

## E. F. Baldwin and the Kabyle Berber (peoples) of Algeria

<b>ACCESSION NUMBER:</b>	1103
<b>DATE:</b>	Oct 25, 1883
<b>LOCATION:</b>	Richmond, Virginia
<b>TYPE:</b>	FMB

The Board met on Thursday, October 25, 1883, at 4 1/2 o'clock p.m. Present: Brethren Curry, Tupper, Harris, Ellyson, C. H. Winston, Pollard, Cottrell, Williams, Watkins, Hawthorne, J. B. Winston and Gwathmey. Also, Brethren **Baldwin** and Whitfield of North Carolina. Prayer by Brother Whitfield.

The President stated that Brother **Baldwin** desired to present a subject for the consideration of the Board. At his invitation, Brother **Baldwin** submitted remarks with regard to the establishment of a Mission among the Kabyles, in Algeria. On motion, the subject was referred to a joint Committee consisting of the Committee on African Missions and New Missions and Missionaries, to report to the Board after securing more information on the subject.

The Corresponding Secretary read a letter from Brother R. H. Graves giving information of a greatly disturbed state of public affairs in Canton, such as rendered the situation of our Mission there distressing and dangerous. At the request of the President, Brother **Baldwin** offered special prayer on behalf of our Missionaries in Canton.

<b>ACCESSION NUMBER:</b>	1094
<b>DATE:</b>	Dec 06, 1883
<b>LOCATION:</b>	Richmond, Virginia
<b>TYPE:</b>	FMB

"The Committee on African Missions and that on New Missions and Missionaries met in joint session to hear Brother E. F. **Baldwin** of North Carolina with reference to Kabylia and the Kabyles. The information given in a paper prepared and presented by Brother **Baldwin** greatly interested and deeply impressed us. The spirit of our Brother in regard to going himself upon that new mission stirred our hearts, and we are not surprised to know that his presentation of the subject to the Baptists in the recent convention at Edenton [North Carolina] excited their enthusiastic interest. The facts and circumstances of this case are such that we cannot judge it right to recommend to the Board to enter at once into this new field, nor can we judge it right for the Board to decline taking any further steps in such an important matter. We unanimously recommend that the Board request Brother **Baldwin** to visit this field for a few months, with a view of gaining such further information as may enable it to decide more intelligently the question of adopting this field as a new mission provided that nothing in this action shall be so construed as either to commit Brother **Baldwin** to enter this field as our Missionary, or the Board to appoint Brother **Baldwin** as our Missionary, should the field be adopted by the Board. We further recommend that Brother Baldwin's visit shall not extend beyond four months, and that the expenses of the same shall not exceed six hundred dollars.

## E. F. Baldwin and the Kabyle Berber (peoples) of Algeria

<b>ACCESSION NUMBER:</b>	1095
<b>DATE:</b>	Dec 17, 1883
<b>LOCATION:</b>	Richmond, Virginia
<b>TYPE:</b>	FMB

The Corresponding Secretary stated that Brother **Baldwin** had informed him that he would accept the invitation of the Board to visit Kabylia, and would sail at an early day. He also stated that several applications have been received for appointment as Missionaries to Africa and suggested that in view of the anticipated return of Brother David to the United States, they be referred to the Committee on New Missions and Missionaries with authority to invite at their discretion such candidates as they deem it wise to appear before the Board for examination. A letter was reporting from Brother George B. Taylor with regard to the matter of Cocorda and others.

<b>ACCESSION NUMBER:</b>	1096
<b>DATE:</b>	Jan 02, 1884
<b>LOCATION:</b>	Richmond, Virginia
<b>TYPE:</b>	FMB

"Resolved that we hold the piety and zeal of our beloved Brother E. F. **Baldwin** in high estimation, and love him for his fidelity to Christ, yet we have heard with regret of his appointment to visit Kabylia, and cannot but regard the action of the Foreign Mission Board as very injudicious." It was agreed that unofficially (I) should communicate with the Board on the subject, while Brother Durham and Whitfield should write to Brother **Baldwin**. A letter of similar purport had been received by the President himself from Rev. C. Durham of North Carolina. These matters having been frankly and fully made known to Brother **Baldwin**, he submitted remarks in detail on the subject. A motion to rescind the action of the Board on the 6th of December 1883, having been made was, after protracted and full discussion, rejected by a vote of 7 to 3 and the Secretary was instructed to enter this action on the records of the meeting.

<b>ACCESSION NUMBER:</b>	1123
<b>DATE:</b>	Mar 04, 1884
<b>LOCATION:</b>	Richmond, Virginia
<b>TYPE:</b>	FMB

The Corresponding Secretary stated for information:

1. That a small bequest by a Brother Smith of Knoxville had been reported by Brother E. A. Taylor of that place.

## E. F. Baldwin and the Kabyle Berber (peoples) of Algeria

2. That Misses Young and Roberts had arrived safely in China; and Brother **Baldwin** in Algeria.
3. That Mrs. J. H. Eager would visit this country at the expense of her husband.
4. That the Canton Mission had applied for Mrs. Sanford, and Brother Eubank asked for Brother Myer.

<b>ACCESSION NUMBER:</b>	2641
<b>DATE:</b>	<b>May 07, 1884</b>
<b>LOCATION:</b>	Baltimore, Maryland
<b>TYPE:</b>	SBC

### THE KABYLES

#### Origin and Status of the English Mission

Mr. Edward H. Glenny, of Linton Road, Barking, London, honorary secretary of this mission, writes to The Christian: "The mission to the Kabyles of Algeria was originated by Mr. H. Grattan Guinness and Mr. and Mrs. George Pearse. It is now managed by a small Council, and has widened its aims so as to embrace not only Kabylia proper, but Oran, Constantine and Morocco. The Berber races occupying these countries are all closely related, one nation in fact, though in subjection to different conquerors. They are a fine, intelligent, manly race, by no means as fanatical and bigoted as Mohammedans usually are; a race offering a most hopeful sphere for the Gospel of Christ. Our work among them will in future be known as The Mission to the Kabyles and other Berber Races of North Africa."

#### Departure and Arrival of Brother **Baldwin**

Rev. E. F. **Baldwin**, of North Carolina, having presented to the Board an interesting and instructive paper on these Kabyles -- a mountain people of Northwestern Africa -- and being greatly desirous of visiting their country with the view of surveying it as a mission field for Southern Baptists, was appointed by the Board for that purpose, and sailing on the 5th of January, he arrived in Algiers on the 28th of that month. There he met Mr. George Pearse, who had called his attention to this field, and of whom brother **Baldwin** says: "He is a man of large experience, great wisdom, and most cautious and conservative. Moreover, he lives very near the Lord Jesus. He is a worker well known and most highly esteemed in England, where I made inquiries concerning him. He will accompany and aid me in all my explorations."

#### The Field and Laborers

On the 19th of February brother **Baldwin** wrote from Mekla:

#### The Field

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## E. F. Baldwin and the Kabyle Berber (peoples) of Algeria

"I write from the heart of 'La Grand Kabylie,' or the Jur-jura district, some thirty miles from post office and diligence route, where the scenery is most wild and rugged, the mountain paths only passable for mules, and where you see Kabyle life and character entirely untouched by French influence. It is fifteen miles to Djemaa Sahridj, where is the nearest European, I believe. \* \* \* As we go among the Kabyles with the gospel, they, at times, throng us on every side so we can scarcely move, in their eagerness to hear. As we walk along the mountain paths, they join us and walk with us. May God send to them those who, with the gospel, shall gather out from among them his elect.

### Monsieur Mayor

"I am with a Swiss brother, Mons. H. S. Mayor, a missionary working without appointment or sustainment from any missionary society. He has been here some two years -- far longer than any other missionary in Kabylia -- and is far better acquainted with Kabyle life, character and language, and with the various tribes of Berber stock from the Mediterranean down into Soudan, than any other I have met or heard of.

"Mons. Mayor was sustained by Swiss and French friends, by whom also he was enabled to erect the little two-roomed house, costing 2,500 francs, (\$500,) in which he lives all alone -- no family. But, since being here, baptism being demanded at his hands by a Marabout of the Kabyles from Morocco (whom he had led to Christ, and who saw it simply from reading the New Testament in French the night after his conversion,) he himself was thus led to see immersion to be his duty, which he received in France from a Baptist French pasteur. This, and some other things which I may not now detail, alienated his friends, and their support has been largely withdrawn, and he has suffered very much, even hunger again and again. He recently wrote to the American Baptist Missionary Union, asking for appointment, I believe."

### Missionary Lamb and Wife

"The only other worker or missionary among the Kabyles is a Mr. A. S. Lamb, a most devoted and earnest and capable man, who, with his wife and three children, came from Scotland three or four months ago, and are living in a very commodious house (ten rooms) put up by English friends for them (who also support them) at Djemaa Sahridj, fifteen miles from here and fifteen miles northeast of Fort National, admirably located among the Kabyle villages and near Mekla, a new small French town. Djemaa Sahridj, a Kabyle village adjoining the mission premises, contains 4,000 souls.

On coming to Djemaa Sahridj, some ten days since, I found brother Lamb and wife (who came from Scotland as Scotch Presbyterians) somewhat exercised about baptism, especially in view of the question of baptism of Kabyle converts. I was enabled to help them to decision, and had the great and unexpected joy of leading both brother and sister Lamb and a Kabyle, Said by name, into the river Saboan (where doubtless in the early centuries many were buried with Christ by baptism) and baptizing them. The service was a unique one. Two French and one English and one Kabyle hymn were sung. Mons. Mayor explained the ordinance in Kabyle to the Kabyles. Brother Lamb prayed in French,

## E. F. Baldwin and the Kabyle Berber (peoples) of Algeria

as some present knew only French. When I pronounced the baptism formula in English, as I baptized the Kabyle, it was translated to him. I heartily wished the friends at home could have looked on the scene, with its many Palestinian features."

### KABYLIA

As the foregoing will excite some desire to know more of the country and people being investigated by our brother, the following excerpts from the Journal may be properly reported:

#### Geography and Topography

Kabylia is the central one of the three provinces into which Algeria is divided, and extending from the shore of the Mediterranean inland to the Atlas mountains. Its latitude is nearly the same as that of Virginia, its climate milder in winter, the rainy season, and more equable in summer, when there is little if any rain. The country is intersected by spurs from the Atlas, which interlace with other spurs from the Coast Range. These mountains contain some mineral wealth. The valleys and plateaus are exceedingly fertile, and yield abundance of wheat, figs, grapes, olives and other fruits and vegetables. It was one of the principle granaries of ancient Rome.

#### The People

The Kabyles are very thickly settled for so rough a country. They number, according to the best estimates, including all of the same race living in the adjacent mountains, some twelve millions. They seem to be of Caucasian origin, considerably bronzed, however, by climate and exposure, and are regarded as lineal descendants of the ancient Numidians, subsequently called Berbers. If so, they have held these fastnesses, with but little of foreign intermixture, for more than twenty centuries. Their prominent traits of character are industry, truthfulness, hospitality, love of country and devotion to freedom -- in a word, their character is almost the same with that of the Swiss, to whose Alpine pastures correspond the well-tilled plats high up on the mountains of Kabylia.

#### View, Ancient and Modern

The country came under Roman domination at or soon after the destruction of Carthage, 146 B.C., and remains are still clearly traced of a colonia, such as Paul found at Philippi. Christianity was early introduced, and took deep root. The churches in northern Africa furnished for several centuries not a few of the ablest defenders of the faith. Here flourished the Donatists, who opposed the union of church and State, and insisted on conversion as a prerequisite to church membership. In the fifth century the region was overrun by the Vandals under Genseric and his son Huneric. Arianism gained the ascendant and spirituality languished. Two centuries later came the Saracens under the bloodstained crescent and imposed the Moslem teachers and observances, which still continue, though they seem never to have been heartily accepted. In modern times we first hear of the Algerians as pirates, and only within the present century have their terrible

## E. F. Baldwin and the Kabyle Berber (peoples) of Algeria

inroads on commerce been checked. The country has been under the protection of France since 1830, but again and again has endeavored to throw off this foreign yoke. The last attempt was made during the Franco-Prussian War, and is not likely to be soon repeated.

### Political, Religious and Social Condition

Kabyles is said to mean Confederates. The people so called themselves from their form of government. Each village is a pure democracy with its unpaid executive officers. A number of villages make a fraction corresponding somewhat to our county, a number of counties make a tribe, like our State, and the tribes form a Kabyla or Confederation. This old form of government is of course modified and limited in its powers under French military rule. Their religion is a sort of rationalistic Mohammedanism, contrasting strongly with the fatalism of the Arabs, and is very loosely held. They have never practiced polygamy, but do admit divorce. Women are bought and are expected to labor, but are held in higher esteem than is common in either Mohammedan or heathen countries.

### Claims of the Kabyles

The claims of the Kabyles are urged upon the Board of the Southern Baptist Convention by the general reasons which impel us to go into all the world, by the peculiar claims of so noble a people, and by these special considerations: There are many indications that the field is preeminently white to the harvest and might soon become self-sustaining; the English might be met with opposition from the French authorities, but the similarity of our institutions to the traditional government of Kabylia, and the cordial relations between the United States and France, ensure to American missionaries a kind reception; and lastly, through the pioneer labors of our English brother, who is calling upon us to come to his help, we have already a foothold.

### Reception of Missionaries

On the 25th of March brother **Baldwin** writes from Algiers: "This morning I called on the American consul here, a Mr. Jourdan. I saw also Colonel Playfair, the English consul, and got such light as they could give me on the subject of the reception of American missionaries by the French authorities, who have shown themselves inimical to English missionaries, suspecting political motives. I am about to address some inquiries to the Governor-General of Algiers, which our consul will present for me."

### American Baptist Missionary Union

Dr. E. F. Merriam, of the Union, writes: "I congratulate your Board upon the opportunity to enter upon the work among the Kabyles. I have had it in mind as a possible opening for the Missionary Union, and wrote Mr. Pearse nearly a year ago inquiring as to his willingness to allow this Society to take up the work, but providence seems to have given it into your hands. I know of no opening for mission work in Africa offering so few difficulties, and every way so promising and feasible as that among the Kabyles and kindred races of North Africa."

## E. F. Baldwin and the Kabyle Berber (peoples) of Algeria

Not Committed

The Board is not committed, in any way, to open a mission in Kabylia. When the results of brother Baldwin's investigation, together with such other information as may be collected, shall have been presented to the Board, the subject will receive careful and prayerful consideration, and the best judgment of the Board will be exercised to reach a wise conclusion.

<b>ACCESSION NUMBER:</b>	1128
<b>DATE:</b>	<b>May 16, 1884</b>
<b>LOCATION:</b>	Richmond, Virginia
<b>TYPE:</b>	FMB

At the invitation of the President, Brother **Baldwin** then presented verbally a report in full of his observations of Kabylia. On motion, the following was adopted.

Resolved:

1. That we have heard with great pleasure the interesting statements made by Brother E. F. **Baldwin**, whose mission to Kabylia has been prosecuted with an intelligent zeal which meets our warm affirmation.
2. That his report be referred to the Joint Committee composed of the Committee on New Missions and Missionaries and that on African Missions.

On motion, the Committee were authorized to examine the accounts of Brother **Baldwin** and to draw on the Treasurer for any balance which may be due him.

<b>ACCESSION NUMBER:</b>	1129
<b>DATE:</b>	<b>Jun 04, 1884</b>
<b>LOCATION:</b>	Richmond, Virginia
<b>TYPE:</b>	FMB

The Special Committee appointed at the last meeting presented a report, which was adopted as follows: The Joint Committee to whom was referred the report of Brother E. F. **Baldwin** recommends:

1. That the balance of \$20.94 in favor of Dr. **Baldwin** as shown by his account be paid him at once.
2. That the Board decline to establish this new mission.