

# La FOI et la VIE

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THE PROTESTANT MISSIONS  
In Algeria and in Tunisia  
THE NORTH AFRICA MISSION  
J. DIENY.  
(p. 384)

It remains for us to talk about the work done by the North Africa Mission in Tunisia. It was begun in late 1885. At that time, M. Bureau was established in Tunis. He was not a newcomer to the Regency. He had already resided there in 1881, evangelizing the soldiers of the army of occupation.

Contrary to the fears that some advice had aroused, the native Tunisians proved more accessible than those of Algeria. He also met with less opposition from the authorities, who, since then, indeed, have been more severe. However, the medical service, unlike what we saw in Algeria, had no difficulties. In 1887, several missionaries arrived in Tunis, among whom we mention M. and Mme. Mercadier, and others arrived in 1888. M. and Mme. Bureau went to settle in Sfax in 1890, and in the following year Mr. Bureau separated from the North Africa Mission to devote himself to the French Protestants of southern Tunisia. A station was founded in 1895, in Sousse, which became one of the largest missionary centers of the Regency. In 1897, Dr. and Mrs. Leach were moved to the place left vacant by M. Bureau in Sfax. They established a medical work for the natives.

But soon after, some of our readers will recall, they were mysteriously murdered. Their child died with them.

Nobody could replace Dr. Leach in the special task to which he devoted himself, and since his death, there has been no permanent mission in Sfax.

The evangelization of Kairouan was begun was 1897, and that of Bizerte in 1898.

The North Africa Mission currently has 4 stations in the Regency: Tunis, Sousse, Kairouan and Bizerte. It can not suffice us to write the names. The work that goes into these various centers merit, we believe, more explicit remarks.

Tunis is one of the most important cities and the most interesting of the ancient Barbary States.

It is older than Fez and less Europeanized than Algiers. Its population is greater than that of the two capitals of Algeria and Morocco, being 150,000 inhabitants, including 100,000 natives. It has a university attended by many Muslim students. The proportion of illiterates, at least among men, is lower than in the whole of Tunisia, where only 4% of natives can read and write. This circumstance allowed the widespread distribution of the Scriptures and tracts, which are distributed in the streets and in stores. But later, a regulation on dangerous books was applied to the peddling sales, and in-store sales remained the only possible. Libraries were opened in Tunis (and also, let's say immediately, in Sousse and Kairouan). Purchases, it is true, are low in number, but these establishments are places of rendezvous where missionaries come into contact with the European population as much as with the natives. Evangelization halls also form part of the establishment. The missionaries themselves are, by rota, at the service of the library, and in case of forced absence, are supplemented by a convert.

A work was undertaken among students by Mr. Mitchell, who knows Arabic.

French lessons are also given to the natives. The women missionaries visit women in their homes. Before going to Sfax, Dr. Leach had resided in Tunis, and founded a medical work there, which had yielded good results in terms of evangelism. Classes of boys and girls were organized.

The missionary work extends to the Italians, who form the most significant European settlement. They are also occupied with the Jews. - But they have their own particular missionary, an agent of the London Jewish Society.