of his library has overshadowed all his other life-work in Morocco among the Moslems. One of these books was a history of the conquest of Syria by the Moslems, written

from the Christian standpoint, the reading of which has caused among the educated Moors many a deep sigh. So, although he be dead, he yet speaketh.

The North African Mission next followed suit in 1884. Mr. Glenny, of Barking, when visiting North Africa, was deeply impressed with the need of undertaking work in the Sunset Land, no Church having interested itself in the welfare of Ishmael.

From a small beginning the work has marvellously grown, despite the many hindrances. As in all other missions, the medical has been the grand stepping-stone. Exceptional blessing has followed the Spanish work in Tangier, which was begun by the Rev. H. Patrick, and ably assisted by Mr. and Mrs. Barnard and Miss Brown.

Pioneer workers.

It speaks much for the courage and devotion of those early pioneer lady-missionaries, Miss Herdman and her faithful band, who opened up work in Fez and Sifrou, and Miss Jennings in Arzila, away from all European influence and comforts. Still, many of us think it is a decided gain to have as few Europeans as possible, especially those who have made their appearance in latter years. Like the other missions in the field, the North African Mission has had its days of gladness and sorrow, sunshine and shadow, which fall to the lot of all who are engaged in missionary work.

In 1886 the Presbyterian Church of England began work among the Jews and Mohammedans, a review of which has been given under the Central Morocco Mission.

The Southern Morocco Mission was founded in 1888 by Mr. John Anderson, of Ardrossan. When on a visit to Morocco on account of his health, in the early part of the year, it was laid on his heart to

undertake work in the south of Morocco, still being unoccupied.

Being at Tangier in March with Mrs. Kerr for a change, we had much pleasure in meeting Mr. Anderson daily, who sought our counsel and advice regarding his contemplated work.

Providential visit.

One evening, when in town, a strange irresistible feeling came over me that I should visit Mr. Anderson before returning to the Marshan. On arrival I found him in a state of collapse. Restoratives were applied, and in a short time his life was out of danger. Often, afterwards, Mr. Anderson was wont to tell how much he owed his life, and the Southern Morocco Mission its existence, to that providential visit of the writer. In looking over our lives and our work, how often we can see the guiding hand of an all-wise God.

On leaving the North African Mission Mr. Baldwin undertook to inaugurate the work of the Southern Morocco Mission on the famous Matthew x. principle.

Matthew x. principle.

Later, on a visit of inspection, Mr. Anderson honestly admitted that the Matthew x. principle could not be carried out in Morocco, since when the mission has started on a course of ever-increasing usefulness. It has never been my privilege to visit any of the stations of the Southern Morocco Mission, but I can testify to the faithful work which is being done, from the many who visit us at Rabat from the South, as they pass on their way to Fez.

The Mildmay Mission to the Jews has also undertaken work in Morocco, but not continuously. At present it has a medical mission in Tangier with several workers. It is much to be regretted that that honourable society has discontinued its itinerating work. From personal experience I can speak

of the zeal and energy displayed, and the stimulus given to others by their early workers.

Missionary attacked.

On one occasion Mr. Dresler required to take refuge in the Mission House from some ill-disposed Moslems. Afterwards the governor sent to all the European Consuls to ascertain if he was under their jurisdiction, and having received a negative reply, requested His Britannic Majesty's Vice-Consul to turn him out of our house while Government soldiers were waiting in the street to arrest him. In my absence Mrs. Kerr informed the Consul in writing that Mr. Dresler was the subject of a nation whose duty it was for him to protect; besides, he was in the employ of an English society, and that it could not be illegal to distribute New Testaments on which duty had been paid. On another occasion, when Mr. Dresler was giving away New Testaments, I advised him to exercise great care and proceed with caution. As he was moving quietly about with an armful of New Testaments, a wicked old Jew called several Moslems of the baser sort, and asked, "Why do you allow that Epicurean (a renegade Jew), whom we have disowned, to give away books which attack and slander the religion of your beloved Prophet? Go for him." Which they did, and kicked all the books out of his arms. Then some Jews gathered them and made a bonfire in the Soke, and danced round them.

Jehoiakim still alive.

We do not wonder at the Moslems and the Jews doing this, for since the signing of the Algeciras Act, those who were entrusted with the preservation of order in Morocco (in a certain town) took all the Hebrew Prayer-books and Arabic New Testaments from the soldiers and burned them openly in the market, saying, "We don't want any religion here."

In the interests of those scattered Jews living among the Berbers in the interior of Morocco, a specially qualified worker set apart to travel among them would, I believe, commend itself to the sympathy and support of all lovers of Israel.

American workers.

In 1895 the Gospel Union of Kansas City began work in Morocco, the early days of their labours being marked also by severe trials. The male members of this self-denying mission are mostly engaged in translation work, and the sisters in zenana. All their stations are inland.

Lastly, a few years later the Christian Brethren appointed several workers to Morocco, the lines of their work being carried on much in the same way as those of other missions.

Industrial mission work was begun first by the N.A.M. at Casablanca and later at Tangier. This is now continued on the mountain by Mr. Elson. His industrial and educational work among the lads who are in the institution is full of promise and worthy of liberal support. The night refuge founded by the late Miss Hanbury, who bequeathed money for its maintenance, is now carried on by Mr. Elson, and has been a source of comfort and blessing to many.

Mr. Gurney's influence.

The work of Mr. Gurney on behalf of the slaves in Morocco has not been wanting in results, while the prison reforms which were introduced by Maulai Abd El-Aziz were due mainly to Mr. Gurney's efforts on behalf of the poor prisoners.

Two small churches have been built in Morocco by the members of the Church of England. The one at Tangier is under the Bishop of Gibraltar, and has regular services during the *winter* and spring. The other is at Casablanca, and, strange to say, is under the Bishop of Sierra Leone.

Photo] [*A. Cavilla, Tangier.*

THE BEAUTIFUL ENGLISH CHURCH, TANGIER.

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The North African Mission erected a small iron church in Tangier two years ago in connection with their Spanish work, these being the only churches as yet in the Sunset Land.

It is a matter of deep regret that no Church has undertaken permanent work in Morocco, while it is also most unfortunate that a general union cannot be effected with the various missions in the field, which would redouble their usefulness; because small missions in Morocco, as elsewhere, are much like chartered companies in colonial enterprise. Eventually the former must be amalgamated with the Church, just as the latter are absorbed by the State.

Federation necessary.

With the exception of the London Mission to the Jews at Mogador, all others have no guaranteed income and look to the Lord alone for their support.

However difficult it may be to carry on the work of small missions (being exposed to every adverse wind which blows) without the substantial support of organised Church life behind them, yet it must not be forgotten that they are the rivulets which rise from *the springs in the mountains*, and converging form the streams; but for the example and stimulus which they exert, the Church might languish and die.

CHAPTER XVI

THE DIPLOMATIC AND CONSULAR SERVICE

The diplomatic and consular service.

For several centuries diplomatic relations have been held with Morocco by all the leading European Powers. Perhaps it was the Moroccan piracy which prompted them to do so more than anything else. It is not more than sixty years since one of the European States paid an annual *subsidy* to the Moorish Government for the privilege of trading unmolested along the Moroccan coast.

Tangier is the seat of the diplomatic body, and at one time it was a British possession, having been granted to Charles II. as part of the dowry of Catherine of Portugal.

After years of vicissitude, when an excellent harbour had been built, it was voluntarily abandoned in 1638 from lack of interest and foresight, brought about mainly by the incompetency of the British officers in charge.

The primary object of the Powers in sending ambassadors to Morocco was to bring under the notice of His Shereefian Majesty the wishes of the respective Governments. The Europeans are only amenable to their respective consular courts, the Moorish Government being in no way able to interfere.

All international questions arising between subjects of the various Powers come under the cog-

nisance of the Ministers, many of which are appeals from the respective consular courts.

This august body, unfortunately, has devoted too much of its time in the past to picnicking and pig-sticking, to the detriment of the commercial interests, which have been placed in the background.

The consular courts, while separate, are under the jurisdiction of the respective Ministers at Tangier; but although British subjects have the right of appeal to the High Court of Gibraltar in civil and criminal cases, yet almost all these privileges are annulled by the Morocco Order in Council.

The Morocco Order in Council.

The Morocco Order in Council, by which the consular body is guided, is a marvellous compendium of jurisprudence, worthy only of the Dark and Middle Ages. The late Edward Meakin tersely described it as dividing all British subjects into two classes—"celestial and criminal." To the former class belong all those who are privileged to be connected with the respective officials, while the latter includes all merchants, editors, missionaries, and any who might chance to offend those in power. In commenting on it, one of Gibraltar's leading lawyers said to the writer that it was impossible to obtain justice for any of his Moroccan clients under the said Order.

When native witnesses are called the defendant is not permitted to cross-examine them or ask them leading questions, the presiding Consul ruling that all questions must be put to him in English, which he afterwards passes on (sometimes they are permitted, at other times they are altered) to the interpreter, who frequently not only gives misleading interpretations, but also makes suggestive answers. Such procedure would never for one moment be tolerated in any British Court of Law at home.

Let one example suffice. Recently, at a well-known trial, when a native witness for the complainant was giving his evidence, he stated that the defendant was a well known and respected member of the community; the court interpreter said, "The defendant is an old man, otherwise the complainant would have dealt more *severely* with him," thus conveying to the judge that the defendant's conduct was most reprehensible. The defendant, being a good Arabic scholar, protested and pointed out to the court the misleading interpretation given; but the judge ordered him to sit down, adding, "The court interpreter knows Arabic sufficiently well."

Donald Mackenzie, than whom no man has more knowledge or a wider range of experience on Moroccan affairs, says, in his "Khalifate of the West," regarding the consular system: "A merchant will choose for his office the most competent man he can find. The high connection and social position of the applicant will not weigh with him in making a choice. Yet we, as a nation, *pitchfork*, in many cases, a most unsuitable set of men into the consular service, who pride themselves on the idea that they have nothing to do with anything so common as trade; who, indeed, would promote anything but the commerce of their own country."

Pitchforking into consular service.

There are men, however, in our consular service for whom we all have the highest admiration; but it is the system which requires to be reformed.

Minors as acting Consuls.

Frequently, in the absence of H.M.'s Consul or Vice-Consul, a clerk or minor was left in charge, who neither had the necessary experience nor the stability of character for the office. In not a few cases these young aspirants for honour lost their heads. They had their cards printed, "Acting H.B.M.'s Vice-

Consul," and sent home to all their friends and acquaintances, many of whom they had not communicated with since they left school.

Their next move, after the Consul left, was to engineer a consular case, in which they might sit alone or with another boy-assessor.

Most British subjects ignored them altogether, but should any one happen to ruffle their conceit, long despatches were sent to Tangier, which were entered in the consular archives as authentic documents.

It was not an unknown thing in years gone by for H.B.M.'s officials to represent several nations besides their own, and, among others, at a certain British Consulate the Union Jack and the German flag were hoisted side by side.

Once, in the absence of H.M.'s Consul, the one left in charge sent to the most honoured and respected citizen in the German colony a citation which I subjoin *verbatim*, leaving out the place and date:

"*The British Vice-Consulate.*

"SIR,—Grave charges have been preferred against you at this Consulate, and I command you, in the Queen's name, to appear to-morrow morning at 10 o'clock to answer those charges brought against you, and be further dealt with according to law,

"Witness my hand and seal of office this
day of 18 ."

To which was affixed the British consular stamp and seal.

Buoyed up with conceit, this young Acting Vice-Consul either forgot or did not know that it was impossible to cite a German subject in the Queen's name.

Undignified proceedings.

This was too much for a loyal subject of His August Majesty the Kaiser. On the receipt of the citation he seized a heavy walking-stick and ran to the British Vice-Consulate, where he hurled it at the Acting Consul's head, calling out, "When did Germany become a tributary State of England?" The Acting Consul did not stay to reason, but fled precipitately and locked himself up in a room. I need not add that there was no further complaint made against the German, nor any other indictment served on him.

Fortunately for the Consul, the incident was not brought under the notice of the German Government.

Every British subject cannot but regret that it could ever be possible that proceedings should take place in any of His Britannic Majesty's Consulates so undignified as to lower British prestige and bring the far fame and fair name of the Union Jack into disgrace.

Consular procedure.

His Majesty's Consuls, in lending their good offices in support of British claims, have a rather high scale of fees, which is by no means calculated to promote British trade.

Often several letters will be written to the governor, for which a charge of $5 each is made, with an additional $1 for scribe and for consular soldier, there not being the slightest need to do so, since a verbal message would suffice.

Some years ago a British subject called on one of the Consuls and desired his advice on a question of minor importance.

"When you have tabled my consular fees I will advise you, but not till then."

"I was not aware," retorted the inquirer, "that Consuls could demand their fees beforehand. Good-bye!"

A European merchant on one occasion went to his Consul, and, having informed him that two of his sheep had been stolen, requested him to take steps to have the facts brought under the notice of the governor.

In his case, which proved abortive, the consular fees amounted to $12 for two sheep, the value of which was not more than $4.

How bargains are struck.

On reflection the merchant sent to the governor a message saying, "We are not going to quarrel over two sheep. As honourable men, let us strike a bargain. You just send me one and retain the other for your trouble." This was done within twenty-four hours. How the consular agent failed I leave others to judge.

Immediately afterwards the merchant brought the facts of the case under the notice of his Government, and a few weeks later the Consul was notified that after a certain date his services would not be required further. Such prompt action would never have been taken by our Foreign Office, but the nation in question knows how to protect her subjects and push her interests in Morocco.

Time and again circulars were sent from Tangier to the Consuls, in which they were instructed to warn the respective governors that on no consideration were they to receive a British subject under any pretext unless accompanied by the consular representative.

In pressing British claims without the knowledge of the Consul, the circular was justifiable had the merchants received the official support which they were entitled to.

Few British subjects ever go to the Consulates for help, unless it be in cases which are complicated by European or protected persons.

Illegal consular procedure.

In most cases when a British subject refers a case to the Legation or higher consular court, there is a private letter accompanying the reply, which comes through the Consul for his guidance, which is afterwards *to be destroyed.* Such procedure would not be tolerated at home, for, should the presiding judge have permission to pass a private communication to the jury without the knowledge of the counsel for the defence, how could the accused obtain justice? Yet that is precisely what is done in Morocco under the consular system.

Failing support in the past, the merchants have adopted other measures for the recovery of their debts, which are more satisfactory and less expensive.

Nominal business transactions are entered into with a native, who accepts all claims preferred against him by the merchant. In turn he presses for the payment of these outstanding claims to enable him to discharge his liabilities, and when no protected persons are involved, invariably the claims are promptly settled by the governor, who receives a commission which is much less than the consular fees.

The governor and his fees.

There is, however, another mode of procedure which, although not so dignified, is still more successful.

Many years ago, when travelling from London, I happened to have as a fellow-passenger a merchant from the East. As we both could speak Arabic fluently, we had much in common.

When the conversation turned on commerce he gave a sigh and said, "I do not know how it is with you in Morocco, but with us in the Levant we can get absolutely no official support in collecting our accounts."

"Why don't you write to the Foreign Office?" I asked.

"Now," said my fellow-passenger, "I know you are not a merchant, because the system is so constituted that the sending a complaint is tantamount to the merchant having to leave.

How inquiries are conducted.

"On receipt of the complaint the Foreign Office makes inquiry, but only through the Consul, who generally replies that he is thankful for this opportunity, and desires information for his future guidance in cases such as the one under review:—

"'The young merchant in question has had no business experience, and appears to have conceived the idea that H.B.M.'s Consul must transact his business and recover his debts for goods supplied to natives without security and of doubtful reputation, which no honourable merchant would do.'

"The Foreign Office accepts the report in all good faith. Then," added the merchant, "the Consul 'goes' for him, and if he cannot take revenge on the complainant he does it on his servants. In a dozen ways he can paralyse all his efforts to do business, which I regret to say is all too true.

"There is, however, a more effective way, although I have no doubt that you may think it dishonourable. I know it would be counted so in England."

Lack of interest everywhere.

"I have many friends merchants in Morocco who would be glad of the information, as, I fear, British subjects are similarly placed there."

"Well," continued he, "you must get into touch with the Consul's wife.

"I had an outstanding claim of some thousand pounds sterling, and for lack of official support I could not get any of these Turks to pay me one farthing. Besides, I had several letters from the

firm at home hinting that unless I could transact business in a more satisfactory manner my services would not be retained.

Levant merchants, their procedure.

"On the advice of an old resident, I confess, God forgive me, I put my pride into my pocket and called on the Consul's wife as I had been instructed. I told her how kind her husband had been, and how much trouble he had in pressing claims against those disgraceful Turks; but nothing would bring them to their senses save a gunboat. As, however, the rules of the consular service precluded me from giving any tangible recognition of her husband's services, I desired to show my gratitude (lowering my voice) in another direction.

"Nothing so touched her heart as this testimony of her husband's untiring labour in the interests of British merchants, which she looked on as ample reward.

"I forthwith sent to Paris for a handsome present suitable to adorn the wife of one of His Majesty's representatives, which arrived in less than six weeks, and effectually did its work.

Curtain lectures most effective.

"A series of curtain lectures, restless nights, with ominous dreams of impending calamity on account of the firm at home approaching the Foreign Office (on whose support he might rely in pressing a genuine claim), stirred her husband into action, and before another month had elapsed my claims were paid in full with interest. Now," added the merchant, "that is what we do in the Levant, and if you have friends in Morocco I would advise them to adopt similar procedure."

German consular service.

We might with profit take a lesson from the German consular service by the honourable and dignified way that they support and push German commerce.

Over twelve years ago a German gunboat made a cruise down the coast. On the commander landing, he inquired if he could be of any service to the colony when calling on the governor. "Yes," said the leading merchant, "I have an outstanding claim of some £500, and would be grateful for your good offices on my behalf." In a few hours the claim was paid.

The Moor who owed the £500 had been unable to collect his debts, but this timely pressure relieved him from an embarrassing position, and so grateful was he for the pressure brought on the governor to make those who were owing him pay, that he gave a fresh order the same evening to the said German merchant to the value of £200.

Among a large number of the Moors there is a great inclination to avoid discharging their liabilities, and unless firm and judicious pressure is brought to bear on them few claims would ever be paid.

Lack of consular support.

British merchants are ever asking the question, How is it that the subjects of other nations have their claims paid and we are unable to recover ours?

Those who have resided in Morocco cannot fail to observe that unless we "wake up" very soon all British interests will be dead from lack of support.

True, the Board of Trade appointed a mercantile attaché at Tangier in the end of 1910, but I fear even then the walls and roof of British commerce had well-nigh collapsed.

The right of appeal.

Although British subjects have the right of appeal to the High Court at Gibraltar, yet, unfortunately, the complainant is deprived of the right of trial by jury. The Lord Chief Justice may try the case with or without an assessor, while adverse influence can be brought to bear which would so prejudice his

case that the appellant has everything to lose and nothing to gain.

The *Tourmaline* adventure in 1898 shows the working of the Morocco Order in Council in its true light.

Those who had the misfortune to land on the coast of Sous were apprehended by the order of H.M.'s Government and unjustly sentenced at Tangier.

When the Moorish authorities, acting under orders, rowed out to arrest the ship, Major Spilsbury weighed anchor, and put out beyond the two-mile limit, and then turned his guns on his would-be captors, for which he was eventually arrested and brought back to Tangier to be tried.

The Major did not recognise the right of the consular court to try him and appealed to Gibraltar, where in due course his case came before the High Court.

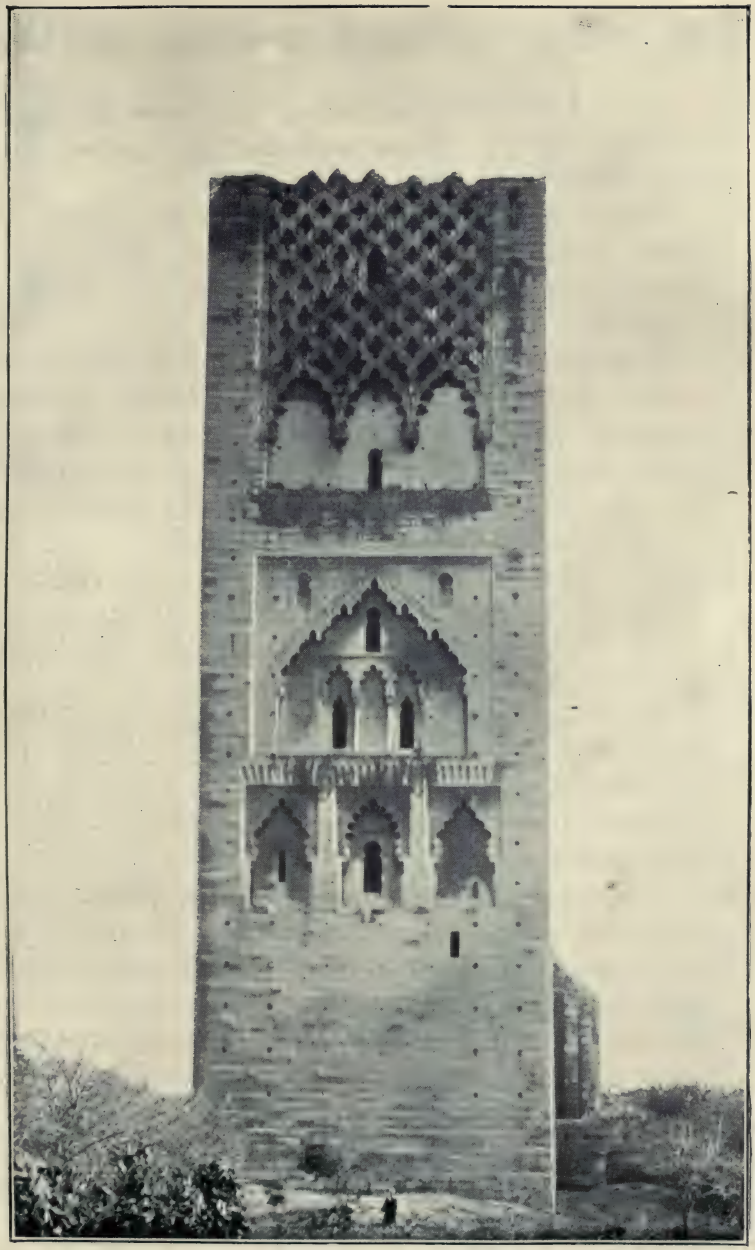
At Gibraltar the Major, as an Englishman, demanded the right of trial by jury, but the Lord Chief Justice pointed out that the Morocco Order in Council, under which he was being tried, denied him that privilege.

The rights of British subjects.

Thereupon he (meanwhile giving heavy bonds) appealed to the Queen's Bench in London. The decision of the Queen's Bench, which was "that the rights of every British subject *were* sacred and that no court or consular body could make by-laws which override the laws of the realm," brought about momentous issues.

Major Spilsbury, who was ably defended, pleaded that he was attacked on high seas, and was honourably acquitted by a Gibraltar jury.

I have only referred to this case, without expressing an opinion on the adventure, to show the



Photo] [*Morana, Rabat.*

THE UNFINISHED TOWER OF HASSAN.

To face p. 284.

conditions under which British subjects reside in Morocco.

Instead, however, of the consular body profiting by the lesson, they adopted new tactics and refused to entertain the complaints of British subjects unless they first signed an agreement that they would abide by the decision of the consular courts and make no appeal.

With the Anglo-French agreement of April, 1904, British prestige came to an end in the Land of the Setting Sun.

In proof thereof I shall relate only one incident in my own experience, with a few extracts from official despatches there-anent.

For many years I have held the office of Honorary Medical Officer to the Sanitary Delegation, and always notified the consular body on the first appearance of any epidemic in the city.

Foot-and mouth disease.

In the month of January, 1909, I reported an outbreak of foot-and-mouth disease, at the same time advising all to be careful as to their milk supply. In due course the information was transmitted to Tangier, with the result that two droves of bullocks which were being hurried overland (before advices could arrive), intended for His Majesty's garrison at Gibraltar, were recalled.

Naturally the cattle merchants were irritated, as it was a loss of several hundred pounds. Medical officers were brought by those interested in the sale of the bullocks to disprove the outbreak, but it continued with unabated severity, hundreds of cattle dying from the disease.

Nothing further transpired till May 6th, when I went to the Custom House, accompanied by the Mission porter, to pass a consignment of drugs. While there a young Frenchman who had financial

interests in the aforementioned cattle became so insulting without the slightest cause, that I had to request the administrators of Customs to protect me against his insolence and annoyance, but they were afraid to interfere. "You must not speak to a Frenchman," one of them replied. At this juncture the Mission porter said to the Chief Administrator, "My lord, please ask this interrupter to desist and allow us to pass our boxes." Just then, at a signal given to a Moorish friend, who caught hold of me from behind, the Frenchman brutally assaulted me by striking me between the eyes, cutting my face and knocking me down, jubilantly saying, "Now, if he has got a Consul who can protect him, let him go to him."

Administrators afraid of French.

A cowardly assault.

On the Frenchman returning to his friends, the cattle-dealers, one of them remarked, on hearing what had taken place, "Now we have got some satisfaction for the loss we have sustained by Dr. Kerr notifying *Bu-Frakish*" (foot-and-mouth disease).

Even although I went to His Majesty's Consul cut and bleeding, he expressed his regret that he was unable to do anything, owing to the aggressor being a Frenchman.

For several weeks afterwards, with the full knowledge of the French and British Consuls, the Mission porter and myself were subjected to continual annoyance by the aforementioned Frenchman following us whenever we appeared in the streets.

By the end of the month His Majesty's Commissioner for Claims at Casablanca, a London barrister, arrived at Rabat and requested me to meet him. He told me he came as a deputy from His Britannic Majesty's court at Casablanca to inquire into the Custom House affair, and sympathised very much with me at the unheard-of

outrage made on my person, and put forward the following proposition, viz.: that I should give a written agreement promising for all time coming neither to write to newspapers nor communicate with the Foreign Office about the assault on my person on May 6th in the Custom House, and he would give me the assurance that the Frenchman would be severely reprimanded, adding, "From what I have heard about the aggressor he deserves his ears well boxed."

Unlawful procedure.

"For the sake of peace," I replied, "I will give the written agreement asked for, if on the other hand I receive through His Britannic Majesty's Consul a guarantee from the French Consul that assaults on my person and on the Mission House by French subjects will cease." Mr. Thorne, His Majesty's Commissioner, replied, "Your proposals are too humiliating to the French Consul." "Then he is implicated with them."

Because I refused to sign away all my rights as a British subject, His Majesty's Commissioner threatened that the officials would fix me up, adding, "You are worth watching," and dared me to communicate the facts of the case to the Foreign Office or I would suffer for it.

"Sufficient unto the day is the evil thereof," I replied.

The privileges of H.M.'s officials.

Thereafter His Majesty's officials advised the Frenchman to enter a claim for intellectual damages for more than £20, so as to take the case out of the jurisdiction of the Rabat court (where they knew the issue would be abortive), and less than £50, to prevent an appeal being made to the High Court of Gibraltar.

Four months later, on August 12th, the French Consul wrote to His Majesty's Vice-Consul stating that all his friend's witnesses had failed him, and

that he feared they would have to abandon the case but desired His Majesty's Consul to advise him as to what course he should adopt so as to obtain a conviction against Dr. Kerr. This letter by mistake was sent to me.

I was not unaware of what was going on at the several Consulates, and deemed it wise to take legal advice.

Events dragged on for six months, when I received a citation from the consular court at Casablanca to appear on October 26th.

Acting on the instruction of my legal adviser I answered the citation.

The accused on his defence.

When Vice-Consul Lomas, who tried the case, asked me to plead, I rose and asked the court to inform me who was responsible for the outrageous proceedings in citing me there. "It was Mr. Madden, His Majesty's Consul."

"Then let me add, that I charge this court with aiding and abetting the complainant by privately communicating with him and advising him. Further, that this court did send a representative to Rabat to frighten me, and because I refused to sign away my rights as a British subject he threatened that this court would fix me up, and that the sole object in citing me to Casablanca was to defeat the ends of justice, as the court knew they could not find one respectable man in Rabat who would give evidence in support of the charge." "Are you aware of the gravity of the charges you make?" asked the judge. "Yes, and I refuse to allow the court to proceed further until it has noted these charges, otherwise I shall enter my protest and leave the court," that it was only out of courtesy I had appeared, because the court as constituted had no jurisdiction over me, Superintending Consuls alone

Court void of jurisdiction.

having power to try such complaints in a higher court. "Let the court cite precedent."

Quite a sensation followed, and a great turning up of the Morocco Order in Council, but to no purpose. It could not find one count under which it could proceed.

Meanwhile a private correspondence was being carried on with a well-known London barrister, who was privately secreted outside the court, the correspondence being transmitted and received inside a large consular book to avoid notice.

I asked the court to make an adjournment for one month, to allow of important witnesses being brought, or refer it back to Rabat, pointing out the cruelty and injustice of the court in granting the complainant six months to prepare, with the aid and counsel of the British officials, and the defendant only seven days. "You have got long enough," replied the Vice-Consul.

Miscarriage of justice.

(The complainant had over seventy consultations with British officials, apart from the private correspondence, before the citation was issued.)

Finally Vice-Consul Lomas decided that the court was competent to try the case, and three witnesses were called, who confessed afterwards that they had been hired to go and give evidence at $3 per day. Two of the said witnesses were not present at the time of the alleged assault, but that was a matter of no importance to the court.

Just as the witnesses were about to give evidence, I rose and entered my protest, pointing out that their evidence was illegal unless they took oath on the Mishaf El-Kareem. *No* Koran could be found at the Consulate, and the soldier was commissioned to go in search of one.

Eventually he returned with a book, but before

The Koran v. fairy tales.

they were permitted to take oath I desired to see it, and found on examining it that it was a book of fairy tales.

After another fruitless attempt the soldier returned, saying that the notaries refused to give the Sacred Book unless accompanied by an adool, who would see that the witnesses were properly sworn.

Finally the judge decided to send them to a saint-house, accompanied by the Consulate soldier (permission being denied me by the court to accompany them). The men admitted, however, that when in the saint-house they turned their heads a little bit away from the East to prevent their oaths being binding.

On the second day the Vice-Consul, before summing up, asked the Frenchman if there had ever been any cause for ill-feeling between him and the defendant. "Never." "Now, think, has there ever been anything?" "Well, yes," replied the Frenchman. "Early in the year at a Sanitary Board Meeting there was some *friction* over Dr. Kerr reporting foot-and——" "Stop! stop!" shouted the Vice-Consul; "this evidence cannot be received," thus suppressing the complainant's confession, which he knew would convict him.

Judge suppressing evidence.

Continuing, the judge said: "From the evidence of these witnesses something has taken place, and the defendant has brought no evidence to the contrary, but I think the ends of justice will be met by the accused paying five shillings into the court."

"Could you not make it imprisonment?—because you will never get one penny from me unless you issue a distress warrant," I asked.

Court unable to enforce its decision.

"It is not for you to suggest to the court whether it will collect the sum or not," retorted the judge.

Two months prior to the hearing of the said case

the court had arrived at its finding, and a forecast was communicated to me by one who was grieved at the attitude of our officials.

"What about Bubker?" chimed in the Frenchman.

"He is not under the jurisdiction of this court, and must be tried in Rabat," replied the judge.

No sooner had we arrived at Rabat than I received an official order to deliver up my servant, while the French Consul demanded his immediate imprisonment. This was somewhat incongruous, as the man was always walking about openly. The governor, being an intelligent man, wrote to His Majesty's Consul, saying "that before he would do anything he must have his written consent, as he refused to be a scapegoat and act towards the employee of one British subject in a way which he dare not do towards any other."

Appeal to His Majesty's Minister.

Meanwhile I advised His Majesty's Minister, the Hon. Reginald Lister, at Tangier, and requested him to register Bubker. He in turn instructed His Majesty's Vice-Consul that a representative must be sent to the Moorish court to watch and report on the trial in British interests.

His Excellency's decisive action, though late, came as a thunderbolt, as every one wished the Mission servant to be lashed and imprisoned without a trial.

Bribing witnesses.

In the interval we were not idle. Many of the nobility and almost every member of the European community (except those interested) came and expressed their deepest sympathy, offering to give evidence in the cause of truth. A Moor of good family and known integrity, having the protection of a friendly nation, came forward and declared that he had been offered a heavy bribe to go to Casablanca and give false evidence against Dr. Kerr

and his servant. He replied that although they were to give him $3,000 a day he would not go, but was at our service.

The governor told the complainants that they need not proceed, as they could not find one respectable Moslem who would witness against Dr. Kerr and his servant in this case, and more than that, not one would believe that Dr. Kerr committed the charges laid against him.

Hence the whole affair fell to the ground, but it caused me a journey of over four hundred miles and considerable expense, so Mr. Archer-Shee is not the only one who has had to suffer unjustly at the hands of the Government officials.

In this serio-comic drama it might interest the reader to know the ending, and the views expressed by the Foreign Office.

"FOREIGN OFFICE,
"1st *and* 2nd *March*, 1910.

The attitude of the Foreign Office.

"SIR,—I am to inform you that Sir E. Grey has already inquired into the charges against His Majesty's consular officers, and has satisfied himself that you have no cause for complaint whatever as regards the manner in which the trial was conducted.

"I am to add that Sir E. Grey is unable to understand from your letter under reply that either Mr. Consul Madden or Mr. Vice-Consul Lomas have in any way exceeded, or fallen short of, their duty.

"I am, Sir,
"Your most obedient,
"Humble servant,
"M. LANGBY."

Had a physician of any other nation notified his

Government of the presence of foot-and-mouth disease among the cattle, thus preventing them being shipped as food for his fellow-countrymen, he would have been the recipient of some tangible recognition from his Government for services rendered. The gratifying of the French desires, however, was of more importance to the British officials than the feeding of His Majesty's soldiers in the garrison of Gibraltar with diseased meat.

In notifying the outbreak of foot-and-mouth disease I did so only from a sense of duty to my King and country, in consideration for our soldiers who so chivalrously defend the honour of the British Empire.

Some consolation, however, was derived a few months later when Vice-Consul Lomas, who had tried the case, came to Rabat, and expressed his deepest sorrow and regret at my having so unjustly suffered, adding: "We were not to blame, as the case had been misrepresented to us, but that His Majesty's officer who was responsible for misdirecting the court had in consequence been removed from office."

"Bonum est præstolari cum silentio salutare Dei" (Lam. iii. 26).

> "Ill that He blesseth is our good,
> And good unblest is ill,
> And all is right that seems most wrong,
> If it be God's sweet will."

Without passing any comment whatever on the aforementioned case, I think every reader will be convinced that there is urgent call for drastic reforms in our diplomatic and consular service.

One redeeming feature, however, of our consular service is their attitude toward the natives.

I have never heard it even hinted that any of His Majesty's officials have connived at or supported false claims against the natives, and it is with pleasure I record it.

The same also can be said of the German consular service in Morocco, and from personal knowledge I can testify to the high esteem in which the representative of His Most Faithful Majesty in our city is held by the natives for his upright dealings with them.

It is desirous, however, for all those who wish to enter the consular service that before going abroad they should visit the Foreign Office in Whitehall, London, and then view the lofty dome which overhangs the great gilded staircase, and ponder over the motto by which it is encircled and adorned, which was placed there by the special command of Her Gracious Majesty Queen Victoria :—

Queen Victoria's guiding motto.

"Let the people praise Thee, O God; yea, let all the people praise Thee; for Thou shalt judge the folks righteously, and govern the nations upon the earth" (Ps. lxvii. 4).

This motto, which Her Majesty adopted, was to be the guiding principle at the Foreign Office and all the diplomatic and consular service under it.

The early merchants who came to Morocco a quarter of a century ago were men of principle and integrity. This might be said of British, German, and French alike, but the country now swarms with adventurers, the limits of whose respective countries are too narrow for their questionable enterprises.

In those days it was an unheard-of thing for the merchants to exact a high premium from their protégés and then withdraw their protection and leave them to the mercy of the Moorish Government.

Photo] [*Linares, Granada.*

WHAT THE MOORS LEFT BEHIND: LA ALHAMBRA, GRANADA.

To face p. 294.

Many years ago the following instance came under my observation :—

The late Mr. Hansen, a German merchant, had a semsar, or agent, who proved unfaithful, and had to inform him that his protection would be withdrawn after a year, although he had no further need for his services.

When asked why he did not dismiss him at once, Mr. Hansen replied, "Were I to withdraw his protection before he had time to find other, his kaid would imprison him, and I can never have it said that I withdrew protection from any of my employees and left them to the mercy of the Moorish Government."

Honourable merchants in Morocco.

Such honourable business relations are still maintained by the respectable firms, but I regret to say many now in Morocco exact enormous premiums from the *natives*, who believe that they are having genuine protection, and immediately afterwards the same is withdrawn.

Morocco at present is not a place for any to send their sons. Although most firms comfortably provide for their European employees, yet there are few constraining or restraining influences for good in the *country*.

The follies of unrestrained youth.

Not a few bright young men who have come to Morocco have laid out their lives for pleasure and not for duty, and ere their sun had reached its meridian glory, it had set, and ignominiously set, no more to rise, and they were led to exclaim, like one of our greatest English poets :—

> "My days are in the yellow leaf,
> The flower, the fruit of love is gone ;
> The worm, the canker, and the grief,
> Are mine alone."

Alas! many a mother, bowed down with grief, has been led to ask regarding her boy in Morocco, "What, the son of my prayers, and what, the son of my vows?" at the untimely ending of one concerning whom she had cherished the highest hopes.

A few young men of principle and character have done well, and now occupy positions of honour and trust, but the greater number have succumbed to the follies of youth.

The attitude of officials towards missions.

We need not go back to the days of the East India Company in reviewing the attitude of officials toward missions, but will confine our attention to events nearer home.

For the unfavourable attitude of our Foreign Office toward missionary enterprise, His Majesty's representatives in the various fields are much to blame, on account of the adverse reports which have been transmitted home. If the *abstract charges* which are continually being brought against missionaries were investigated and proved true, no society would retain their services.

Whether the position our officers have taken up at Khartoum is or is not justifiable remains to be seen.

Regarding the work of Dr. A. C. Hall, of the Church Missionary Society, in 1903, the Rev. A. Cooper writes: "Very pleasant to me was the week's fellowship with these devoted missionaries, who have won the hearts of hundreds of native patients, and whose one sorrow is that their lips are sealed by the Government, so that they may not teach in or out of their homes the Gospel of the grace of God." This attitude is in marked contrast to the facilities given by the American Government to their missionaries in the Philippine Islands.

Without doubt the building of mosques at

Khartoum adversely reflects on our Christian civilisation and retards the spread of the Gospel in Moslem lands.

Guiding principle in selecting governors.

Moslem governors, who are imbued with a deep religious spirit (call it fanaticism, if you will) and who are forward in maintaining the tenets of Islam, are always appointed and retained in office.

Hall Caine's "Christ in Egypt" is a compendium of what most worldly officials desire to see, viz., to be freed from all religious constraint; but the second psalm is a good corollary to the deductions they desire to draw.

Mission work practically began in Morocco during the late Sir Wm. Kirby Green's tenure of office, and his name will ever be held in grateful memory for the commendable zeal and energy which he exerted on its behalf. It was through Sir William's efforts that the missionaries obtained a footing in the inland cities.

On one occasion, when the writer was requesting his good offices in obtaining a house for lady workers in Rabat, Sir William said, "The attitude I have adopted is this: I shall see that our missionaries are well housed and protected."

The charges against the missionaries.

In June, 1891, all missionaries received notice from H.M.'s Chargé d'Affaires of a complaint (said to be) from the Moorish Government, regarding the religious propaganda, which requested that the missionaries be withdrawn from the country, as His Shereefian Majesty could not hold himself responsible for their safety, as the Moslems must defend their religion *at all costs.*

The charges were of the most absurd nature, and varied in different places. My wife was charged with entering the Moorish graveyards and speaking to the women about religion, visiting the Moorish houses

(harems) and setting the women against their husbands by inciting them to insubordination.

The workers in the S.M. Mission at Morocco city and the ladies in the N.A. Mission at Fez, as well as ourselves at Rabat, had all been receiving exceptional kindness from the authorities.

Si Fadoul Gharnet, the Moorish Minister of Foreign Affairs, stoutly denied that he had ever made a complaint to His Majesty's representative at Tangier against the missionaries, and I much regret to say that the accusations were made by Europeans who had no plea in law to complain, and were transmitted to the Foreign Office by His Majesty's Chargé d'Affaires in the name of the Moorish Government. Lord Salisbury took a most sensible view of the complaint, and only requested the missionaries to exercise due care.

Lord Salisbury and the missionaries.

The words of His Gracious Majesty the late King Edward in a reply to the Convocation at York, in March, 1910, are worthy of being placed on record, as showing His Majesty's appreciation of the missionary's labours; he said: "The work of the Church now extends into almost every sphere of my people's life: the aspirations at home and beyond the sea, which are manifested in missionary enterprise, are precious to the welfare of the nation and to the maintenance of godliness and virtue. I rejoice in . . . its increasing efforts to limit and repair the many evils of our civilisation, and it is my earnest desire that the power of the Church to aid my people may be strengthened as the years unfold."

King Edward's testimony.

One of the last concessions which the late Sir Kirby Green was able to obtain in 1891 from the late Maulai El-Hassan was a Shereefian order for a house for our lady workers when he was at Morocco city, where he shortly afterwards died.

Some time later, after we had spent a considerable sum in repairing the house and making it habitable, opening windows, &c., a despatch came from the Legation in Tangier that complaints had been made against Dr. Kerr for opening windows and outraging the feelings of the natives, and that the whole question must be referred to Shrâ to decide whether or not we should have windows.

Unfounded complaints.

A week prior, however, to this complaint, a special messenger came from the governor to the Vice-Consul, thanking him in his own name and in the name of the kadi for the manner in which the alterations had been carried out, and for the consideration shown to the Moslems by not opening windows to overlook their courts.

On the Presbyterian Church of England retiring from the field we retained possession of the said house.

After my return from furlough in 1896 instructions came from His Majesty's Legation to the late Vice-Consul Frost to make inquiries respecting the house in question, which was given by the Sultan to Sir Kirby Green for the workers of the Presbyterian Church of England for a specific purpose, and if the object for which it was granted was being fulfilled. How interesting all this is!

Transfer of premises.

On presenting the deed of transfer from the Presbyterian Church, by which they handed over the rented mission premises, &c., with all the privileges in connection therewith, on my accepting and relieving them of all liabilities in connection with their mission in Morocco, it was then adjudged that I was entitled to retain possession of said house (rent of course being paid). I may add that houses in those days obtained by a Shereefian order had special privileges attached to them, much like the

crofters in the North of Scotland, which practically meant fixity of tenure.

The *entente cordiale.*

The Anglo-French Declaration of April 8, 1904, was received by all friends of missions in Morocco with much regret.

In the Morocco-Egyptian Clause it is stipulated that the French Roman Catholic missions and schools in Egypt were to remain free, with full liberty to carry on their work: "The French schools in Egypt shall continue to enjoy the same liberty as in the past" (Art. I.).

The British missions ignored.

But the British Protestant missions and schools in Morocco were ignored altogether by the Foreign Office, although more in number than the Catholics in Egypt.

The position in which the missions were placed by this agreement was one of extreme anxiety, because there was grave cause to fear that what had happened in Madagascar might be repeated in Morocco should the French have full political control.

We had not long to wait before our fears were realised. The French, having gained possession of a house adjoining the Mission, commenced explorations in front of my door. When I objected an ex-French officer and the French Consul came on the scene. The former gave me a slap on the face, adding "Don't you know who governs Morocco now?—so if you have a Consul who can protect you, go to him."

Attack on Mission House.

A few days afterwards the Mission House was surrounded by a large number of natives with pick-axes and crowbars, led by soldiers from the French Consulate, demanding admission to the Mission and claiming the patio as part of their property.

"When once you have received permission from

Photo] [*A. Cavilla, Tangier.*

TANGIER FROM THE EAST.

To face p. 801.

H.B.M.'s Consul and the owner of the house you are welcome, but not till then," I replied.

The French officials all called out, "We neither know you nor the British Consul!"

I brought the facts under the notice of the Foreign Office, but got no redress, Sir Edward Grey suggesting that the proper course to adopt was to take action against the offenders in the French Consulate, and be judged by the one who led the assault.

Some months later a Frenchman knocked out the eye of a cat belonging to Messrs. Murdoch, Buttler & Co. This was adjudged a diplomatic case, and on H.M.'s Consul making representation the Frenchman was fined 10s. So in Morocco a Moorish cat is of more value than a British subject.

Roman Catholic privileges.

As we have already seen, Spain is the only nation which has treaty rights with Morocco for the propagation of the Roman Catholic faith, and the passing of all requisites—personal, religious, and philanthropic—for work in the country.

Sir Kirby Green claimed the same privilege for the British missionaries, and granted passes authorising H.M.'s Consuls to see that we enjoyed the same.

These privileges we enjoyed till the arrival of the French Controller of Customs, who very curtly informed me that the missionaries were not recognised by the Morocco-Egyptian Clause of the Anglo-French Agreement. After considerable communication the privilege was renewed, but was again withdrawn by H.M.'s officials at Tangier, who refused to continue it unless we agreed to give everything away free at the medical mission. When I pointed out that all we received from the dispensary was used for the maintenance of the hospital the concession was renewed.

The Spanish missions have all their material for church-building, &c., passed free of duty, but when the North African Mission, two years ago, made application to have the requisites for their iron church passed on the same conditions, they could obtain no official support.

I have no brief to speak for other missionaries, but I believe that all would subscribe to the finding of the Shanghai Conference :—

The object of missions.

"That we, as Protestant missionaries, have no political aims of any kind, either for ourselves or our converts ; that our mission is wholly moral and spiritual ; and that we have no desire to interfere in any way with the functions of the Government, and that we teach all our converts the duty of loyalty to the powers that be."

The United States and missions.

In the relations of Governments to missions perhaps the United States stand unique among the Christian nations. They view missionary operations in a light altogether different from what we do at home, as the following extract from "Missions and Governments," World's Missionary Conference, 1910, will show :—

"As, however, the propagation of Christianity is regarded as an inestimable advantage to the native population, nations have bound themselves by treaty to permit such propaganda, and, indeed, to further it. Thus, in our treaty with China, the missionaries are not only allowed to teach the principles of Christianity, but the converts to the Christian faith are permitted to teach and practise Christianity without molestation, provided it be done peaceably" (Solicitor for Department of State, Washington).

Be it said to the honour of the United States that they have solved the problem in relation to the converts of the missionaries in foreign States.

The general public may not be aware that persons coming from small States—such as Morocco—to reside in Britain and obtain naturalisation, *lose* the same when they return to the land of their birth.

Hence very little advantage is gained by educating converts in Britain, even although they should have obtained citizenship. Not so with those converts who have been educated and obtained naturalisation in the United States, for they retain their citizenship if they return in the service of an American Board. Then, why should we not have the same privileges extended to us by the British Government?

Dr. Chalmers on missions.

There is much to be learned from the last utterances of Dr. Chalmers, when he said, "We despair of any good being done in the way of christianising our population but through the medium of a Government themselves Christian, and endowing the true religion, which I hold to be their imperative duty, not because it is the religion of the many, but because it is true." Bearing, of course, always in mind that Dr. Chalmers never meant that the Church should surrender her independence. This opens up a wide subject; but it once more shows the responsibility of every member of the Christian Church in using his vote, both in municipal and school board elections, as well as parliamentary, to see that only men are sent to such high offices of trust, as will advance the kingdom of Christ.

Let the Church awake and face her responsibility, by laying aside the insignificant differences, and by joining hand in hand make united representation to our Government, which eventually must grant greater facilities and extend more support to the messengers of the Cross.

CHAPTER XVII

THE POLITICAL SITUATION, OR THE NEW REGIME

Naboth's vineyard.

KING AHAB was not the only one who desired a plot of land near to his own house for a garden of herbs. In our early colonial enterprises as a nation perhaps the only thing which can be said in our favour is that we went further afield in our operations. However, there are several weighty matters in this Morocco question which we desire to bring under the notice of the British public.

The British Government having found the French not only troublesome, but a hindrance to the development of Egypt's best interests, resolved to come to an understanding with the Government of the Republic.

The new regime.

The new regime began by the signing of the Anglo-French Agreement of April 8, 1904.

Prior to this the British Government (to which reference has already been made) urged Maulai Abd El-Aziz to introduce the Tartib. What they hoped to gain by it is not quite clear. Later, however, they found it more advantageous to conclude an agreement with France and throw His Shereefian Majesty overboard.

By Art. II. of the said Treaty, Great Britain practically gave France financial and military control in Morocco on the latter renouncing her rights in Egypt.

"The Government of the French Republic declare that they have no intention of altering the political status of Morocco.

The Anglo-French agreement.

"His Britannic Majesty's Government, for their part, recognise that it appertains to France, more particularly as a Power whose dominions are conterminous for a great distance with those of Morocco, to preserve order in that country, and to provide assistance for all administrative, economic, financial, and military reforms which it may require.

"They declare that they will not obstruct the action taken by France for this purpose, provided that such action shall leave intact the rights which Great Britain, in virtue of treaties, conventions, and usage, enjoys in Morocco."

This was a step rather too far in advance, inasmuch as Great Britain was only one of the high contracting Powers having treaty rights in Morocco.

Close on this agreement followed the now famous "Lansdowne Circular," the purport of which was: "that His Britannic Majesty's Consuls were to give prompt attention to all claims and complaints presented by the representatives of the French Republic, and that they were not to press any claims or complaints which were disagreeable to France."

The effects of the circular.

The effects of this circular soon became manifest. The French officials fairly lost their heads, and arrived at the conclusion that Great Britain had not only waived all her rights, but had also withdrawn all protection from her subjects in the Land of the Setting Sun.

In this they were not far mistaken. The position of His Majesty's Consuls and British subjects now became most humiliating indeed, for should a Frenchman or one of his protégés assault a British

subject, His Majesty's Consul required first to go to the French Consul and inquire if he would be willing to prosecute.

France's next move was to obtain the reins of the Moorish Government. For a time she began to browbeat the Sultan and encourage risings on the north and on the Algerian frontier, which involved the Moorish Government in enormous expense, and eventually brought the country to bankruptcy.

British captives.

By the end of the year (1904) events began to move apace. On the afternoon of September 18th two English merchants, Mr. Lee and Mr. Broome, took a sail up the river from Rabat. They had not gone far when they were covered by rifle-fire from a party of Arabs on the north bank. In order to escape capture Mr. Broome jumped into the river and swam to the other side.

As it was hopeless to offer resistance, Mr. Lee allowed himself to be taken prisoner.

In the negotiation for Mr. Lee's release His Britannic Majesty's Vice-Consul was not permitted to take part, as the French Consul intervened; but the former had to furnish the ransom which was demanded.

Undesirables to be removed.

Afterwards a list of undesirable British subjects was drawn up, who were eventually to be expelled from the country.

On visiting a patient one morning, a French lady expressed her deepest sympathy with me at my prospective removal. "Why, what evil have I done?" I asked.

"You know Arabic too well, and have too much influence with the Moors, whose confidence you have gained." I thanked her for the compliment.

Before one year had elapsed the agreement of

Photo] [*A. Cavilla, Tangier.*

THE KAISER'S VISIT TO TANGIER, MARCH, 1905

1904 had almost brought us to the verge of a European war.

Then followed the Kaiser's visit to Tangier on March 31, 1905, which called a halt to Delcasse's policy, and brought about the Algeciras Conference of April 7, 1906.

The adverse criticisms which were made on His Most Faithful Majesty were uncalled for, as Germany was within her treaty rights, and I may add that every British subject in Morocco hailed his visit with heartfelt gratitude.

The Algeciras Act.

A synopsis of the Algeciras Act, and what led up to it, will doubtless prove interesting to the reader. It begins thus :—

"In the name of Almighty God. . . ."

But I fear, as we shall hereafter see, that there is little difference between the theology of the said Act and that of the Koran.

The Sultan, having addressed himself to the treaty Powers, requested them to convene a conference at Algeciras. In the preamble the Powers declare that being :

Morocco for the Moors.

"Inspired by the interest which attaches to the reign of order, peace, and prosperity in Morocco, and having recognised that this desirable end can only be obtained by means of the introduction of reforms based on the threefold principle of the sovereignty and independence of His Majesty the Sultan, the integrity of his dominions, and economic liberty without any inequality, have resolved, on the invitation which has been addressed to them by His Shereefian Majesty, to assemble a conference at Algeciras, in order to arrive at an understanding respecting the said reforms, as well as to examine the means of providing the resources necessary for their application, and have named as their delegates

plenipotentiary, that is to say, representatives from the several Powers."

This august body was composed of thirteen envoys extraordinary and ministers plenipotentiary, "who, furnished with full powers which have been found in good and due form, have, in conformity with the programme upon which His Shereefian Majesty and the Powers have agreed, successively discussed and adopted :—

"I. A Declaration relative to the Organisation of the Police.

Police regulations.

"The police shall be under the sovereign authority of His Majesty the Sultan. It shall be recruited by the Makhazen from among Moorish Mussulmans, commanded by Moorish kaids, and distributed in the eight ports open to commerce (Art. 2).

"The staff of instructors of the Shereefian police (officers and noncommissioned officers) shall be Spanish at Tetuan, mixed at Tangier, Spanish at Laraiche, French at Rabat, mixed at Casablanca, and French at the three other ports (Mazagan, Saffee, and Mogador) (Art. 12).

"The total strength of the whole effective police force shall not exceed 2,500 men nor be less than 2,000, and the maintenance of the same shall not exceed 2,500,000 pesetas for a strength of 2,500 men."

The hopes, however, regarding this police force, which was formed for the preservation of public order in the coast towns, have not been realised. In fact, it could not have been otherwise, for soon after its formation the authority was withdrawn from the Moorish governors, and, conflicting with European treaty rights, made its usefulness abortive.

"II. Regulations concerning the Detection and Suppression of the Illicit Traffic in Arms.

Suppression of fire-arms.

"Throughout the whole extent of the Shereefian Empire the importation of, or trade in, warlike arms, parts of arms, ammunition of all kinds, whether loaded or unloaded, powder, saltpetre, gun-cotton, nitro-glycerine, and all materials destined exclusively for the manufacture of ammunition, are prohibited, except in the cases specified in Articles 14 and 15." Exceptions are made to the Moorish Government and to those who import explosives necessary for industrial purposes.

This was an excellent and necessary regulation for the real welfare of Morocco, but unfortunately, as shown by the explosion at Casablanca in July, 1911, explosives for industrial purposes have proved to be much like the peaceful picketing at home.

"III. An Act of Concession for a Moorish State Bank.

"A bank shall be established in Morocco under the name of 'The Morocco State Bank' to exercise the rights hereinafter specified, which are granted to it by His Majesty the Sultan for a period of forty years from the date of the ratification of the present Act (Art. 31).

"The Shereefian Government shall exercise its high control over the bank through a Moorish High Commissioner, whom it shall appoint after previous agreement with the board of directors of the bank.

"The High Commissioner shall have the right to examine into the management of the bank; he shall control the issue of bank-notes, and shall see that the provisions of the concession are strictly observed (Art. 42).

Constitution of the Bank.

"Each of the following institutions, viz., the German Imperial Bank, the Bank of England, the Bank of Spain, and the Bank of France, shall, with the approval of its Government, appoint a censor to the State Bank of Morocco" (Art. 51).

As yet comparatively little advantage has been derived from the said bank, from lack of stability, the exchange on the Moorish currency rising and falling like a barometer.

Many British merchants are anxious to know when His Majesty's Government will approve of the appointment of a censor in support of British interests.

"IV. A Declaration concerning an Improved Yield of the Taxes and the Creation of New Sources of Revenue.

"As soon as the Tartib shall have been regularly enforced on Moorish subjects, the representatives of the Powers at Tangier shall impose it upon their nationals within the Empire (Art. 59).

Municipal improvements.

"A portion of the revenue thus raised shall be set aside to meet the requirements of municipal roads, hygiene, and, in a general manner, to cover the cost of improvements and of conservancy in the towns" (Art. 61).

As yet, little has been done by way of improvements save at Tangier.

"V. Regulations respecting the Customs of the Empire and the Suppression of Fraud and Smuggling.

"Every captain of a merchant vessel coming from a foreign or Moorish port shall, within twenty-four hours of his receiving pratique at any of the ports of the Empire, deposit at the Custom House an exact

copy of his manifest, signed by himself and certified to be correct by the consignee of the vessel. He shall, moreover, if required to do so, produce before the Customs officers the original of his manifest. (Art. 77).

Vexatious enactments.

"Should the Customs officers, on inspection, find that there are fewer packages or less merchandise than has been declared, the declarant, unless able to prove that he has acted in good faith, shall pay double the amount of the duty on the missing goods, and the goods declared shall be detained as security for this double duty; if, on the contrary, an excess be found at the time of the visit, either in the number of the packages or in the quantity or weight of the goods, such excess shall be seized and confiscated for the benefit of the Makhzen, unless the declarant can prove his good faith" (Art. 83).

No more vexatious regulation could have been enacted than that which refers to missing goods. Often parcels arrive from friends at home before the consignee is advised of their contents. On one occasion an Englishman ordered from home a pair of boots and a pair of summer shoes. Not finding shoes suitable, they sent the boots on in advance. On going to the Custom House the gentleman in question said that he had ordered a pair of boots and a pair of summer shoes, but had not yet received the advice. When the parcel was opened they found only a pair of boots.

In the most insulting manner the French Controller of Customs said: "You have made a false declaration, so we shall detain your boots as security for double duty on the missing shoes." Although the Englishman protested, it was to no purpose, and he had to go and solicit the intervention of His Majesty's Consul.

A week later the friends at home wrote to the gentleman saying, "We regret to say that the shoes were not sent along with the boots, but we are sending them by next mail."

Grievances without redress.

Since the French have obtained full control of the Customs, as security for money advanced to the Moorish Government, British merchants have been treated with the greatest disrespect and can get no redress for their grievances.

Should a French merchant present the manifest of his goods, it is accepted in good faith by the French Controller, and his goods are at once passed, but not so with the goods of British merchants. Their manifests are never accepted, and all their goods are turned out and valued *seriatim*. Should the Customs valuation not agree with the declared manifest, the merchants are accused of making false declarations.

No one can have any sympathy with smuggling, but it is altogether unreasonable that British merchants should have to submit to the vexatious annoyance and arrogance of the French officials, which urgently demands redress.

"VI. A Declaration relative to the Public Services and Public Works.

Economic rights.

"With a view to ensure the application of the principle of economic liberty without inequality, the signatory Powers declare that in no case shall the rights of the State over the public services of the Shereefian Empire be alienated for the benefit of private interests (Art. 105).

"So soon as it shall have been decided to proceed to the execution of particular public works by calling for tenders, the Shereefian Government shall notify

such decision to the diplomatic body, to which it shall, in due course, communicate the plans, specifications, and all documents annexed to the call for tenders, so that the nationals of all the signatory Powers may obtain information respecting the projected works, and be in a position to compete for them. A sufficient time limit shall be fixed for this purpose in the call for tenders" (Art. 108).

These admirable reforms which were agreed upon at Algeciras were calculated to advance the best interests of Morocco, had they been loyally and impartially carried out. They were all based on the threefold principle of the sovereignty and independence of His Majesty the Sultan, the integrity of his dominions, and economic liberty without any inequality.

Their application with reference to the principle of economic liberty without inequality has never received British support. Perhaps His Majesty's Government has found itself paralysed, bound hand and foot by the provisions agreed upon in Articles 2 and 4 of the Anglo-French agreement.

The United States reservation.

"The Government of the United States of America, having no political interests in Morocco, and having taken part in the present Conference with no other desires or intentions than to assist in assuring to all the nations in Morocco the most complete equality in matters of commerce, treatment, and privileges, and in facilitating the introduction into that Empire of reforms which should bring about a general state of well-being founded on the perfect cordiality of her foreign relations, and on a stable internal administration, declares: that in subscribing to the regulations and declarations of the Conference by the act of signing the General Act, subject to ratification according to

constitutional procedure, and the additional Protocol, and in consenting to their application to American citizens and interests in Morocco, it assumes no obligation or responsibility as to the measures which may be necessary for the enforcement of the said regulations and declarations" (Declaration by the United States delegate, April 7, 1906).

This short review of the Algeciras Act, with the few observations thereon, will give the reader a clearer idea of the political situation in Morocco under the new regime.

Review of Events after the Algeciras Conference till the Relief of Fez in May, 1911.

At the beginning of 1907, the political situation had not improved, and the horizon remained cloudy. Raisuli began to cause trouble in the north, and shortly afterwards the Rogi made his appearance in the north-east.

At Morocco city in the south, Dr. Mauchamp, although strongly advised by his Moslem friends not to erect a flagstaff on his roof, disregarded the warning, with the result that he was murdered on March 20th.

A week later the French troops occupied Ujda. In June the Rogi became more aggressive, attacked and routed the Shereefian forces at Mar Chica with great slaughter. By the end of the month Sir Harry Maclean had been sent as a special messenger by Maulai Abd El-Aziz to negotiate an agreement with the mountain bandit. In order to secure terms favourable to himself, Raisuli made Sir Harry a prisoner for six months, but treated him with exceptional kindness. By his skilful diplomacy Raisuli

Sir Harry a prisoner.

Photo] [*Marsden, Rabat.*

VIEW OF SALLEE AND FRENCH CAMP.

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obtained not only a free pardon, but also British protection, with a ransom of £20,000, which was afterwards refunded. Sir Harry's release, however, could have been effected much sooner had it not been for the policy adopted by France, who claimed that she had the mandate of Europe to restore order. By the month of August, Morocco had become a seething-pot. Restlessness began to make itself manifest shortly after the Anglo-French Agreement; but it greatly increased after the Algeciras Conference, when France was given the policing of the country. The long-suffering of the Moors came to an end when the French forced upon the Moorish Government a representative to control the Customs at Casablanca. This last straw, coupled with the pent-up feeling brought about by a short railway through a Moorish graveyard, which was used by the French in the construction of the breakwater there, caused the outbreak.

The Government itself was much to blame for the adverse feelings at Casablanca. No Shereefian letter had been sent to the city to inform the inhabitants, or to the Arab population living outside, that the Government had authorised the French to construct a harbour in the interests of commerce; while on the other hand the operations were begun without the necessary safeguards being taken against a fanatical rising. Rather too stern measures were adopted with the native workmen. On the day prior to the massacre it is said that the engineer boxed the ears of his fireman, one of the greatest insults a Christian could inflict on a Moslem.

Ill-treatment of natives.

On the fatal morning, July 30th, a party of Arabs having arrived, demanded that the running of the engine should cease, and, seeing their opportunity and thirsting for revenge, struck the decisive blow. Then the massacre followed.

Massacre of Europeans.

However, be it said to the honour of the Arabs living in the vicinity of the quarries that they granted sanctuary to all the European workmen who fled for refuge to their tents. Immediately afterwards the murderers were arrested by the governor, lodged in prison, and placed in irons.

When I left Rabat on the morning of August 1st, I was not aware of the state of affairs at Casablanca. On arrival, I found several ships lying in the bay crowded with refugees—all the French workmen, a large number of Jews, and a sprinkling of other nationalities who apparently were in fear of coming hostilities. After waiting two days on board, and on receiving a note from His Britannic Majesty's Consul that the town was quiet, I went ashore. There was now no danger. Maulai El-Ameen, the Sultan's uncle, with his cavalry and native troops, had been able to restore order and repress any attack from the Arabs. Most of the Europeans had taken refuge at the French Consulate. We could walk about the streets with a native soldier, no one molesting us. In proof of the good order and security which prevailed the day previous to the bombardment, Mr. Hans, the correspondent of the London *Daily Mail*, rode with a friend unescorted two miles into the country without seeing any one.

Order restored.

Under the circumstances, the bombardment was most wicked and unjustifiable, and had been planned to take place on the Monday morning several days before. On Friday morning a Frenchman told me that the bombardment was arranged to take place on Sunday morning, but out of respect for the religious feelings of the British public it had been deferred till Monday.

Bombardment unjustifiable.

About 3.30 on Monday morning, August 5th, Mr. Hans and myself received an urgent note from Mr.

Madden, His Britannic Majesty's Consul, to repair at once to the British Consulate. The landing of a detachment of French marines at 4.45 a.m. was announced by a terrific fusillade. There was no resistance, and the natives, being taken by surprise, fled precipitately. The marines then marched to the French Consulate, shooting down every one found on the streets. To say that the French Consulate was threatened on Sunday, and that the native guards fired on the marines when they landed on Monday morning, is absolutely untrue.

Soliciting British intervention.

Simultaneously with the landing, the bombardment began. Everything now was disorder and confusion. An hour later Maulai El-Ameen came with a white flag to the British Consul, soliciting his good offices to mediate and save the town from destruction, but he refused to intervene, and sent him to the French Consulate. Some understanding must have been arrived at, for shortly afterwards the firing ceased, followed by soldiers on horseback calling out that the bombardment was over and all was salâm (peace).

But it was impossible to restore order. Everything was chaos. Only some sixty marines had been landed to protect the French Consulate, which was never in danger. As the gates were open, the Arab population flocked into the city and began to loot, their attention being turned to the Customs House, State Bank, and city warehouses.

Those Jews who were living in proximity to the city walls suffered severely. Hundreds of Arab horsemen galloped to and fro with their plunder. At noon a detachment of Spanish marines were landed to protect the Consulate, and kept up a continuous fire on those passing along the streets. Old men and women fleeing were shot down. This

Shooting defenceless women.

fiendish butchery appeared to give them unfeigned delight. From the Consulate windows I saw two young women running to some friend's house for shelter, when a volley was fired into them by the marines, but they picked themselves up and took refuge in the ledge of a wall. After waiting a few minutes they made to return, when another volley was fired at them, and they fell again. The sight was too awful. One of these brave daughters of Ishmail refused to flee without taking her khaik, or outer garment, which fell from her, but turned back, picked it up, and fled bleeding all over.

Many of the looters richly merited what they received; but there could be no justification for shooting down defenceless women.

Although all was quiet during the evening in proximity to the European quarter, the situation was far from reassuring, and an urgent despatch was sent by the French Consul to His Majesty's Consul to vacate the Consulate, as he could not be responsible for his life should he remain; but Mr. Madden refused to leave, and forthwith burned the archives.

Burning the archives.

Shortly afterwards twelve marines from the French Consulate were sent to guard us, and the Consulate was put in a state of defence. Mr. Madden, myself, and three native servants were all that remained.

All Tuesday a heavy fusillade was kept up on the advancing Arabs at about 200 yards. I cannot speak but with admiration of the young French officer who commanded the marines at the British Consulate. "Shall I look on all in the streets as robbers?" he asked me. "No; there may be many innocent people in the streets, as also Jews who have taken refuge on the roofs whom you might mistake in the distance." He then gave instructions to the marines

to exercise care and not to fire at any one who might be fleeing before the plundering Arabs.

The bombardment continued, the villages outside being shelled. The looting was now confined to the upper part of the town, but as evening drew nigh the gravity of the situation increased.

Critical situation.

All was quiet during the night, but by 7.30 a.m. on Wednesday the situation was critical. We could hear the surging crowd shouting their war-cry in the distance, and I said to the young officer, "You will have enough to do to-day." It was not loot they were in search of now. The British Consulate being the most advanced post, the marines were kept busy, and a terrific fusillade was kept up for half an hour. Even though we were reinforced the situation was alarming.

By 8 o'clock the houses adjoining the British Consulate were burst open, and one Arab mounted the roof, but when he found the guard ready to receive him he bolted. At this critical juncture most of the marines had left the British Consulate to attack the advancing Arabs in the street. We were in such a position as to cry out, "Lord, it is nothing for Thee to save by many or by few." The bravery of our marines was beyond all praise. Several Arabs in a house 200 yards away kept up a continuous fire from a side window and through loopholes, and toppled over several Europeans at the Spanish and French Consulates.

British Consulate in danger.

At 9 a.m. a machine-gun was placed on the Consulate roof, and a few well-directed shots soon evicted the enemy from their stronghold. An hour later the French officer in charge had to retire, being severely wounded by a bullet in the thigh. As he descended from the roof he fell fainting into my arms, and Mr. Hans assisted me to undress him and

put him to bed. Shortly afterwards we all gave a sigh of relief as we sighted the transports in the distance.

During the afternoon several thousands of the Foreign Legion, along with the native African troops, were landed, and they took possession of the city gates.

In the evening the Foreign Legion were sent to clear the streets, shooting down every one that came in their way, but later they took to looting and apparently got out of all control, the drink-shops having a peculiar attraction for them. In a short time very many of them were lying helplessly drunk in the streets.

On Thursday morning the Foreign Legion began to search the houses and sanctuaries, and many innocent people were shot down.

Outrageous conduct.

From the British Consulate I saw a poor native dragged from a house near by. His hands were tied behind his back, while the Foreign Legion battered his head with the butt-ends of their guns and revolvers. Then he was made to bend his head over a barrel while the soldiers brought a sword down on his neck. Then they kicked him, and finally took him away along with others to be shot on the beach.

Many who were shot on Monday and Tuesday richly deserved what they received for the rapine and murder of helpless Jews, but what was done by the Foreign Legion after the city had surrendered was diabolical.

During Tuesday hundreds of Moors and Jews fled out of the city, taking refuge at the New Wall, and on these helpless, defenceless creatures were turned the guns of the warships with their melinite shells.

As it was now fairly safe to go out, I took a walk through the streets, but what met one's eyes was too painful to describe. Old men and women had been caught in the fire and shot down. Horses, cows, bullocks, dogs, &c., filled the streets. I only saw two wounded—a Jew and a Moor—while the nature of the wounds showed that soft-nosed bullets had been used to carry out this pacific penetration.

A large number of Moorish women and Jewesses were carried off and held for ransom, but in almost every case they were kindly treated and no outrage made on their person, which is more than can be said of the French soldiers toward those who had committed their lives and honour to their protection.

Bombardment unjustifiable.

Had the commander of the *Galilee* delayed landing troops until reinforcements were at his disposal to take possession of the city gates, all this slaughter and destruction could have been avoided.

In contrasting the action of the Moorish governor and his men, they were angels compared to the French and the Foreign Legion. No Christian had been injured after order had been restored, and a native soldier saw Mr. Hans and myself safe to the British Consulate, and immediately afterwards had the ship's guns without his knowledge turned on him.

Many of us believe that had France and Spain carried out the mandate given them by the Algeciras Conference this unpleasant affair would never have happened.

Honoured and degraded.

The barbarous treatment meted out to the governor of Casablanca after he handed the city over to the French could not find a parallel in modern warfare. At first Kaid M'Boojed was treated with great honour and respect, as his services were indispensable. He rode with the officers,

pointing out the Government property and giving the conquerors all the information they desired. Next day they degraded him and made him walk behind the Jewish scavengers, who had been brought together by the press-gang, from morning till evening in a broiling sun, for two days, until they had removed all the dead bodies from the streets. There was no funeral dirge sung as he saw his brethren thrown into a trench like so many dead animals. Then he was made a prisoner on board a French man-of-war and taken to Algeria, and all this was done with the consent and approval of the British Government, the one dark speck in the illustrious reign of His Majesty King Edward.

The gallant charge made by the Shawea tribesmen a week later on the French outposts at Casablanca was as daring as that of the famous charge of the Light Brigade.

Meanwhile Maulai Hafid was formally proclaimed on August 19th, at Morocco city, and shortly afterwards almost all the southern kaids rallied to his standard. All the while the subjugation of Shawea was being carried out under General Drude.

Early in the spring of 1908, Maulai Abd El-Aziz left Fez for Rabat with the object of regaining the southern capital.

The beginning of the downfall.

During his three months' stay at Rabat, instead of gaining adherents, the Kabails began to lose confidence in him, and the powerful tribe of Zimoor played traitor, after the Government had advanced them money and had provided them with tents and equipments.

While all these preparations were being made Maulai Hafid was marching on Fez, over the mountains, where he arrived in the first week of June.

The situation for Maulai Abd El-Aziz was now

Photo] [*A. Cavilla, Tangier.*

THE KUTUBYA TOWER, MOROCCO CITY.

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far from reassuring. Restlessness began by manifesting itself at Sallee, and the city was threatened with bombardment.

His Shereefian Majesty was not well advised when he left Rabat in the middle of July on that ill-fated march which ended in the tragic defeat of his army at Um Er-Rabea five weeks later, on July 19th to 22nd.

The rout of the army.

The appalling news of the utter rout of the Shereefian forces spread consternation among the inhabitants of the twin cities. They soon, however, recovered themselves, and boldly declared that the time had come when they must act without fear of consequences.

On the 25th of August the excitement in the royal city of Rabat had become intense, and as the authorities demurred to the wishes of the people, the whole police force were supplied with ammunition and called to arms.

Maulai Hafid proclaimed.

The nobility met and discussed the folly of such actions, as they would inevitably lead to riot and bloodshed. The inhabitants of the pirate city soon brought the halting authorities in Rabat to a decision. At 10 a.m. the kadi, having pronounced the fetha, or opening prayer, in the chief mosque, said: "Brethren and good Moslems, you all know how loyal we have been to the person of Maulai Abd-El-Aziz, and you have heard of the complete destruction of his army, while many of us mourn the loss of our sons who have fallen in the support of a regime which was opposed to all good Moslems. We now proclaim Maulai Hafid Sultan of Morocco." Their decision was announced by the firing of 101 guns. At 12 noon the Rabate-ens followed suit, and in a few weeks all the tribes had transferred their allegiance to Maulai Hafid.

Thanksgiving services were held in all the towns for the auspicious ending of what seemed a few months before to be the destruction of the Empire.

European sensation.

Then followed the great European sensation when the German Emperor intimated to the Powers that, in view of the new situation in Morocco, he proposed to recognise Maulai Hafid as Sultan.

On the other hand, had the German Government lagged behind it would have been just the same; sinister motives would have been attributed to them. During all this time the occupation of Shawea by French troops continued.

As Maulai Hafid had given pledges to carry out the stipulations in the Algeciras Act, every one thought Morocco had now entered on an era of peace, but we were doomed to disappointment.

Maulai Mohammed's designs frustrated.

Before the year was ended Maulai Mohammed, who had regained his liberty at Casablanca, was proclaimed Sultan outside Sahairat in November. He was accompanied by a photographer, and a number of mounted runners to convey the coronation pictures with every despatch, to produce another European sensation, but his designs on the throne were soon frustrated by the prompt action of the governor of Oudaia and Maulai Hafid's Khalifa at Rabat, who captured the royal Prince and sent him a prisoner to Fez.

Maulai El-Kabeer's pretensions.

Early in May, 1909, when the southern kaids were marching to Fez to join Maulai Hafid, Maulai El-Kabeer, who accompanied them, bolted at Rabat, after he had been liberally supplied with money by an influential company, to whom he had mortgaged his lands.

Several hours prior to his flight he had interviews with several of the leading French officials.

Failing to cause a rising in Zair, he went to Zimoor, where he met with no more success. By the beginning of December, in the absence of the Prince, his faithful slave, tired of the adventure, made arrangements with a *Zimoori* to flee with the treasures. On reaching the Mamora forest the Zimoori played traitor, shot the Prince's slave, and appropriated the money.

"After causing considerable disturbance in the North, by the end of September, 1910, Maulai El-Kabeer left Ujda by the French mail steamer from Oran to Tangier, accompanied by a military interpreter that the French Commissariat had placed at his disposal.

Surrender of Maulai El-Kabeer.

"Later he proceeded to Fez to do homage to his brother, Maulai Hafid, who had given to the French Government securities that his pardon would be complete, implying the liberty of the Prince and the restoration of his properties, which had been confiscated" (*Al-Moghreb Al-Aksa*).

The end of the Rogi.

In the month of August Bu-Hamara and his followers were routed by the Shereefian troops; the Pretender was captured and brought to Fez, where he was placed in an iron cage.

Although he was cruelly treated, yet he elicited little sympathy from those who knew the history of his career.

Furnished with an abundance of money, he played the rôle in the interest of a friendly *Power*, causing the death of thousands of soldiers, and eventually bringing the country to bankruptcy.

It is marvellous how those German officers who aided the Rogi so long could not be found. The well-directed fire, however, of the Pretender's artillery had all along been the work of officers from the Republic, and not those of the Fatherland.

But although Bu-Hamara was dead, order was not restored in the North.

A year prior to his death the Rogi had granted concessions to a Spanish mining company in the Riff country, which the natives opposed, and several Spaniards were murdered.

Against the will of the Spanish people, the Government sent some 25,000 men to Morocco, which brought about the Barcelona riots in July, 1909.

British interests were now at a low ebb, and British subjects were insulted and treated with greatest disrespect at almost every port by the police force, H.M.'s Consuls saying "they were debarred from interfering by the instructions they had received."

Overbearing of the police.

In the month of October, in one of the coast towns, a British subject was sitting at his door one afternoon with some friends when an Algerian policeman and a French soldier, under the influence of drink, came on the scene. Because the gentleman in question politely asked them to move on, they turned and threatened him. Every one thought that the incident had passed, when the British subject received a long despatch from a higher court, sixty miles distant, thereanent: "That grave charges had been lodged against him by the chief of the police for the deplorable attitude he had adopted toward them: that he had publicly insulted French and Moorish officers accompanying a convoy, and that if the British authorities could not keep this insolent subject of theirs under control, they would be forced to resort to a most deplorable course—apprehend him and conduct him to the barracks to be examined there."

Position of British subjects.

It appears incredible that a police officer should

write such a letter to the consular authority of a friendly nation when he knew that the said officers, who made the complaint, were carried home the same evening helplessly drunk, and that the insult had been tendered in a language which the accused was unable to speak one word of.

"Unfortunately it is a fact which shows how British prestige and influence is considered and respected here by those who are entrusted with authority to safeguard public order in accordance with the mandate of the Powers at Algeciras."

The Protection System.

The years 1908 and 1909 have become historic in the protection system. In order that the reader may understand it, it is necessary to refer to the Convention of Madrid, 1880.

Protection system.

In the interests of commerce it was agreed that each European merchant should be allowed two semsars, or agents, who were protected for life, and who were freed from the payment of taxes to the Moorish Government. In fact, they enjoyed more privileges than the European who protected them. The merchant was also entitled to have four mokhalats, or employees. These had to pay taxes, but the Moorish Government could not arrest them without first apprising the respective Consul of the employer.

The system has been much abused in the past, and calls for its abolition altogether.

Many unscrupulous merchants, who could not make a living in their own country, found in the protection of the natives a lucrative business.

Robbing the natives.

Often a merchant would have as many as fifty or one hundred natives protected. Sometimes a paper

of advance would be written, for any amount up to five thousand dollars, and the money handed to the native in the presence of notaries.

After the transaction had been completed the native was asked to return and have breakfast, when the money was handed back and locked up in the merchant's safe.

This was all done in the name of friendship to protect the natives from the Moorish Government. When once those unprincipled merchants had extracted all they possibly could out of the poor natives, they withdrew their protection and sold them to the governors, who invariably imprisoned them in loathsome grain-pits, where in most cases they ended their days, the governors seizing everything they possessed. And if the native, about whom the false paper of advance was written, could not be found, the governor was forced by the Consuls to apprehend whoever might come from the same tribe.

Dungeons *v.* Christian claims.

If all the poor Arabs who have suffered for years in native dungeons were permitted to tell their story, it would reveal many dark pages of European history in their dealings with the Moors. Many have become rich by robbing those innocent natives who trusted them, and false claims have been pressed by many of the consular authorities. Surely the cry of this downtrodden people will yet go up into the ears of the Lord of Sabaoth.

Business did not improve during 1910, and in many instances merchants had difficulty in meeting their liabilities.

The year, however, will ever remain memorable as the "land-grabbing year." Hundreds of natives had the land of their forefathers forcibly taken from them by Europeans, or by protected natives acting

in the interests of those who protected them, and could obtain no redress. Moslem notaries were quite willing to draw up false documents, and judges attest to the same for a consideration.

The authority now having been withdrawn from the Government officials, and not replaced by another sufficiently constituted for the safeguarding of public order, things went from bad to worse. The unrestrained importation of low alcoholic drink, with ginshops, gambling saloons, opium-dens, and houses of ill fame did their deadly work.

Demoralising influences.

Such degrading and immoral traffic would never be permitted by the Moorish Government, but unfortunately this is the *civilisation* which the European Powers have forced upon the Moors, and it would be impossible to find words strong enough to condemn their action.

Punitive Expeditions.

In the month of February a Zairi from Uled Salemna, named Wild Taika, was apprehended by the French in Shawea for shooting an Arab whom he caught in the act of stealing his cattle.

The French officers apparently did not think that the case merited the guillotine, but contented themselves by treating him with a penal code, making him work during the day and placing him in irons in a grain-pit over night. The Zairi, growing weary of this treatment, longed for escape. Meanwhile his friends offered sacrifices at the shrine of Sidi Bu-Omar, and one night Sidi Bu-Omar went down and took off his irons. What wonderful things the Moorish saints can do! Be that as it may, in the morning Wild Taika was free.

Not finding their prisoner, a dozen mounted

Algerians, with two French officers, marched off to Zair to apprehend the escaped convict. On arrival at the douar they asked for his tent, but were told he had fled.

Struck by the charms of his young wife, who adorned the tent, a woman of surpassing comeliness, to her, it is said, the officers turned their attention, and pretended to carry her off. Wild Taika and his cousin, who were hidden in a neighbour's tent, rushed out and shot the officers and several of the mounted Algerians.

French reverses.

This incident brought about a punitive expedition to the Zair tribe through the Fuzar Pass to punish them, but it suffered heavily without being able to chastise the tribe.

It is difficult to know the object of these expeditions or what has been accomplished by them.

Expedition to Tedla.

In July it was reported that Sheikh Ma El-Ain from the Sahara was travelling to Fez via Tedla, and stirring up fanaticism against the French in Shawea. A formidable expedition marched on Tedla, but it had to beat a rather humiliating retreat.

The troops were seriously compromised and had to retire as best they could.

"The Arabs from the interior, though badly armed and with but little munitions, fell like locusts upon the French troops, without showing any fear of the artillery. The losses on the European side have been of much more consideration than was at first reported, and the moral effect of it thoroughly disastrous."

Would France allow Germany, Spain, or Belgium to make incursions into any part of the Republic? I think not. It seems incomprehensible that the Great Powers of Europe should have given a free

hand to the occupiers of Shawea to raid the country instead of protecting a weak and struggling State, all these incursions being outside the limits of the Algeciras Act. They might have been justifiable had the Government been consulted and the district kaids made aware of the object they had in view.

By the end of the year the horizon became brighter, there being rays of hope from the Convention entered into between France and the Sultan of Morocco for the evacuation of Shawea, but those who resided in Morocco and knew the trend of affairs were not over-sanguine.

Evacuation of Shawea.

"Instructions between the French Legation and the Makhzen shall be issued in writing to that effect, to the native authorities in Shawea, after the arrival of His Shereefian Majesty at Rabat.

"The Government of the Republic have never ceased to consider the town of Casablanca as Moorish territory, and have no intention to exercise a definite occupation. They will withdraw their troops when they can estimate in their judgment that the organisation referred to for Shawea is in a state to safeguard order in an efficient manner, and when sufficient satisfactions have been given to them by the Makhzen in what concerns military expenses mentioned (Art. VIII., all war expenses), and the payment of the indemnities to the victims of the disturbances of Casablanca."

In this one is reminded of Lord Salisbury's famous reply to the French Government, when the British Government were asked when they were going to evacuate Egypt:—

"When Egypt is sufficiently strong to repress all risings from within and repel all attacks from without, we will evacuate Egypt."

Perhaps the French in framing the said articles in the agreement were greatly helped by Lord Salisbury's logical reasoning.

Spanish consideration.

Meanwhile His Catholic Majesty had also entered into a treaty with the Moorish Government for the welfare of Morocco.

Art. XII.

In deference to the economical circumstances of the Moorish Empire, and as a proof of the interest felt for its welfare, the Government of His Catholic Majesty claims only sixty-five million pesetas, about £2,500,000, for the military and naval expenses incurred in the Riff up to October 31, 1910, for the military and naval expenses incurred in consequence of the Casablanca events in 1907, and for succour lent to the Moors and the Jews who took refuge at Melilla from 1903 to 1907. The Government of His Shereefian Majesty bind themselves to pay during seventy-five years an annual sum of 2,545,000 pesetas.

Those expeditions and conventions which have been entered into for the so-called preservation of the Moorish Empire really mean, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give us for money." One cannot but feel that retribution will follow on all who have acted unjustly toward the Land of the Setting Sun.

Following on the contemplated peaceful evacuation of Ujda and Shawea, dissatisfaction began at Fez early in 1911.

Several Moorish soldiers in the army had been shot by French officers for some minor offence, and Maulai Hafid was blamed for complicity, and a general rising of the tribes round Fez followed, but this was nothing new in the history of Morocco.

It is said the French became alarmed for the safety of the Sultan, and especially for the French

Photo] [*Marsden, Rabat.*

PACIFIC PENETRATION—FRENCH TRANSPORTS CLEARING RO-HAO-TAO.

instructors in the Shereefian army, who must be protected in their laudable work at all costs, and an army of 25,000 were landed at Casablanca.

Dissatisfaction at Fez.

By the end of April some 12,000 troops had arrived at Rabat, where every facility was given by the natives to cross the river.

A week later General Monier followed to make arrangements for his march on Fez.

When the French troops arrived at Sallee they were welcomed with stoical indifference, the governor having exhorted the inhabitants not to interfere in any way with the passage of the troops.

Army not under control.

On the fourth day after their arrival the troops went out and shot down the peasants who were reaping their grain in the gardens near the city gates.

Later a poor Jew of nearly seventy years was imprisoned by the French officer in charge for three days and three nights without food or water. Such conduct, under any pretext, would not be tolerated in any civilised country.

Cotemporary with the occupation of Fez, the French sent an ultimatum to the governor of the Pirate City to deliver up the keys of the forts and city gates.

Then followed the degrading and imprisoning of the governor of Rabat because he refused to hand over Government property without the consent of H.S. Majesty's Minister at Tangier.

Burning the grain.

Later, because the army of occupation at Mehedea were unable to take revenge on the Arabs who carried off part of the commissariat, they burned their grain for a distance of twenty-five miles. Now, all this outrage and cruelty has been perpetrated under the guise of pacific penetration.

The patriotic Beni Hassan tribes fought for a time

bravely under great odds in opposing the French advance, but it was to no purpose, and they had to submit, being unable to contend against modern instruments of warfare.

The relief of Fez, which took place on the 21st of May, was heralded as a great triumph of military skill.

Outrages committed by the troops.

However, be that as it may, words cannot be found to express the horror at the reprehensible conduct of the French officers in permitting the Moorish troops under their command to outrage the women and girls of the tribes they attacked in the vicinity of Fez, and thereafter allowing the soldiers to sell them in the public market.

The French officers alone were responsible for these outrages, as it was impossible for them to have taken place without their knowledge.

Perhaps it was done to further their own ends by provoking a feeling of revulsion against the Sultan and his Government in the minds of Europe.

Such an outrage never once happened when Sir Harry Maclean was in command of the Shereefian army, nor could it have happened then.

Writing from Mequinez on the 26th of July, the correspondent of *Al-Moghreb Al-Aksa* reports that one of the officers of the army of pacification went to the Shereefian Palace and tried to enter the harem by force, but the negro guards at the door succeeded in safeguarding the entrance. Later, the said commander sent for the Jews, and told a representative member of them that if they wished to remain tranquil respecting the action of the French soldiers, they could attain this end by providing about a hundred women for the troops, needless to say for what purpose.

Demands of the Foreign Legion.

Our readers can well imagine what the feelings

must have been of the fathers, mothers, and husbands in the Jewish community.

Such are the civilisation, morality, and benefits of European intervention offered to the unfortunate natives of Morocco.

Occupation of Agadir.

While all this tragi-comic pantomime is going on in the North, Germany furnishes Europe with a fresh entertainment by going to Agadir. If it were justifiable in France to send an army of 25,000 to Fez without the consent and approval of the German Government, then there was a violation of the Algeciras Act, consequently Germany was just as much entitled to safeguard her commercial interests in the South of the Empire.

After the short review which has been given, the reader cannot but see the utter failure of European diplomacy to restore order in Morocco.

Europe *v.* Mrs. Crab.

Æsop tells us in one of his fables that on one occasion Mrs. Crab said to her son, "How is it, my boy, you never go straight, but always sideways?" "Mother," replied the son, "how is it you do not set me the example?" which fable might be aptly applied to the European Powers in their endeavours to make Morocco go straight.

Mixed courts necessary.

In order that the threefold principle of the sovereignty and independence of His Majesty the Sultan, the integrity of his dominions, and economic liberty without inequality be faithfully carried out, there must be mixed courts in Morocco. This is the universal opinion of all who are familiar with the country, and would, I believe, promote the welfare of this noble race—the Moors. Then as a natural consequence the consular system of protection would be abolished.

Surely it is a standing reproach to the high contracting Powers that the natives can be robbed and

cast into prison by unscrupulous merchants, and these outrages be connived at by the officials of some of the contracting Powers.

Drastic reforms necessary.

In carrying out drastic reforms it is impossible not to come into conflict with Moslem belief. But no civilised nation would permit the Moors to practise the laws of marriage or slavery, or the more sacred duty of revenge, as laid down in the Koran. In Egypt the British authorities have had to step in and draw the line, and even the Moslems themselves would eventually see the advantages derived from such interference.

Apparently there is only one point on which the three high contracting Powers have come to a unanimous agreement regarding Morocco—namely, to legalise and give a free hand to the Roman Catholic Missions. As we have already seen, Great Britain safeguarded the French Catholic Missions in Egypt, while the secret Franco-Spanish Treaty of October 3, 1904 (which has just come to light) states that "the Spanish schools and establishments actually existing in Morocco shall be respected" (Art. 11).

It seems incredible that the Foreign Office should not only have ignored the British Protestant Missions in Morocco, but should have placed insuperable obstacles in their way; however, as Luther said:—

> "A safe stronghold our God is still,
> A trusty shield and weapon."

There must be religious liberty.

With economic rights there must be religious liberty and every facility given to the messengers of the Cross to carry on their work—educative, religious, and philanthropic—in a quiet and peaceable way, as the mandate of our Lord must be obeyed.

From a review of the past we find that it is the Gospel alone which can regenerate, uplift, and brighten men's lives. Nor has science, art, or education ever flourished except under a reign of peace.

Triumphs of the Gospel.

Whether amid the eternal snows of Greenland, or on the burning plains of Central Africa, or in the more congenial clime of the southern hemisphere, the triumphs of the Cross have ever been the same.

In the rise and fall of the Moorish Empire, however, one cannot but trace the inseparable hand of the All-wise God, who is ever reminding men and nations that only in obedience to His Divine precepts will they prosper and endure.

> "So be it, Lord! *Thy Throne* shall never,
> Like earth's proud empire, pass away,
> Thy kingdom stands and grows for ever,
> Till all Thy creatures own Thy sway."

The Moors fully realise that apart from outside help they are unable to reform their country, but there must be united support in the prohibition of firearms, with the complete suppression of the drink and opium traffic. Then in a few years, by the blessing of God, Morocco might become a large and flourishing State.

Since the foregoing was written, Morocco has lost her independence, and the country has been relegated by the European Powers to France and Spain.

French sphere.

The large and fertile provinces, from the Atlas Mountains in the South to the Sibou in the North, have been allotted to France. These provinces will eventually be united with Algeria, and form one large French Colony.

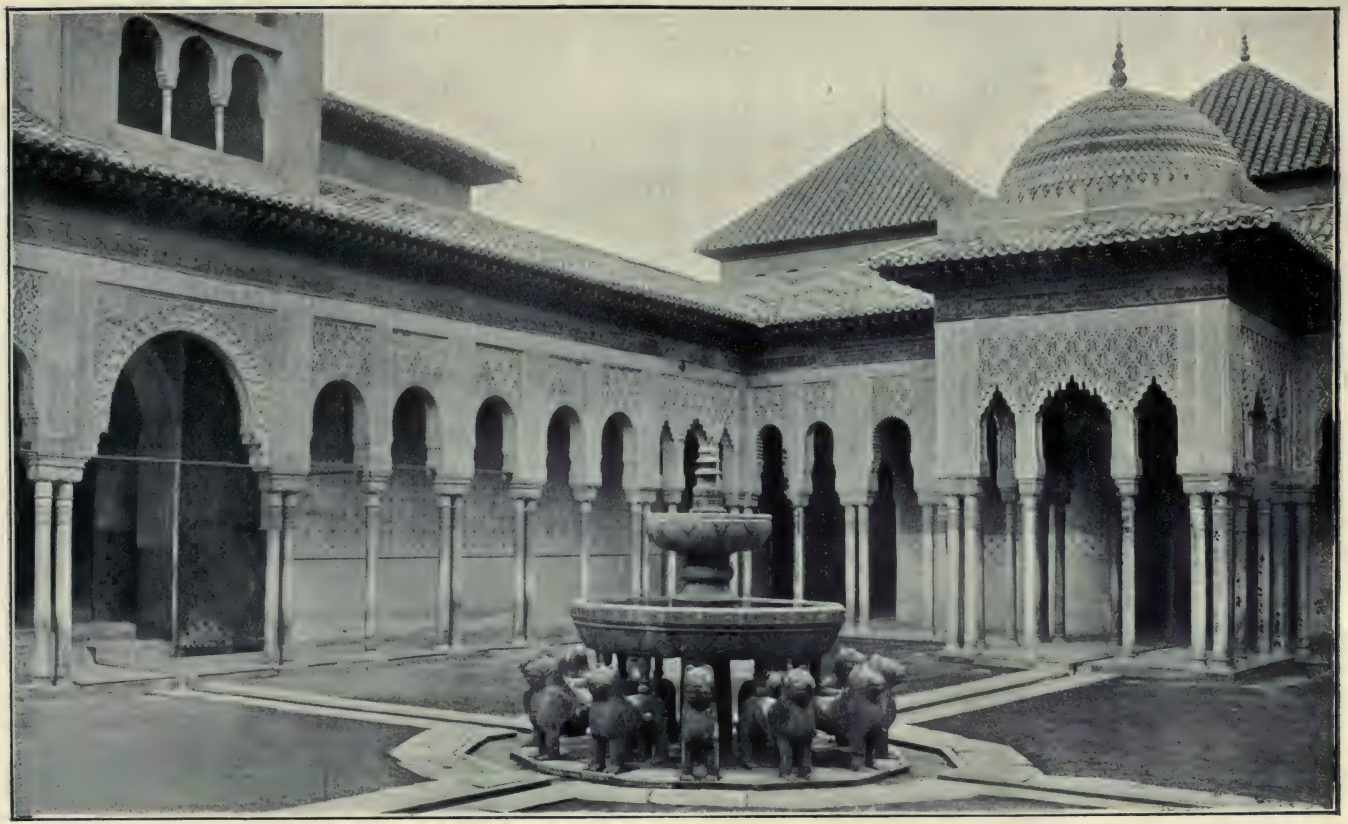
Spain, it would appear, has been assigned *two zones.*

Spanish sphere.

The Northern Zone comprises all that belt of land from the mouth of the Melwiya, near the Algerian border on the Mediterranean, to the north bank of the Sibou on the Atlantic coast, about one hundred miles south of Cape Spartel, with all the hinterland north of the River Sibou to its source, and including all the country west of the Melwiya.

The Southern Zone is from the River Sous to Cape Bajador, on the twenty-sixth parallel, with a hinterland extending to this eighth meridian. The second zone comprises a large part of the Sahara Desert, which is practically almost uninhabitable by Europeans.

Unfortunately for the Moors, there has been no deliverer, but many fail to see that there is any difference between wholesale and retail robbery, although the latter is much more severely punished. Ma sha Ullah.



Photo] [*Linares, Granada.*

WHAT THE MOORS LEFT BEHIND: COURTYARD OF ALHAMBRA.

To face p. 338.

CHAPTER XVIII

PREVAILING DISEASES IN MOROCCO

Owing to the mildness of the climate in the North of Morocco, Europeans and natives alike enjoy exceptionally good health.

There are a few diseases, however, which cause much sickness and death, the principal of which I subjoin, with notes on the treatment and prevention of the same.

Malarial Fever.

Definition.—An earth-born poison, generated in soils the energies of which are not expended in the growth and sustenance of healthy vegetation. By almost universal consent this poison is the cause of all types of intermittent and remittent fevers, commonly called malarial, and of the degeneration of the blood and tissues resulting from long residence in places where this poison is generated (Dr. W. C. Maclean).

The modern theories.

According to modern writers malarial fever is caused by a number of minute germs or parasites which enter the blood, called plasmodia. These germs, they say, are carried from those infected to the healthy through the bite of a particular species of mosquito called anopheles.

There are three ways in which the malarial germs may be introduced into the system, and I shall give

them in the order of frequency as they have come under my observation: First, by inhalation; second, by imbibition; and third, by inoculation.

How contracted.

I. *Inhalation.*—By far the greater number of people contract malarial fever by inhalation. When I went to Rabat I was much perplexed, and could not understand how a large community at the Twerga, in the Sultan's Palace grounds, should be practically immune, while two small communities, living only half a mile distant, should be continually suffering from malarial fever, when the conditions of soil, mode of life, and water supply were the same.

In making observations, I found that those living on the north bank of the river and in close proximity to the marshes (the prevailing winds being north-westerly) did not suffer so much from fever as those on the south bank, where there are no marshes.

Effects of prevailing winds.

I also observed that those who went to the garden parties on the south bank of the river almost invariably came home ill, suffering from chill and bronchial irritation, and that soothing cough-mixtures did not give satisfactory results; but I never knew of a garden party returning indisposed from the north bank of the river. If the garden parties were caught in a fog and came home at low water after sunset, they suffered more severely. The natives attributed the cause to zinnoon (evil spirits), who make their appearance at ebb-tide on rivers and at sunset on land. On another occasion a picnic party spent the afternoon in a garden when it was being ploughed, with heavy fog on the river. On their return, the whole party were laid up with remittent fever, and two were confined to bed for five months. The siroccos (hot winds), which always last for three days at a time, cause very little inconvenience during winter and spring; but in midsummer and autumn both

Europeans and natives suffered from fever and bronchial irritation. In the winter and spring the marshes are full of water, but in summer and autumn they are dried up. From observations as to the course of the wind over marshes and rivers, I found that those living on the windward side were always freer from fever.

Proofs of the inhalation theory.

One of the most striking and convincing proofs that malarial fever is contracted by inhalation was presented to us when the new aqueduct was constructed in the Oudaia, a few miles from Rabat. No sooner did they dig the soil than the workmen were smitten down by a most virulent form of remittent fever, and the men could only be kept at work by a detachment of soldiers. Further convincing proof of the inhalation theory was shown in the spring, when the Moslems began to dig foundations for a wall which was being built round their graveyard to prevent Christians entering.

When the operations began, an epidemic broke out among some of the best families in the city.

They were accustomed to go and sit beside the open trenches, admiring the workmen who were engaged in this most sacred duty.

Travellers caught in a fog when passing through valleys in the heat of summer are immediately attacked; while at particular seasons of the year in Morocco it is almost certain death to camp near marshes, or on loamy soil which is dried up and full of cracks and emitting an odour much like fermenting hay. The incubation period by inhalation is not more than six hours, and less than twelve by imbibition.

II. *Imbibition.*—In Morocco we have a proverb—

> "When the melon fails,
> Health prevails."

Water-melons and fever.

All kinds of water-melons are dangerous, more especially those grown on marshy soil. In the morning their large leaves are covered with dew and millions of malarial germs, which in a few hours are all absorbed into the melon.

The Moorish regiment which was sent by the Sultan to Dar-al-baida (Casablanca) a few years ago, under the command of Maulai Abd-El-Malek, to quell disturbance, was almost wiped out by remittent fever.

They retained fairly good health until the melon season, when they died off like flies.

I believe there is no more fertile source of income now to the medical practitioner than that which comes as a result of the importation of melons. This also accounts for the great influx of mosquitoes into our island home.

Danger from marshes.

When the water supply is from marshes or from subsoil it always produces fever; while milk from cows grazing near a marsh or drinking stagnant water is well known to give malarial and enteric fever. From the dispensary records I find that the week following the first crop of melons 75 per cent. of my patients were suffering from malarial fever.

There are many other ways by which the germs may find an entrance into the system, such as by eating unwashed grapes, lettuces, &c. The fig-trees are the great home of the mosquitoes outside the marshes, and on their leaves they lay their eggs and bring forth their young. Nothing will produce an attack of fever quicker than the eating of ruptured figs, which are literally full of larvæ.

III. *Inoculation.*—Mosquitoes are a dangerous and troublesome pest, and do considerable harm in proximity to marshes, pools, and sewage drains; but I think there is a greater danger from them than

giving fever, namely, painful and sudden death from their bites after feeding on dead anthrax animals. There is a fly, much smaller than the common house-fly, with long proboscis, which is almost as troublesome as the mosquito. I have also seen a whole family suffering from remittent fever, and on examining the patients found them covered all over with flea-bites. In one instance, on making inquiries regarding the outbreak, I was informed that all the family were in good health until a member returned home suffering from fever. Hence it was the fleas and not the mosquitoes which inoculated the others.

If the mosquito theory were correct, *how* can we explain this strange anomaly with regard to newcomers?

Fresh arrivals from Europe are a great attraction for the mosquitoes, which bite them freely, but these rarely take fever till the end of the second year, by which time the mosquitoes do not pay them such marked attention.

Preventive measures.

Treatment.—The draining of marshes and the planting of eucalyptus trees devolves on municipal authorities; but the placing of a number of small eucalyptus trees in the courts and on the balconies is a useful prophylactic measure to adopt. As far as possible, windows should be protected by wire gauze and beds by mosquito-curtains.

Electric fans are a desirable adjunct to every house, as they drive away the mosquitoes and keep the rooms delightfully cool during summer.

It is a well-known fact that those who have been treated for psoriasis with arsenic are immune, and can travel in the most deadly places with impunity. First stimulate the action of the liver, then follow with an effervescing drink to carry off the bile.

Then give 10 grains of quinine daily for the first

week, afterwards 5 grains. Larger doses do more harm than good. Iron and digitalis with strychnine are the bulwarks of after-treatment. In the remittent type, where it has been treated with quinine from the beginning, none die after the seventh day; but the treatment must be continued for a considerable time, otherwise the disease will be communicated to the offspring.

On one occasion, the day following the birth of a healthy European child, the mother sent for me in great distress, saying her child had taken a fit. The fit proved to be an attack of intermittent fever, which came regularly every second day. After the mother had been treated a short time with quinine, the child got well. In this case the mother was a fresh arrival, but the father had been in the country for several years and had just recovered from a severe attack of intermittent fever prior to his marriage. Hundreds of children whose parents (the one or the other) have suffered from fever are born with enlarged spleen. Sir Thomas Browne, in writing to his son in 1679, mentions a case of a lady who suffered from quartan fever, and whose new-born child was seriously affected by the same disease.

Major Ross suggests that the best time to give quinine (5 grains) is just before breakfast.

This has not been my experience. In many cases 5 grains on an empty stomach will cause irritation, and I have adopted the method of giving it one hour after food, with more beneficial results.

Should the person be moving about, and only taking quinine as a prophylactic, it should never be given till the evening.

When to take quinine.

Generally speaking, quinine lowers the temperature and causes perspiration, and unless great care is observed the patient is apt to take a chill, often followed by bronchitis and pneumonia.

At all times I think it is wiser to take it one hour after supper and then retire to bed, but under no circumstances whatever should any one go out into the cold night atmosphere after he has taken quinine. The surest way to eliminate the poison from the blood is by encouraging perspiration.

Since we have taught the people to boil their water and milk, malarial fever in Rabat has decreased 50 per cent. Ground floors should never be used for bedrooms, as they predispose to attacks; but I have rarely if ever had a patient suffering from fever who lived upstairs.

Medicines to be avoided.

Antipyrine is of no value, while antifebrin should never be given. It lowers the temperature but does not cure the disease. Quite a number of deaths have occurred among patients treated with antifebrin and other antipyretic drugs. Even 5 grains will produce in some patients the most alarming symptoms. A few doses will produce intermittent pulse, followed by syncope and death. (The above notes on malarial fever are a synopsis of a paper read before the Medical and Chirurgical Society, Glasgow, in December, 1906, with but few alterations.)

Unfortunately many Europeans do themselves great injury. Every new and patent medicine they must have, and begin treating themselves without any knowledge of the physiological action of the drug they are using.

Major Ronald Ross, Professor of Tropical Medicine in the University of Liverpool, in his "Summary of Facts regarding Malaria," does not make the slightest reference to the boiling of water, which is the most important prophylactic measure one can adopt, and the surest safeguard against attacks.

Mosquito-hunting.

Apropos of the mosquito theory, when it was in its initial stages a most amusing incident happened

some years ago in Rabat. A young artist came to our city and took up his residence at the Spanish Hotel. He brought with him a good deal of journalistic literature *re* mosquitoes and malarial fever, which caused him to live in a constant ferment of excitement. About midnight the matron of the hotel came to the Mission and woke me out of bed, urging that I should come at once and see my fellow-countryman, who showed symptoms of insanity. On my arrival at the hotel, the old lady asked me to look quietly through a nut hole in his bedroom door and see for myself. Truly he was jumping out and in the bed, waving a towel, and moving about in the most undignified manner, and cutting "capers" which might well have frightened any stranger. "Oh," I said to the matron, "he appears to be chasing mosquitoes." "Mosquitoes pobrecitos" (Dear little mosquitoes), rejoined the old lady; "it is well seen the man requires to be locked up." The following morning she went to His Britannic Majesty's Vice-Consul and requested him to ask the artist to leave at once, as all her visitors were in terror of their lives.

Smallpox and Vaccination.—Before Dr. Jenner's discovery physicians were greatly exercised how best to mitigate the terrible scourge of smallpox, if unable to prevent the disease.

From time immemorial both Jews and Moslems have inoculated with the smallpox virus, which produces a milder form, and rarely, if ever, one thus inoculated succumbed to the disease.

Introduction of inoculation.

"It was left to Lady Mary Wortley Montagu, whose husband was Ambassador to the Sublime Porte, to introduce inoculation on her return to England.

"Maitland, the surgeon to the British Embassy,

Photo] [*A. Cavilla, Tangier.*

CAPE SPARTEL LIGHTHOUSE.

Near to where the *Delhi* was wrecked.

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inoculated Lady Mary's son in 1717. Her infant daughter was inoculated in England in 1721, the event exciting the greatest interest in fashionable as well as medical circles.

"It was not, however, till the method had been successfully tried on some condemned criminals in Newgate that people's minds were reassured as to the safety of the practice.

"In 1722 the Princess of Wales had her two daughters inoculated, and this event far removed the prejudice. Still, however, there was a great deal of opposition to inoculation. Doctors called it 'An artificial way of depopulating the country' and 'A barbarous and dangerous invention,' while more temperate controversialists pelted each other with statistics. Of course, the parsons preached against it as the work of the devil" (*The British Medical Journal*, September 3, 1910).

Prejudices against inoculation.

It was left to Dr. Jenner to discover that the inoculating with cow-pox was a preventive against smallpox. At length, on the 14th of May, 1796, he was able to inoculate James Phipps, a boy of eight years old, with matter from cow-pox vesicles on the hand of Sarah Melmes. On the 1st of the following July Jenner was able to put his discovery to the test, when he inoculated the boy with smallpox virus, which gave negative results.

Dr. Jenner's great discovery.

When I went to Morocco twenty-five years ago, it was impossible to get any one to submit to vaccination, save a few enlightened Moors and Jews who had been in England and seen its beneficial effects. Many opposed us, saying we must have ulterior motives; that our object was to introduce some Christian blood into their veins, and one day, sooner or later, their children would inevitably become Christians.

Misconceptions among the natives.

It was only after the general public saw, however, that those whom we had vaccinated were exempt from smallpox during an epidemic, that they were led to believe in its efficacy.

Often, during an outbreak, which lasted for several months, whole families were wiped out, and in some villages none were left alive save those whom we had vaccinated.

Pathetic scenes.

One morning, during an epidemic, a little boy of about ten years came to the Mission House, and standing at the door with uplifted finger, cried "Lillah, Tabib, Ma andi shai" (For the sake of God, Doctor; I have nothing). "Come away, my little man, welcome. Tell me what I can do for you." Then he told the pathetic tale of how his two brothers had died that morning from smallpox, and that he did not wish to die, and desired me to put the medicine into his arm, that he might not die. I need not add that I complied with his request. "Go," I said to him, "and bring all the boys you can find, and I will vaccinate them free, and give them half a loaf with jelly."

The boys and girls came in numbers, unknown to their parents, and were vaccinated, and when leaving would kiss my hand and invoke God's blessing on my head—that He would preserve me from all danger, and recompense me at the resurrection of the just.

A mother's request.

On another occasion, some years ago, a young Moslem woman came running into the Mission House, and falling down, caught hold of my feet and in the most pathetic manner implored my help. Taking her by the hand, I asked her to rise, giving assurance that the request would be granted, if in my power to do so. Continuing, she said, "I wish you to vaccinate my boy." "Come to-morrow."

"I cannot wait," she replied. "My husband is a cruel wretch, and for long has wished to *divorce* me, but he knew that Shrâ would not give him the custody of the child, and has made arrangements that we all sleep in his sister's house to-night, where the children are down with smallpox, with the object that my son may die. Then I will be *divorced* and cast adrift on the world without a home or friend. So for the love of God vaccinate my child and I will strangle his father." "How will you be able to do that?" I asked. "Ah! I will live in my boy's heart, and my boy will live in mine," and, snapping her fingers, she said, "He can do that."

The child was brought, with the happy result that he was preserved from the scourge, and is now a bright, healthy boy.

Scarcely if ever do we now see boys and girls in the streets disfigured and blind of an eye, as in former years. Mothers admit that it is a decided advantage to vaccinate their girls, as they bring a much higher dowry than those girls who are pock-marked.

The unbiased Moorish judge.

Many went and accused me before the Kadi Brabery, but he replied, "I am aware of all that is being done, and commend the Doctor's praiseworthy actions, which shall not go unrewarded."

From a small beginning the numbers have increased every year, till now we vaccinate from 1,300 to 1,400 annually, saving thousands of young lives and gladdening the heart of many a mother; and through vaccination alone we have found an entrance to almost every home in the twin cities.

Valuable discoveries.

During an epidemic we vaccinated whole streets in the Jewish quarter, and gleaned much valuable information. There is generally from eleven to

twelve days of incubation, so it was often difficult to tell whether those we vaccinated had been in contact with others who had the disease.

If the lymph took, and no smallpox eruption appeared before the seventh day, not one died, while the eruption diminished proportionately up till the eleventh day after vaccination.

Should the eruption not appear before the tenth or eleventh day, the cases were always comparatively mild, showing the beneficial effects of vaccination even although the patients had contracted the disease. In those cases which had not previously been vaccinated we could prognose with absolute certainty on the fourth day, if there was no fever (knowing that the eruption would not appear before the seventh day), that there would be a favourable issue.

Vaccinating to save inheritance.

In not a few cases during an epidemic I have vaccinated on the eighth day after birth, at the earnest request of the parents, when the child was a male and a large inheritance at stake, without any untoward symptoms; but it is preferable to delay to the fourth or sixth month.

I always vaccinate with fresh calf lymph, which I receive at regular intervals from Messrs. Felix and Fluck, Institut Vaccinogene Suisse, Lausanne, and not from arm to arm, and I have rarely if ever had a failure.

The outcry which is often made against medical men is rarely if ever justifiable.

On one occasion I was greatly perplexed, after vaccinating a family group of children, to find on the eighth day one covered with a syphilitic eruption.

The father in this case called me aside and set my mind at rest.

Medical men unjustly blamed.

Almost invariably where the said eruption appears after vaccination, and the physician is blamed for not using due precaution, he is made the scapegoat for a husband's guilty conscience, well knowing that the child's misfortune is the result of his own youthful follies. This has been verified over and over again in my experience among Moorish children.

One cannot but feel sorry for the anti-vaccinators. It is not their faith which preserves them or their children from the disease, but they are saved from the scourge by the thoughtfulness and the consideration of their neighbours around them, who have vaccinated their children, thus minimising the risks of an outbreak.

In Morocco there was an exceptionally good young man, engaged in Christian work, whose father had been an anti-vaccinator, and unfortunately the son had inherited his father's belief and carried out his principles, by refusing to allow any of his children to be vaccinated.

Anti-vaccinators, evil consequences.

We reasoned with him on the folly of the attitude he had adopted, and I went so far as to tell the medical missionary in charge that, had the children been at my station, I would have vaccinated them without the father's knowledge, on back or leg, as I have often done, conscientiously believing that it was my sacred duty towards God.

Some years later this gentleman in question went to Fez during an epidemic, and was attacked with a most virulent form of smallpox, from which he never recovered.

It was with regret that I read one of His Majesty's Minister's views as expressed by him to a deputation of anti-vaccinators which he received at the House of Commons on August 1, 1911, when he said: "With regard to the fear of compulsory vaccination he

sympathised with a good deal of what the deputation had said. His own children had not been vaccinated." If His Majesty's Minister has much love for his children, and is conscious of his responsibility as a father, let me warn him not to bring them out on a visit to Morocco until they are vaccinated, otherwise I greatly fear he will have lifelong cause to regret it.

In the South of Morocco smallpox does not exist. Even although one contracts the disease in the North, goes home and dies in Sous, or in the Sahara, the disease becomes abortive, apparently from some meteorological changes in the atmosphere.

Men may live in the Sous or Sahara for sixty years and not contract the disease, but no sooner do they come North than they fall victims.

The advance of science.

The intelligent Moors say, "There is no disease which God has created but He has also provided the remedy which will cut short and cure that disease. It requires time and patience, however, in our research to find it out." Towards this end science has of late years been making rapid advances.

It is extremely sad to contemplate, that at no distant date, among those unvaccinated communities, young men and women will be cut down in the bloom of life, who otherwise would have been spared had they made use of the means which a beneficent and All-wise God has provided.

Supposed cause of the disease.

Leprosy or Jadam (Jitham).—Sallee is the home of elephantiasis. The Moslem population suffers from the disease, but the Jews do not. In the city proper there is no drainage, each court having only a cesspool; while the water from their wells is brackish, and being in close proximity to the cesspools, is contaminated with sewage, and this is supposed to be the principal cause of elephantiasis. Many men and women have the disease in one

of their arms, but rarely in both. The Jews, however, have a fairly good drainage and bring all their water from a well outside the city walls.

The disease is also found in Rabat, but only among those living in one district, the conditions of which are similar to those in Sallee. Elsewhere the disease is rarely if ever seen in Morocco.

While Sallee is the home of elephantiasis, Morocco city is the great centre of the tubercular and anæsthetic forms of leprosy.

Although the etiology is rather obscure, yet the Moors maintain that leprosy originates only in those districts where the grain is kept from seven to ten years in underground granaries before being used.

On the appearance of the first symptoms of the disease those affected are forced to migrate to Morocco city and join the leper colony. The Moors say that leprosy is on the decrease, and that it dies out in those districts where lemon-trees have been planted. Whether that be so or not, it is a fact worthy of recording that the disease becomes abortive in those persons who come from the interior shortly after their arrival in the coast districts. From observation it does not appear to be contagious or communicated to their offspring. In the anæsthetic form, where the fingers and toes drop off, it would appear that the fermented grain has much the same action as that of ergot of rye. The disease is not known in those districts where the grain is kept only for one year in the underground granaries. It is a disease, however, which no one need be afraid of contracting.

Amenable to treatment.

With reference to leprosy in the wall (Lev. xiv. 33), after making careful examination of many of the houses, both in the Jewish and Moorish quarters, I have invariably found that where there are black

Leprosy in the wall.

patches or blotches on the walls the houses have been built with mortar taken from refuse hills. Houses which are built mostly of earth, in close proximity to sewers or cesspools, have also these dark blotches. For long I have had several of these houses under observation, the occupants of which were always sick, but on leaving them and going to a different quarter they quickly regained their normal state of health.

The natives are well aware that such houses are unhealthy, but attribute the cause to evil spirits, which they say take up their abode in the walls.

Professor Lindsay's advice.

Professor Lindsay, in his lectures on health at Anderson's College, Glasgow, was wont to say, "Gentlemen, you cannot find a better sanitary code anywhere than that given in the laws of Moses, which if people would observe, the services of medical men would not be so frequently required," which statement I most heartily endorse.

Typhoid Fever is always prevalent in October after the first rains. In certain places, after the refuse has been moistened, followed by the hot rays of the sun, the most suffocating odours are emitted. Such places should always be avoided, as there is great danger of contracting the disease *by inhalation.* The water supply at this season gets contaminated, hence the milk used and the water for drinking purposes should always be boiled.

Typhus Fever is really a disease of the poor. Both in summer and winter one of the principal factors in its production is overcrowding, and often it becomes epidemic. The numerous beggars in every town, going from house to house, have much to do with its spread, but inoculation by fleas I believe is one of the principal factors.

While it is desirable to exercise every precaution

and avoid coming in contact with those suffering from this fever, cleanliness and good ventilation are the surest safeguards against the disease.

Scarlet Fever is always exceptionally mild, and I have never known a death from an attack.

Phthisis or Consumption is very common among the Moslems in the towns, but much rarer among the Jews. This can easily be accounted for, as the Jews rigorously observe the Mosaic law in the inspection and slaughtering of all animals. Should there be the slightest trace of disease in either the lungs, kidneys, or intestines, the whole carcass is condemned and sold to the Moslems.

Quite a large number of cattle suffer from tuberculosis. The animals are always half starved at the end of the year, which, no doubt, predisposes to the disease, no provision being made for them, as we do at home, by a liberal supply of hay and food stuffs after the grass season comes to an end.

Contributory causes.

Unfortunately there are no sanitary regulations, and the clothing and bedding of all who die among the rich from phthisis are sold in the market, and as a result those who buy them fall victims. The Jews, on the other hand, never buy the clothing of any one who has died from an infectious or contagious disease.

Need for isolation.

I know a man who while on a visit to P—— contracted phthisis. On his return home one member of his family after the other became infected, five of whom ultimately died of the disease. The other members of the family, who live at a distance, have always retained good health. As he suffers from cataract he always requires some one to lead him about, and during the past twenty-five years I believe over fifty persons have contracted the disease from him and died. Perhaps twenty of

these have been from direct contact and the remainder, members of the respective families, by secondary contact.

For many years we had an Austrian living in Rabat suffering from phthisis, who was of a rather philosophic turn of mind, and he carefully weighed the expectoration and found that it amounted to twice his whole weight every year.

However harsh it may seem, yet it is indispensable for those who suffer that they should undergo treatment, with enforced isolation, which is only just and right. As a prophylactic measure nothing is better than the use of argan oil; if freely rubbed into the chest night and morning the patient becomes stout and the cough disappears, and the disease falls into abeyance, while I can testify that the Jews, who use the argan oil for culinary purposes, are healthier and have a brighter rosy hue in their faces than the Moslems, who cook with fats and olive oil. Phthisis is comparatively rare among the Arabs, who live always in the open air, which speaks much for the outdoor treatment of this disease at home.

Argan oil prophylactic.

Owing to the beneficial influence which the climate exercises on delicate visitors from home, the time is not far distant when, the country having been opened up, Morocco will become the great winter rendezvous for persons suffering from chest complaints, the climate far surpassing that on the shores of the Mediterranean.

Scabies or Itch.—Scabies or itch is the second national disease of the Arabs on account of their uncleanly habits, but it readily gives way before hot baths, a liberal supply of soap, and sulphur ointment.

On one occasion an Arab came to me in the

Photo] [*W. Miller, Tetuan.*

THE BERBER VILLAGE OF KYTAN.

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most pitiable condition suffering from scabies. I took him into the hospital, gave him a special room, and promised to cure him for $2. "My disease," he said, "cannot be cured for $2. May God preserve even my enemies from the same, but I will give you $8 if you cure me." He paid the money and we provided a native to carry out the treatment. A week later, after he had returned from the hot baths one morning, I found him sobbing and crying, and on inquiring the cause of his distress, he replied with tears, "Do you see what your medicine has done? I am now all covered over with leprosy. Look how white I am. Before I began the treatment I was a lovely brown colour; now I must leave." And leave he did without even saying goodbye.

A distressed patient.

Pustular Ophthalmia is generally epidemic in Morocco. It is not only contagious, but spreads rapidly, and no one should permit his servants to be in attendance while suffering from the same.

Foot-and-Mouth Disease.—Foot-and-mouth disease is very prevalent in Morocco. In fact, for the last twenty years the country has scarcely ever been free from it. During an epidemic the greatest care must be exercised with regard to the milk supply. Milk from cows affected always produces violent constitutional disturbance, accompanied with diarrhœa among grown-up people, and invariably death when given to young children. In 1892 we lost our twin-boys, who had enjoyed the best of health until they drank the milk of a cow suffering from the disease, all unknown to us.

All calves under seven days old die if they partake of the milk of an affected cow. Even the boiling of the milk does not appear to safeguard one.

During the last epidemic I inoculated a number

of young cattle with the virus from cows suffering from the disease. As in the case of smallpox, it produced a much milder form of the disease. In fact, it is the only course one can adopt to save the cattle in a place where there are no sanitary regulations.

Anthrax.—Anthrax, or malignant pustule, is common both among cattle and horses, but there is comparatively little danger to Europeans from the disease, save to those who are engaged in the wool trade.

Occasionally I have seen a native, who was bitten by a mosquito after it had fed on a dead animal, die from anthrax in great agony within twenty-four hours.

El-Jidri Et-Tu-yur, or Fowl-pox.—This is a disease which is very common among fowls in Morocco. Perhaps it is the same as diphtheritic croup. Its appearance is marked by little white spots on the comb and around the mouth, in every way resembling a smallpox eruption.

Afterwards white creamy patches make their appearance in the mouth, with thick viscid slime. The growth spreads downwards into the œsophagus and trachea, the nasal passages being also blocked up. Around the eyes and at the sides of the nasal openings are large tubercles of a cheesy formation, which on being lanced give much relief. Epidemics appear almost every year, and work great havoc among the fowls, over 50 per cent. dying.

Disease carriers.

The chief carriers in this disease are the house-sparrows, which appear to be immune from an attack. As the fowls only take the disease once, great advantage is derived from inoculation, since, as in smallpox, the disease is much milder in form. Those fowls which survive an attack are rarely fit for food till about three months afterwards.

One should avoid the barbarous mode we have in Britain of strangling fowls. Bleeding is just as necessary in fowls as in bullocks, and the neck should be removed close to the breast. If there be the slightest symptoms of disease the fowls should be rejected.

Hygiene, or Notes on Health.

When going abroad, people are much concerned about what they should do so as always to retain a measure of good health.

By attending to the following simple rules much discomfort and sickness may be avoided.

Clothing.—Clothing should always be of good quality, but never too heavy. Much more attention should be paid to underclothing than is generally done. Flannels should be worn summer and winter, lighter and heavier according to season. Clothing.

Cotton or linen suits for summer are very agreeable, and one should never have more clothing than is absolutely necessary, as it is eaten by insects. Full dress suits are unnecessary and only an encumbrance, except for those who may desire them for evening parties. Jacket suits are by far the most convenient.

Good pith helmets for summer, the lighter the more serviceable. Guard always the nape of the neck when travelling by wearing puggarees. Boots should never be heavy, yet they must have good firm soles. Never be without a waterproof coat, leggings, rain and sun umbrellas.

Cholera belts I have found most useful, and strongly recommend every one never to be without them.

Diet.—Diet will always vary according to one's tastes. Food in summer should be light and Diet.

nourishing. Not so much quantity as quality. Oatmeal, cheese, and bacon should be avoided in summer, as they are far too heating.

It is much safer to buy all meat from the Jews, and use the same sparingly during the hot season. They adhere to the Mosaic law, and should there be the slightest taint in any of the organs the animal is rejected and sold to the Moslems.

Many people in coming to Morocco pride themselves on being able to eat every kind of Moorish dish, but this is most unwise.

Fish, fowls, &c., cooked in oil and rancid butter almost invariably upset one's digestion.

Care also must be exercised as regards fruit, even though ripe, while I have seen the most alarming symptoms produced from eating pears, apricots, and dates, even among adults.

Many years ago, when the auxiliary troops were waiting the arrival of the late Maulai El-Hassan at Tetuan, the soldiers, being unpaid, were wont to go and steal in the gardens.

Dangers from unripe fruit.

On one occasion three men left their tent and went into a garden, climbed an apricot-tree, and ate to their hearts' desire. One of the party took suddenly ill and died at the foot of the tree, another died in the garden, and the third succeeded in reaching his tent, but died shortly afterwards.

Bread made from newly cut grain is very injurious.

Milk, unless one knows the source of the supply, should be boiled. All water used for drinking purposes should first be filtered and then boiled. This is of paramount importance and the best safeguard against sickness.

Exercise.

Exercise.—Without exercise one will soon break down. It is most unwise to go out in the heat of the day. The best time for exercise is during the

Photo] [*Linares, Granada*

WHAT THE MOORS LEFT BEHIND: JARDIN LE KAISER (SEVILLE).

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early morning or about two hours before sunset in summer. In winter and spring one can go out at any hour. But whether during winter or summer, it is safer always to be indoors half an hour before sunset, and not to go out again till one hour after sunset, owing to the heavy dews and the greater risks of taking malarial fever. Should one become wet from perspiration, change at once, and rub well down. No exercise is so good or so beneficial as riding.

Dwellings.

The Dwelling.—House accommodation is one great drawback in Morocco. If possible, all bedrooms should be upstairs. Attention should be given to sanitary arrangements, and all drains must be trapped and ventilated, and well flushed with water.

Travelling requisites.

Travelling.—It is absolutely necessary that all travellers or missionaries should have a small medicine case, and a general knowledge of a few simple drugs.

Every one should know how to dress a wound, treat intermittent fever, a simple cold, inflammation of the eyes from sun and sand, and last, not least, diarrhœa.

To this should be added some disinfectants and counter-irritants, such as mustard leaves, a little vaseline, skin plaster, and boracic acid, with a few bandages.

Messrs. Burroughs & Wellcome have beautiful cases made up for the purpose, at a trifling cost.

There is an excellent English-Arabic vocabulary, by Mr. Budgett Meakin (Trübner & Co., London), which will be found of the greatest service to all travellers.

As smallpox is prevalent in Morocco, all persons contemplating visiting the country should be revaccinated before leaving England, if they have not had the disease.

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