

and Cape Town are also sending their contributions for the Red Crescent fund and the war.

Islam in Russia

No recent news reaches us of Moslem activity in Russia, but we know that Islam is spreading in its border provinces, as was shown by the accurate statistics gathered by Mrs. Bobrovnikoff in the first number of *The Moslem World*. Her article led to the publication of the new Russian review, *Mir Islama* (the Moslem World), edited by W. Bartold and published at St. Petersburg. Before it appeared there were already two other journals published in Russian dealing with the character and spread of Islam; one from a purely Mohammedan standpoint and edited by Moslems, called "In the World of Islam" (St. Petersburg), and the other published by the Academy of Kazan. In looking around the horizon of the Moslem world to-day we must not forget that, as Bartold says, "the Moslems of Russia are the *elite* of Islam," compared with the Turkish Empire, Central Asia or Arabia. In literature, the arts and social progress, their influence is felt far beyond the bounds of Russia. Witness, for example, the educational mission of Gasprinsky to India and the recent critical editions of the Koran published at Kazan.

Arabia, Egypt and Turkey

Turning from India, Russia and the bordermarches of Islam to the heart of the Moslem world, we consider Arabia, Egypt and the Turkish Empire. Here the currents of unrest are even stronger and deeper, for the stream is older and broader. These three lands contain the three capitals of Islam. Constantinople,

Mecca and Cairo feel the shock and the impact of recent events more perhaps than any other cities. One would like to hear how the war was discussed under the shadow of the Kaaba, and know the real sentiments of the Meccans regarding the future of the Caliphate. When the Cairo press openly advocates its removal from Stamboul to Arabia, and when Turkey seems unable to defend even the coast line of the sacred territory against Italy, what must be the feeling of those who look to her as the custodian of the sacred cities. The long promised railway to Mecca has only reached as far as Medina, and it is doubtful whether it will be extended in the present state of Turkish finances. Meanwhile the Bedouin tribes, who live on plunder, find the general condition of anarchy exactly to their liking. Arabia never was a political unit, yet never was more divided politically and religiously than it is to-day. The various provinces are under different tribal rulers, and Turkish authority does not extend much beyond the range of Turkish rifles. The war in Yemen to suppress the rebellious Zaydites was scarcely ended when new complications arose because of the peace with Italy and the war in the Balkans. It is extremely doubtful whether Turkey can hold Yemen now that troops have been withdrawn and the general unrest increased by the loss of Turkish prestige; and unrest here means revolution.

From Oman we hear that the prohibition of the gun traffic, always a source of revenue to the coast tribes, has stirred up the tribes of the interior whose relations with the Sultan of Muscat have never been too cordial. Oman, however, is isolated

from the rest of the Moslem world not only geographically but religiously. The Sultan is not regarded as the caliph of true believers, as the Abadhis are no more orthodox than the Zaydites.

Turkish Arabia on the north has felt the effect of the war most of all financially. An embargo was placed upon the shipment of grain and horses, and large sums were collected, almost by force, for the war funds, under Seyyid Talib Pasha. The sheikhs of Kuwait and Mohammerah are said to have subscribed £5,000, (about \$25,000) between them. Meanwhile, the absence of strong government has, as usual, affected the river traffic. Always endangered by the Bedouin tribes, who have no scruples as regards piracy, the withdrawal of troops, or weakness in the central government, is strongly felt here. At Bagdad and Busrah the newspapers have for a year or more been comparing British rule in India and that of Turkey in Mesopotamia, to the detriment of the latter.

British enterprise is welcomed by the merchant classes, but as Moslems they can not help feel jealous over the loss of Turkish prestige. For all these years there have been no light houses in the Gulf, but now one is in course of erection at Tamb, and others will be erected at other points. Marconi installations are to be put up at Bahrein, Kuwait and Linga. It is evident to all observers that Turkey has lost all the authority she ever had in the Persian Gulf, and is fast losing it in the river country. Altho newspapers announced that the Amir of Nejd was offering his services, with a fabulous number of camel riders, for a religious war

against the Balkan States, the offer, if made, was not accepted. Leading articles about the war published in European capitals are translated at Cairo, and altho much belated, are read with interest at Riadh and Hail. In this respect, the Moslem press is the weakness as well as the strength of Islam. Not only victory, but defeat, is published everywhere.

The exaggerated ideas, which were current even a few years ago, of the strength of the Turkish navy and its invincible army, are no longer accepted by intelligent Arabs, especially those whose eyes have been opened by a visit to Bombay or Aden. It surely is a matter of interest, if not of alarm (to the Moslems of Arabia) that a chain of mission stations is slowly extending around the peninsula, — from Mosul, Bagdad, Amara and Busrah to Kuwait, Bahrein, Muscat, Aden and Hodeida. From these centers the influence of Western ideas, as well as the witness of the Cross, is slowly penetrating to distant villages. The total annual attendance at the mission hospitals on the Arabian littoral already greatly exceeds the total number of annual pilgrims to Mecca, and many of them travel long distances. What must be the effect, for instance, of the work of the Scotch Mission hospital at Sheikh Othman (near Aden) in removing prejudice, enlightening the understanding and touching hearts, when 47,221 patients were present at the morning clinics in the past year, and there were over a thousand in-patients and 2,023 operations? It will be increasingly difficult for the coast Arabs to hate Christians cordially. Similar work is being done at the other stations.

The Disintegration of Moslem Power

With the rising of the Cross and the increase of Christian prestige everywhere, the Arab sees before his very eyes the disintegration of the Turkish Empire and the waning of the crescent. There are Arabs living who can almost remember the various steps of this disintegration. In 1830 Greece became independent, the French occupied Algeria, and Servia was lost to Turkey. In 1862 Rumania became autonomous, Montenegro in 1878, and Bulgaria in the same year. In 1885 Eastern Rumania was annexed to Bulgaria, and in 1878 Cyprus was ceded to England. Three years later Tunis became a French Protectorate, and the following year Egypt was occupied by Great Britain. In 1898 Crete became autonomous; in 1911 Tripoli was occupied by Italy and lost, and now they see most of Turkey's European provinces forever lost to the empire. Persia, alas, has also lost its independence. Constitutional government became anarchy; international treaties a cover for international brigandage; and "spheres of Russian and English influence" became the boundary lines for occupation, while all the Moslem world watches the course of events.

The situation in Constantinople is typical of the situation in Turkey everywhere. Suspicion is found on every hand. Fear stalks through the streets. The old as well as the new Sultan have their admirers, and between the extreme right of the party of Union and Progress and the extreme left of the old regime, there is every shade of political opinion and ambition. The question is not whether the empire is in decay and dissolution (that is openly advertised

by the press), but what remedy must be applied to restore its strength and unity. Those who were formerly optimistic and sanguine regarding the possibility of reforms, and who were looking forward to the daybreak of liberty have been disappointed. Since the constitution there have been some improvements in education and economic development, but the oppression and brutality of the Turk toward Greeks, Armenians and Syrians have not ceased. The long story of Armenian persecution is a terrible tale that has lost its edge by frequent repetition, but the last chapter has not yet been written. Only a few months ago two Armenian villages were pillaged and most of the inhabitants killed by the Kurds. Christians in the interior of Turkey out of touch with the protection of foreign consulates, live in continual terror. The Moslem population is also far from being satisfied. Letters have come from leading Mohammedans in Syria to Viscount Kitchener, proposing British occupation when the empire of the Turks is divided. A correspondent who seems to be well informed regarding the actual situation writes:

"At the present day rumblings of massacre are growing louder and louder in Armenia, and Turkish officials are openly offering the unhappy Armenian villagers the alternative of Islam or death. Latest telegraphic dispatches inform us that Greece, Bulgaria, and Servia have demanded for their nationals in Turkish States the right to bear arms. The Armenians have repeatedly and earnestly demanded their rights to bear arms on soil of their own fatherland, but this right is denied them, while Kurds and Circassians, fully armed, murder unarmed Armenians, and

raid and plunder Armenian villages. This is what the Constitutional Government of the Turk means for the Armenians."

With such a condition of affairs, is there hope for permanence of Turkish rule even in Asia?

As regards Egypt, the coming of Kitchener and his policy toward Moslem and Copt alike has left no one in doubt that the British Occupation is not temporary. Ignoring the cries of the so-called nationalists, the Egyptian Government is steadily following its own policy of Egypt for the Egyptians, in the sense of agricultural development. The country is growing richer year by year, and the fellaheen more contented. Altho in one or two cases there were stupid disturbances of the lower classes in connection with the war, no serious uprising has taken place. The Arabs were keenly watching the contradictory telegrams and the story of defeat after defeat during the recent war, but the only pan-Islamic movement has been under the Red Crescent for the relief of the wounded, and in the collection of large sums of money for the Turkish war fund. Egypt's neutrality has been maintained without disturbance. The arrest of Sheikh Shawish in September in connection with the revolutionary placards and the sentence passed against his accomplices have shown very clearly that the neutrality of Egypt as regards the Ottoman Empire does not make the latter a safe refuge for those who attack the Egyptian Government.

The career of Sheikh Shawish, who is now utterly in disrepute and whose nationalist party has practically died out, is interesting. It shows that this

sort of pan-Islamism no longer flourishes in Egypt. The Sheikh is, comparatively speaking, a young man. Born in 1874, a graduate of El Azhar, he became Arabic Lecturer at Oxford, and afterward was appointed inspector in the Egyptian ministry of Education. About 1908 he became the editor of *El Lewa*, the nationalist organ, and when a split in the party occurred, he joined the paper called *El Alam* in the same capacity. Both of these papers have been since suppressed by the government. Shawish is a powerful writer, and his papers were violently extremist, anti-English in tone. He is a Tunisian by birth, but repudiated by the French authorities, as he found out to his cost when he invoked the capitulations to protect him against prosecution by the Egyptian Government for seditious writing. He has twice undergone imprisonment for libelous acts; once for an article in the *Lewa* directed against the prime minister, Boutrus Pasha, in 1909, and the second time in 1910 for writing the preface to a seditious book of poems. He fled to Constantinople to escape prosecution for the breach of neutrality which he committed in attempting to smuggle arms into Tripoli for the Turks. His recent arrest and trial in connection with the seditious posters, have completely discredited not only him, but his party.

The Moslem press of Cairo is still thoroughly Moslem, but no longer indulges in such attacks on Christianity and on British policy as were possible two years ago. Even the men of El Azhar have learned that it is not safe to go too far in their agitations against the Government.