SOUTHERN MOROCCO MISSION
FOUNDED 1888

REVIEW OF THE WORK
1925
"TALITHA CUMI"

(Damsel, Arise).

"Talitha Cumi," He said it
To the maiden lying there,
Wrapt in death's deep dreamless slumber,
And she woke so bright and fair.

Once again, oh, gracious Master,
Speak that Word of pow'r we pray,
To the maidens of Morocco,
Wrapt in deadlier sleep to-day.

Dead in sin; blind to the beauty
Of Thy grace so full and free,
We have striv'n and sought to help them:
Master, Life abides in Thee.

In Thy tender deep compassion,
Speak to these loved ones to-day,
Give them life and give us gladness,
As we watch them tread Thy way.

Mogador. MARY KITCHIE.
Southern Morocco Mission

It is our privilege once again to make mention of the Lord's goodness to His servants who, on the field, and at home, are working together with un faltering faith for the evangelising of the people of Morocco. To them has been given in large measure the grace of endurance, which has enabled them through dark and difficult days to pursue steadily their God-appointed path. And their faithful service is being rewarded. The changes in Morocco may be slow, but they are clearly evident and full of encouragement. No longer is it necessary to cry, "Oh! Rock, Rock, when wilt thou open?" for Morocco as a Mission Field is open, as never before. The unselfish and devoted service given unstintedly by the Missionaries, during the past thirty-seven years, has not been in vain. They have sown the seed in the stubborn soil of Islam, and on every side they now see signs of growth. The ill will and antagonism of the early years have disappeared and, instead, a spirit of goodwill and friendship prevail. If many of the natives, who have heard and seen the Message of the Gospel from the lips and in the lives of the Missionaries, are not yet willing to take the separating step of decision for Christ, at least they attend with interest. Who can tell when faith, as a grain of mustard seed, may be born in their hearts? We praise the Lord for a kindlier and more receptive soil in which to sow the Word of the Kingdom. At any moment the power of God may fall on these men and women, whose minds have been illumined and whose only need is to be gripped and moved to decision by the constraining love of Christ. To bring them into the full light of the Gospel is a work that calls for sacrificial prayer-service on the part of all whose hearts have been touched by the clamant needs of the people
of Morocco. The young natives are growing up in a changed atmosphere, and this is largely determining their outlook. Contact with Europeans has shaken their faith in many of the things which were at one time most surely believed. Into their life there have come disturbing and disintegrating forces. The Missionaries are seeking not only to pull down, but to build up on a new foundation. The desire for reading, which has been aroused in the young native mind, is being met by the Missionaries, so far as opportunity offers. In this there is a priceless chance of putting pure and good things into the hands of these young men and boys. Literature of a baser sort is being placed before them by Europeans, who have no regard for the high and pure things of life. On the other hand the workers are introducing to them missionary biography and other Christian literature, and above all else the Book of books. This is a service of incomparable value, and our Missionaries are entering this fruitful field with high hope. The opening of these words of life means for the Moslem the shattering of many cherished convictions, but it leads them into a wealthy place of power and peace. There may be a feigned indifference, but the truth once felt and seen can never leave them as they were. Through the way of the Divine Word many of these young men will yet be led to the feet of the Saviour. At the present moment the youth of Morocco are facing two ways. They look to the past and they now know, as a result of intercourse with the Missionaries, that Islam is not the infallible power they were taught to believe. They look to the future and they know not what shall be. What an opportunity is ours to lead these seekers to the Lamb of God who taketh away the sin of the world! Already He has taken away many evil things from their lives, although, as yet, they know Him not as Saviour. Prejudice, ignorance, ill-will, and bigotry have paled before His coming. Contact with the Missionaries has shown them something of the sanctifying power of Christ. These men and women live such lives as are utterly unknown among their own teachers and friends. Here they see purity, honesty, straight-forwardness, and
love manifested in the lives of those who declare that this power comes to them from the Risen Christ. Can it be so? That question has been raised in their minds and will demand an answer. What it may be will depend largely on the prayer-power and faith of the Church of Christ.

Mr. Haldane, Mr. Willis, and Mr. Campbell make interesting reference to the work among boys—a new and encouraging feature of Missionary work in Morocco.

Mr. Campbell writes:—Details of the work at present being done amongst boys in Marraksh would not require much space, but we trust that our desires and ambitions are in inverse proportion to the smallness of our beginnings!

The work here has taken the form of a class for the teaching of English, commenced two years or so by several of our lady-missionaries. So far as numbers are concerned there has been much variation, but during the past winter there was steady attendance on the part of three young men, with occasional visits from others whose thirst for our language had been more than satisfied when they met the first engulfing difficulties! At the close of the class, a passage from the Gospels is read in Arabic by the boys in turn, and on more than one occasion interesting discussions have arisen. At present, the class is discontinued during the hot weather, but as several other young men are anxious to begin the study of English we shall gladly take them in hand now, so as not to lose touch.

The English class, however, reaches only a very few, and only such as are keen on study. How shall we reach and hold all the other classes of young men and boys—those who are becoming “Westernised” through contact with Europeans and attendance at the French Schools, those who retain something of Moorish aloofness, those who are comparatively well-to-do, and those who are veritable little “street-Arabs?” These are some of the sorts of boys that we would reach, and having been given a house which should prove itself most suitable for work amongst them, we desire your prayer-help that we may be rightly guided as we approach this new sphere of service.
Mr. Willis writes:—We have been in Mogador about a year now. The work, so far, among the Moorish boys has been somewhat in the nature of an experiment, but we are hopeful of good things. Some have come to read with us, and with these, and others, we have made friendships which, we trust, will be abiding. Quite a number of Jewish young men have come regularly to the Mission House to read with us. During the winter months we had often more boys coming than we could comfortably deal with. It is hoped that later we may have a bookshop in the Moorish quarter of the town, and we trust that this will bring us into contact with many readers.

Mr. Haldane writes:—Not many years ago it was very difficult to get Moorish boys to attend a Bible Class. There were two reasons for this: (1) Their fathers objected to it on the ground that Mohammedanism was final and, therefore, nothing could be learned from other sources: (2) The boys resented the discipline that necessarily attaches to our form of service.

The first barrier has in measure been broken down this way: A boy comes home from school, "Father, the European teacher says the earth is round, not flat," or, "Those falling meteors are not devils being cast out of Heaven, as the Koran says," or, "London has a larger population than the whole of Morocco." That causes a shock and frequently leads to this question: "Have we the final word in religion? Possibly not. Then let the boys go and hear the Missionary's message."

As regards the second difficulty, Moorish boys attending French School have learned to sit and listen without fidgeting. So they come to my class week after week, and now they know much of the New Testament.

Dispensary Work.
The influence which has streamed from every Christian dispensary in Morocco has been largely instrumental in bringing about the better conditions and the friendlier atmosphere which now happily prevail. The dispensary has not only been a place of healing for the body, but it also stands in a very real sense for the healing and
enlightenment of the mind. What age-long misconceptions of Christianity have been swept away in the kindly atmosphere of the Mission dispensaries. Mohammedans have been taught to believe that Christians are idolaters, but here they learn the Christian conception of God, and the saving love of Christ. Here also they see the love of Christ in practice—human hands ministering to the stricken and sorrowful, and pointing sinful men and women to Christ, the alone Saviour. The 50,000 or more patients who annually pass through our dispensaries cannot have witnessed altogether unmoved these manifestations of Christian kindness, nor can they have heard time and again the Message of the Gospel without some understanding of its significance. The influence of medical missionary work is far-reaching, for many come to the dispensaries from distant parts which are inaccessible to the Missionaries, and in this way the Gospel news is spread further afield. While thus fulfilling the Divine command to heal the sick, the workers ever keep before them
the supreme purpose of their work—the preaching of the Gospel of Christ. Group after group of sick folk gathers in the waiting-room throughout the day, to whom the workers declare the glad tidings of redeeming love, as revealed in Jesus Christ. These are golden opportunities which are earnestly used for this sacred purpose.

Mr. Nairn writes:—Than medical work no better means of getting into contact with the people exists. We are following closely in our Master's footsteps in seeking the healing of the body. He healed many while on earth who cared little for the spiritual blessing. Thousands reap physical benefit at our hands every month, while it may be few are found who gain spiritual blessing. But apart from the physical benefit derived by the sick and suffering, they are at least brought into close contact with the Good News. This is, in itself, a great matter, for "How shall they believe except they hear?" To-day about 200 sat under the sound of the Gospel, while some days more than this are so favoured. How many have responded to the invitation? This is, after all, what we long to see. But the preacher's work cannot be judged in this way. Whether they receive his message with joy, or reject it with indifference, he at least has endeavoured to obey His Master's command.

But if few seem to receive the message, the results cannot be judged by this standard. It might be difficult to find any district within sixty miles from this city to-day, where the gist of the preaching is not known. Across the plains of Morocco the breath of the Holy Spirit is blowing, and who dare say that His gracious influence has not been at work in some minds, convincing them of the truth of the words they have heard. The Lord shall count, when He writeth up the people, that this man was born there, and the preacher knew nothing about it.

Under the changed conditions of to-day, another benefit is derived from the gathering of the people daily into such close contact with us. It is now easy to circulate the written Word, as there is a great desire for literature on all sides. When intelligent readers are present, it is a fine opportunity to get portions of Scripture into their hands.
To-day two men gladly bought the Gospel, by John, in two languages, and we think now of these silent messengers on duty far from the city. For the above reasons, we thank God for medical work.

---

Work Amongst Women.

Through all the centuries in which Islam has held sway its blight on womanhood has remained, and by its sanction of polygamy, home life and all it stands for in Christian estimation is utterly unknown in Moslem lands. These Moslem women live their lives in the isolation of the harems, in unpitied neglect. The Koran has much to say with regard to divorce, but in practice it works out that a man can divorce any of his wives at pleasure. The women in these Mohammedan lands are still practically bought and sold, ill-treated, and kept in ignorance. “Cursed be the parents of us Arabs that they did not teach us to bring up our children in a pure and good way like the Christians do,” said a woman not long ago. Woman is everywhere degraded and
kept from the position assigned to her by the New Testament. Christian women often fail to realise how great are the benefits here and now of "our common salvation;" how great the freedom, the privilege, the deliverance from the sore social disabilities and cruelties which fall upon women wherever Christ is unknown. To these women so long neglected, the Gospel is now being taken by our sisters, who visit them in their homes, gather them in classes, and seek to bring into their shadowed lives the good news of the Gospel.

Miss Brown writes:—Let me tell you about the gatherings for women. Women here do not know the time by the clock, hence they are invited to come on our Sabbath Afternoon at the time of the afternoon prayer call of Islam. The prayer calls are known to all. Punctuality is unknown. At times a few come an hour or so too soon. We greet these and find out if they can wait until more gather. If they are in a hurry the Word is given to them there and then. The Word is read and, while reading it, more women come in. Whether one or many, the customary salutations must be exchanged, and very often late comers pass round the room giving the kiss of greeting to each one already present.

Three girls have attended our school practically from the beginning of the work here. Two still come and read well. A little baby boy was born in that home recently. To our surprise and joy the old "granny" said, "He is your child, and you will teach him about Jesus." May this little one indeed be led out into fulness of life in Christ! The women listen with interest, not yet can they anticipate what we are going to say. The message of Salvation is still new to them here. In fact many a time we are speaking to those who are hearing for the first time. This fact brings a strange mixture of joy and sorrow to our hearts.

In visitation work the people have been kind and friendly. We say, "The people," because a woman may be ever so keen to allow us in, but if her husband forbids it, she dare not transgress.

There are times when the woman will say as soon as we are seated, "Have you the
Book? Read to us.” Other times it is a real difficulty to get the opportunity to read. We are sometimes opposed, but contradiction is probably a better state than mere passive heedlessness. It is good to be here, but we realise without a healthy home base we could not remain. Our hearts are full of gratitude to our home helpers who are so faithfully holding the ropes.

Work Among Children.

Our workers, who are giving themselves to the winning of the children of Morocco for Christ, find much joy and satisfaction in this important and far-reaching work. It is a fruitful service in which they are engaged, and wherein there are great possibilities for the future. They are preparing the way for the Missionaries of tomorrow. Already the results of the work are in evidence. The native workers, who are rendering such effective service in school and home, were in the Mission School in their early years, and were taught to believe in the Lord Jesus Christ as Saviour and
Lord. Many others are growing up at all the Mission Stations whose lives are being influenced by the teaching and example of the Missionaries. A number have given encouraging evidence of a change of heart, while the friendship of the others has been permanently gained. It is a matter that calls for thankfulness that, in so many young hearts, the words of life have been sown. According to the promise His Word shall not return void. In the good soil of these young hearts we may surely expect a harvest in due season.

Mrs. Haldane writes:—During our stay in Mazagan I have been encouraged by the increasing number of children coming to our school. We began with ten and now have over eighty on our register. We have had a number of older girls coming to us for two or three years now. They are reading very well, and write me such nice letters, and show a real interest in the Gospel. One has great hopes of them becoming true believers. They will, of necessity, soon leave us to be married, but they can read for themselves, and we know their homes will always be open to receive us and our message. As for the little ones we know their hearts are tender and plastic, and we believe an impression is being made that will not easily be erased.

My native helper, Rahma, who has been with me for many years, has done faithful work in the school, and gives the Gospel lesson each day at the end of school, while I go and visit the homes of the children.

A word about my Women's Meeting. In regard to the numbers attending we have been greatly encouraged. When the novelty of things begins to wane, people can easily find excuses for staying away, but these women, who are very ignorant, have attended our Service through all the years, even though the only attraction has been a Gospel message and a cup of green tea. We know something of the inner history of their lives, which is mostly full of sin, sorrow, and suffering. It is sad to see them in their darkness, and yet it is a great joy to be able to tell them of a Perfect Saviour who loves them.

Miss Hosie writes:—There are happy ones and solemn ones, shy ones and impertinent
ones, big ones and wee ones and middle-sized ones, diligent ones and lazy ones, pretty ones and plain ones; but none that are not precious to the heart of our Saviour.

From the very beginning the girls of Azemmour have gathered round us, not certainly in large crowds, but there have always been some. Perhaps the smallness of the numbers has led to more definite prayer for individuals, and signs are not lacking of the Holy Spirit’s working in the hearts of some of our bigger girls. It was no small thing, for example, that our two house-girls ate during the Fast of Ramadan, defying Moslem custom and belief. Nor is it a small matter that a dozen or so have bought copies of the Gospel of St. John, and several of these read regularly in their homes. Two have read the whole Gospel to their mothers, and the other day they bought St. Matthew’s Gospel, anxious to continue. As we recollect the promises concerning the Word of Life, faith and hope are kindled anew.

Naturally, the enemy is roused, and in many cases we have been saddened to find that a dawning comprehension of what these books contain, and of what we seek to teach, has led parents to prevent their girls attending school. One dear, wee mite of three years went home and told that she had been learning about the Lord Jesus. She has never been back to hear more of the Saviour who said, “Suffer the little children to come unto Me and forbid them not.” The parents of course make plausible excuses to us, but we are not deceived, and concentrate prayer on this point.

It is now two years and three months since Azemmour was opened. It is far, far longer than that since prayer began to ascend for its people. Fighting Islam is in common parlance, “a long job,” but we ask you to continue with us in prayer, knowing that our labour is not in vain in the Lord.

Shelter Work.

A home for poor travellers has been available for a number of years in Mazagan. The shelter has been largely taken advantage of. It has proved a comfort and convenience to large numbers of the homeless poor and
travellers, and much gratitude has been expressed by them for the kindness thus shown. Every night Mr. Haldane finds opportunity for reading the Gospel and explaining its message to these needy people. He writes: "The shelter is a building capable of holding a hundred men. Numbers fluctuate according to the season. I have often ten, frequently a hundred. It affords a first class opportunity of preaching the Gospel. The attitude of the people who come is quite logical. 'This man has opened the building just for us poor men; only a good man would do that, therefore, a good man will have a wholesome message for us,' they say, and so they give attention to the message."

Work Among Jews.

Following apostolic precept and practice, "They began to announce God's message in the synagogues of the Jews," the Mission has sought the spiritual enlightenment of Moroccan Jews, whose minds are darkened by reason of ignorance and prejudice. The ancient people are found in all parts of Morocco—in the crowded Millahs, on the great plains, and in the valleys of the Atlas Mountains these tribes of the wandering foot have found a home. Mr. David Muir has made these sons of Israel a special charge, and for many years he has continued to bear faithful testimony among them. While many have considered his message as an idle tale, others have encouraged him by giving earnest heed to the message proclaimed. He seeks by earnest prayer and effort to bring them out of their wilderness wanderings into the promised land where Jesus waits to welcome them.

"For if their having been cast aside has carried with it the reconciliation of the world, what will their being accepted again be but life out of death."

Classes for Converts and Inquirers.

Those who, when listening to the preaching in the dispensary, manifest interest in the Gospel are invited to meet for further instruction, and it is a special joy to the
workers to sow the seed of the Kingdom in hearts which, in some measure, have been prepared for its reception. When, by the blessing of God, the seed sown shows indication of growth, the call for prayerful watchfulness on the part of the Missionaries is insistent. On every hand the beginner is opposed by hindering influences—the deadening power of Islam, the force of custom and superstition, and the inbred power of sin. To lead these seekers into the full understanding of salvation and of Christ's power to save, is a work that calls for much patience and tenderness. It is a sore disappointment when some who have made a good beginning lose interest, and yield to the call of the world and sin.

There should be much prayer on behalf of all in Morocco, men, women, and children, who have set their faces Zionwards, that they may have richly in their lives the saving grace of continuance in the faith.

---

Scripture Distribution.

A service, which holds much promise of blessing, is that of putting the Scriptures into the hands of the people. This work is being increasingly undertaken by our Missionaries who, in the streets and marketplaces, sell copies of the Word of God. The Koran brings no tidings of great joy to burdened souls, but the Scriptures contain a liberating message to all who hear believably. An Arab woman unconsciously, but very strikingly, exposed the weakness of the Koran when, looking at a copy of the "Wordless book," that book that so appeals to one who cannot read, with its four pages, black, red, white, and gold, said, "Yes, we, too, have the black, we know that sin is bad. And the white; yes, we know we should be good, and we know, too, that Heaven is beautiful; yes, we have the gold. It is just the red page in which our religions are different. We have not got that red page." It is what that red page stands for that Islam hates—the sacrifice that Christ, the Son of God, made on the Cross for us men and our salvation. The Scriptures, which are being read and studied by the educated classes to-day in Morocco, bring tidings of redemption through the blood of Jesus
Christ. If he shall not lose his reward who gives a cup of cold water to his thirsty neighbour, what will not be the reward of those who, by putting, or helping to put, good books, and especially the Scriptures, into the hands of men, open to them the fountains of everlasting life.

**Itineration Work.**

On the great plains of Morocco there are thousands of Arabs living in tents and villages. Many of them are Nomadic in their habits, moving from place to place at certain seasons in search of pasture for their flocks. In order to reach these tribes with the Gospel message, journeys are periodically made by the Missionaries. On reaching these villages they very often find those who have been in the dispensaries, and a hearty welcome is assured. Pitching their tents in a central part, they evangelise as far as possible the surrounding districts, and then move on to others preaching the Word of the Gospel. Many of these villagers, especially the women, may never have heard before the Word of salvation, and in many cases may never hear it again; for the labourers available at present for this exacting service are few, but friendships
are made and invitations given to visit the Missionaries in their homes, and in this way contact is often helpfully maintained.

Apart from the work carried on at Marraksh, Mogador, Saffi, Mazagan, Azemmour, and Amzmez, visits are regularly made to towns where, at present, there are no Missionaries resident. Efforts are being made to secure a footing in Dimnat, a town some sixty miles eastward of Marraksh. The desire to reach the unevangelised multitudes in the regions beyond is ever in the prayerful thought of the Missionaries, and is being fulfilled by them so far as time and opportunity permit. The Master is saying to us, as well as to them, "Lift up your eyes and look on the fields; for they are white already to harvest."

The Work at Home.

We never think of the work at the home-end without a feeling of thankfulness for the Lord's exceeding kindness. For the long period of thirty-seven years the work of the Mission has been maintained through the unfailing generosity of a multitude of friends, who have, with fine loyalty and faithfulness, continued in sacrificial fellowship with the workers in Morocco. Their support so heartily given has been a constant encouragement to the Council and to the Missionaries; and to all these friends we send our cordial thanks. Throughout the past difficult years this service has not been maintained without, in many cases, the stress of sacrifice. How we may further help in the work is a matter that calls for prayerful thought on the part of all who are concerned with the evangelising of the people of Morocco. The call of the Master, "Ye are My witnesses," should stir our hearts and influence our lives. The conviction should be deepened in our minds that this work is none other than the Lord's, and that He Himself has called us to share in it. The deepening of this conviction in our hearts will lead us into new and more fruitful avenues of service, and to a heightened resolve to further by every means in our power this gracious work. "Go forward! Have thy tools ready—God will provide the work." How many disciples of Christ have
never heard with understanding the commanding voice of Christ saying, "Go ye into all the world, and preach the Gospel to every creature." The requirements of discipleship make it imperative for all believers to share in the work of world-evangelism. We learn with thankfulness of groups here and there who meet at regular intervals with the definite aim of bringing spiritual forces into operation, through prayer. There are many resources waiting to be set free through the prayer of faith.

Let all who know of Morocco's needs take afresh upon their hearts the burden of these needs, and we shall see the Lord's hand manifest in saving power. When we pray "Thy Kingdom come," let us remember that we are praying to One who has infinite resources, who can save to the uttermost, and who will yet do beyond our asking in response to believing prayer. Let us not be weary in the well-doing of prayer, for it is the sure way of blessing. It may be we could all give larger gifts in answer to the prompting of the Holy Spirit. In view of the lessening days of opportunity, and of the pressing needs of the work, the call to help comes with greater urgency and force. Some of our readers might consider whether they should not undertake the full support of a missionary, for which £80 per annum are required. Fifteen pounds provides for the support of a native helper, six pounds for the support of a girl in the Mission Homes. Those who are already helpers of the work might do what in them lies to commend the work to the prayerful interest of their friends. By this means new helpers will be secured. Or perhaps they could arrange for meetings in churches or mission halls, when Missionaries or others would tell of the work of the Mission. Let there only be prayerful and earnest effort and doors will be opened. "Go, do all that is in thine heart; for the Lord is with thee."
Words spoken perhaps by this Kamela, as we saw her at the Mission House at Saffi, and certainly often spoken by her people, as the Missionaries well know. To us they convey but one meaning—that of the Shepherd in the Bible sense, but to these Berbers, who know not our Shepherd nor Psalm 23, it is different. It is rather, "We have no leader, no Sultan, no one to care for us and our interests." Ah, poor souls! It is no business of ours to endeavour to adjust or restore any earthly leadership, Moslem, French, or British, but it is our business to exalt our Shepherd above every other, and gather them into His fold.

Look for a moment at this Berber girl, Kamela, and if we could but see with our Master's eyes, her appeal would be irresistible. That strong, dark face, and great black eyes would speak, and plead, and in the end surely would prevail. "But my Berber sister," some one might say, "to come to you with the story of our Shepherd means so much. It means leaving this homeland, my home and friends, and all my pleasant and happy surroundings, and coming to your land, to a lonely, perhaps an isolated life, amid a strange people in language and customs, and one day, it might be, a lonely grave in a foreign land"...

A pained look may steal over the dark face, but Kamela still waits in silence, and from those pleading eyes it is not hard to hear the reply. "Yes, it means all that...perhaps more...but, am I not worth it...and, White Sister...is it not your Shepherd's command...His last command?"

And thus this Kamela, representing the half-million Berber speaking people in Morocco, lays anew the great commission at the feet of the Youth of our Church and of our land. Who among them, who read these lines, shall whisper in the Shepherd's ear, "Here am I; send me"?

BANCHORY J. D. HARDIE.
OFFICE-BEARERS.

Hon. President: JOHN ANDERSON.

Chairman of Council: R. G. MUNNIE.

General Council:
Right Hon. LORD MACLAY LL.D.
D. J. FINDLAY, J.P., Glasgow.
D. J. KNOX, J.P., Glasgow.
DAVID KEITH-MURRAY, Crieff.
R. G. MUNNIE, Glasgow.

Superintendent in Morocco:
CUTHBERT NAIRN.

Hon. Treasurer:
JAMES FULTON, 64 Bothwell Street, Glasgow.

Secretary:
JOHN GEDDES, 64 Bothwell Street, Glasgow.

MISSIONARY STAFF, 1925.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year of Departure</th>
<th>Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss Hancock,</td>
<td>1905</td>
<td>Azemmour</td>
</tr>
<tr>
<td>Miss Brown,</td>
<td>1921</td>
<td>Azemmour</td>
</tr>
<tr>
<td>Miss Hogsie,</td>
<td>1921</td>
<td></td>
</tr>
<tr>
<td>Cuthbert Nairn,</td>
<td>1888</td>
<td>Marraksh</td>
</tr>
<tr>
<td>Mrs. Nairn,</td>
<td>1896</td>
<td></td>
</tr>
<tr>
<td>P. W. Campbell,</td>
<td>1923</td>
<td></td>
</tr>
<tr>
<td>Mrs. Campbell,</td>
<td>1816</td>
<td></td>
</tr>
<tr>
<td>Miss Macarthur,</td>
<td>1894</td>
<td></td>
</tr>
<tr>
<td>Miss Hakes,</td>
<td>1913</td>
<td></td>
</tr>
<tr>
<td>Miss Alderson,</td>
<td>1913</td>
<td></td>
</tr>
<tr>
<td>Miss Eadie,</td>
<td>1922</td>
<td></td>
</tr>
<tr>
<td>Miss Coulou,</td>
<td>1923</td>
<td></td>
</tr>
<tr>
<td>David Muir,</td>
<td>1889</td>
<td></td>
</tr>
<tr>
<td>James Haldane,</td>
<td>1912</td>
<td>Mazagan</td>
</tr>
<tr>
<td>Mrs. Haldane,</td>
<td>1913</td>
<td></td>
</tr>
<tr>
<td>W. J. Willis,</td>
<td>1922</td>
<td>Mogador</td>
</tr>
<tr>
<td>Mrs. Willis,</td>
<td>1922</td>
<td></td>
</tr>
<tr>
<td>Miss Macnab,</td>
<td>1898</td>
<td></td>
</tr>
<tr>
<td>Miss Ritchie,</td>
<td>1901</td>
<td></td>
</tr>
<tr>
<td>Robert Badger,</td>
<td>1889</td>
<td>Safi</td>
</tr>
<tr>
<td>Mrs. Badger,</td>
<td>1895</td>
<td></td>
</tr>
<tr>
<td>Arthur Brown,</td>
<td>1924</td>
<td></td>
</tr>
</tbody>
</table>

Native Helpers—Rahma, Silcah, Tammo, Zaharah, Rahma, and Radeea.