



BOATS USED BY THE KUWEIT PEARL-DIVERS

# NEGLECTED ARABIA

—CONTENTS—

**SPECIAL  
KUWEIT  
NUMBER**

ANNIVERSARY MINUTE

KUWEIT, THE "LITTLE WALLED TOWN"

Rev. Gerrit J. Pennings

THE OPENING OF KUWEIT

Arthur K. Bennett, M. D.

EVANGELISTIC ACTIVITIES AT KUWEIT

Rev. Edwin E. Calverley

WORKING FOR KUWEIT'S WOMEN

Mrs. Stanley G. Mylrea

MEDICINE AND THE BEDOUIN OF KUWEIT

Paul W. Harrison, M. D.

THE OTHER END OF THE ROPE

THE THIN EDGE OF THE WEDGE

C. Stanley G. Mylrea, M. D.

# The Arabian Mission

## TRUSTEES

Rev. J. G. Fagg, D.D., *Pres.*, Rev. J. P. Searle, D.D., *Vice-Pres.*,  
Rev. Lewis Francis, D.D., Rev. J. H. Whitehead,  
Rev. T. H. Mackenzie, D.D., Mr. John Bingham,  
Mr. E. E. Olcott.

## HONORARY TRUSTEES

W. A. Buchanan, Esq., London, England.  
Dean V. C. Vaughan, M.D., Ann Arbor, Mich.

## OFFICERS

Rev. W. I. Chamberlain, Ph.D., *Foreign Sec.*, 25 East 22d Street, N. Y.  
Rev. E. W. Miller, D.D., *Home Sec.*, 25 East 22d Street, N. Y.  
Rev. W. J. Van Kersen, *District Sec.*, Holland, Mich.  
Mr. W. H. Van Steenbergh, *Treasurer*, 25 East 22d Street, N. Y.  
Rev. J. L. Amerman, D.D., *Asst. Treas.*, 25 East 22d Street, N. Y.

## MISSIONARIES

Rev. and Mrs. James Cantine,	Busrah, P. G.	Evangelistic Work.
Rev. and Mrs. S. M. Zwemer,	Cairo, Egypt.	Literary Work.
Dr. and Mrs. H. R. L. Worrall,	Maskat, Arabia	Medical Work.
Rev. Fred J. Barny,	Maskat, Arabia.	Evangelistic Work.
Mrs. F. J. Barny,	25 East 22d St., N. Y. City.	On Furlough.
Rev. Jas. E. Moerdyk,	Bahrein, P. G.	Evangelistic Work.
Rev. and Mrs. J. Van Ess,	Busrah, P. G.	Educational Work.
Miss J. A. Scardefield,	Bahrein, P. G.	Women's Evan. Work.
Miss Fanny Lutton,	Maskat, Arabia.	Women's Evan. Work.
Dr. and Mrs. A. K. Bennett,	Busrah, P. G.	Medical Work.
Rev. D. Dykstra,	Bahrein and Kuweit, P. G.	Evangelistic Work.
Mrs. D. Dykstra,	Bahrein, P. G.	Evangelistic Work.
Dr. and Mrs. C. S. G. Mylrea,	Kuweit, P. G.	Medical Work.
Rev. Gerrit J. Pennings,	Orange City, Ia.	On Furlough.
Rev. and Mrs. E. E. Calverley,	York, Pa.	On Furlough.
Dr. P. W. Harrison,	Bahrein, P. G.	Men's Medical Work.
Rev. G. D. Van Peurse,	Bahrein, P. G.	Educational Work.
Mrs. G. D. Van Peurse,	Bahrein, P. G.	Supt. Mason Mem. Hosp.
Miss Sarah L. Hosmon, M.D.	Maskat, Arabia	Women's Medical Work.
Miss Gertrud Schafheitlin,	Kuweit, P. G.	Women's Evan. Work.

Representatives of University of Michigan Christian Association.

Dr. and Mrs. H. G. Van Vlack,	Bahrein, P. G.	Medical Work.
Miss M. C. Holzhauser,	Busrah, P. G.	Nurse.

Address all letters to Missionaries in the field, Via Bombay.

The Arabian Mission depends for its support and the extension of its work, not on the treasury of the Board of Foreign Missions of the Reformed Church in America, though under its care and administration, but upon contributions specifically made for this purpose. The churches, societies and individuals subscribing are not confined to the Reformed Church. Members of other denominations are among its supporters and its missionaries. Regular gifts and special donations are invited from all who are interested in Mission work in Arabia. Regular contributors will receive quarterly letters and annual reports, without application. All contributions, or applications for literature or information, should be sent to "THE ARABIAN MISSION," 25 East 22d Street, New York.

LIBRARY  
FEB 11 1914  
THEOLOGICAL SEMINARY

# Neglected Arabia

Missionary News and Letters

Published Quarterly by

THE ARABIAN MISSION

---

## Anniversary Minute

ADOPTED BY THE MISSION, NOVEMBER, 1914

*The Arabian Mission, in celebrating its 25th Anniversary, returns grateful thanks to God, our Heavenly Father, for His loving care and many blessings during these years. The Quarter Century has seen the growth of a Mission, consisting of two young men, to a force of thirty men and women, who continue consecrated to the original purpose of occupying Arabia for Christ.*

*The people reached, the medical and educational service rendered, the Scriptures distributed, the preaching performed have all steadily increased during this time.*

*The Mission, while it has not outgrown its pioneer character, as it hopes it never will until every Arab tribe has received its message, has shown its intention of permanently occupying every position gained by gradually placing Christian homes and institutions in every center of population it has been possible to enter.*

*There have been marvellous changes not only in the attitude of the people reached but also in their political circumstances, changes which were never thought possible in the early days.*

*The Mission has experienced and indeed helped to bring about no less remarkable changes in the whole Moslem problem both as met with in the world of Islam and as received by the Christian Church.*

*For these and many other evidences of God's guidance and providence and His clear purpose of using the Arabian Mission in increasing measure for His glory and the Salvation of the Arabs, we present our fervent thanks to God and pray that for our enlarging responsibilities we may be endued with greater faith and faithfulness.*

*On this occasion also, we, the other members of the Mission, extend our congratulations to Dr. Cantine upon the completion of his first Quarter Century of service, thanking him for the inspiration of his example and precept, not only in dealing with the ultra Islam for which we work, but also in solving the problems of Mission policy and management. We pray with him that he may be given many more years of service and that he may see the full fruition of his hopes for*

*the Evangelization of Arabia in this generation. We also extend these congratulations to Dr. Zwemer, another of the founders of the Mission, who is now spending his life in work that affects all the rest of the Moslem world as well as Arabia, and thank him for the special share he has had in the promotion of the Mission.*

*We remember also the names and labors of those who have loved Arabia to the end, counting not their lives too dear a price for the winning of the Moslem, and we pray that we who enter into their labors may have no less a love for them, "That they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Christ."*

*Our Board of Trustees, especially those who have been with us from the beginning, share our thanks, and join in our thanksgiving, for the progress and success to which this Anniversary draws attention. Without their direction of our work here and leadership of our friends and supporters at home, the Mission could not have prospered.*

*We now as a Mission most earnestly plead that our Board mark this occasion by granting in full our request for six new missionaries, making a special appeal to the Churches and friends of the Mission that the present debt be wiped out, and increased funds provided that the reinforcements may come to us to take up the new positions that God is now opening for us and to share in the harvesting for which the Church and we have been patiently working these twenty-five years and which we now believe to be imminent.*

## Kuweit, The "Little Walled Town"

GERRIT J. PENNINGS

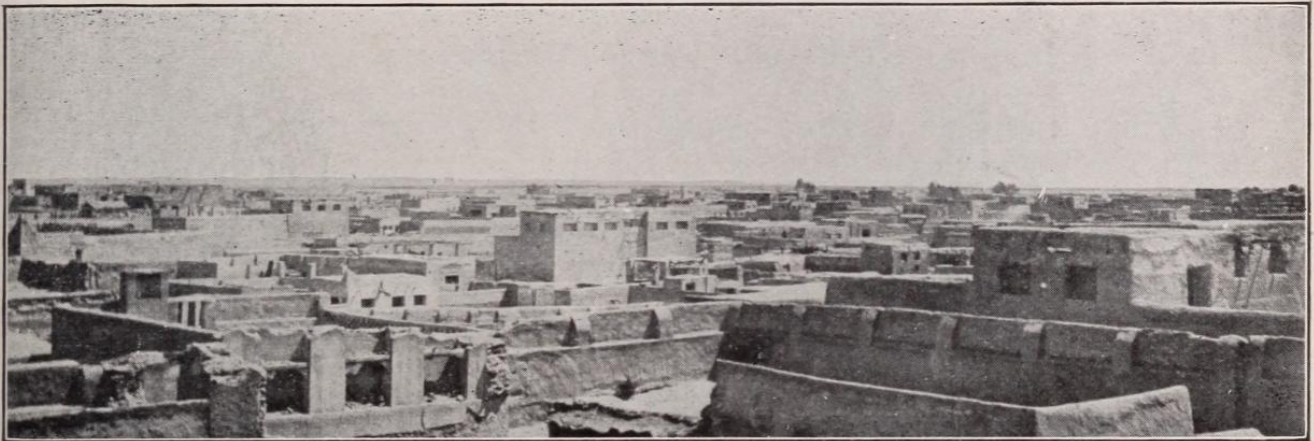
Of all the cities on the Persian Gulf, Kuweit is the most typically Arab. That mixture of many different races which is so characteristic of the other Gulf cities, is far less prominent here, although even in Kuweit there is a considerable Persian element. Life here therefore most nearly resembles that which exists in the towns of the interior. Again, its location and surroundings are typically Arabian, for, except on the side toward the sea, it is encircled by an absolutely barren desert.

Seen from a distance from the sea, the city does not have a very inviting aspect. A line of low, monotonous, gray-colored houses, stretches for a distance of about three miles along the shore. Back of this the houses extend inland for about a mile. In this area dwells a population variously estimated as to number, but put by some as high as 50,000.

Most of the houses are one-storied, and appear from the outside as high enclosing walls. The rooms are built along the walls inside and open upon the inner court. Houses of this character answer the requirements of Mohammedan propriety, which demands that the women shall be shut away from public sight.

The streets are often very narrow, especially in the older parts of the city. At some places one can easily stretch across from wall to wall, and two laden donkeys can hardly pass. The streets are also very irregular, and in some parts they form an actual maze, where the stranger manages to lose his way hopelessly—like Boston. The missionary physician in Kuwait ought to have a well-developed sense of direction, to help him on his out-calls.

Owing to the forbidding, inhospitable appearance of the houses, the streets have a rather dull, lifeless aspect, all except the business street, which is a veritable hive of human activity. The main business street recalls what in America is known as an arcade, only here the street is covered over, not with glass, but with reed mats, supported on frames of poles. This long, rather crooked street averages hardly more than twenty feet in width. Along the sides are numerous little shops, resembling enormous pigeon holes, each about eight feet square. Scientific experiments in America in recent years seem to indicate that it is economy on the part of the employer to allow his clerks



THE ARCHITECTURE OF KUWEIT.

to sit down when not waiting on customers. In this respect the Arab shop-keeper not only has American science beaten by many years, but goes it one better, for he remains seated even while serving his customers. The shops are stocked mostly with such simple articles as are needed by the townspeople and the numerous Bedouins that visit the city. Still it is possible to find many articles of luxury, for the Arabs are far more anxious to import the luxuries of the West than its religion.

Back of the city towards the south lies the Bedouin market-place, where the Bedouin sells or barter the few products of the desert, such as brushwood, skins, wool, sheep and clarified butter. Beyond this are the black, goat-hair tents of the desert-dweller, who comes to trade for a few days, and then leaves to have his place taken by others like him.

The prosperity of Kuwait is due in part to trade with the interior, which absorbs enormous quantities of rice, tea, coffee and sugar. Practically all of Nejd is clothed in Massachusetts Sheeting, of which

hundreds of bales are imported at Kuwait every year. Another activity is the transport of dates from the Busrah district to Indian, South and West Arabian and East African ports. A fleet of perhaps thirty sailing boats, of about three hundred tons burden each, leaves Kuwait each year in October, and the following August returns with firewood, ship- and house-building lumber. The third and main source of wealth is the pearl-fisheries, in which thousands of the people engage every year. The ready cash realized from this last source forms the capital without which little business could be done. And yet, but for the firm, and on the whole, just government which the city has enjoyed the last few years, the present prosperity would be impossible, and the capital would have been transferred elsewhere.

Whether the railroad will ever come here to alter the character of the city is hard to say. Before the railroad from Baghdad to Busrah has been built many a sun will rise and set, and even then it is doubtful if it will be extended to Kuwait.

## The Opening of Kuwait

ARTHUR K. BENNETT, M.D.

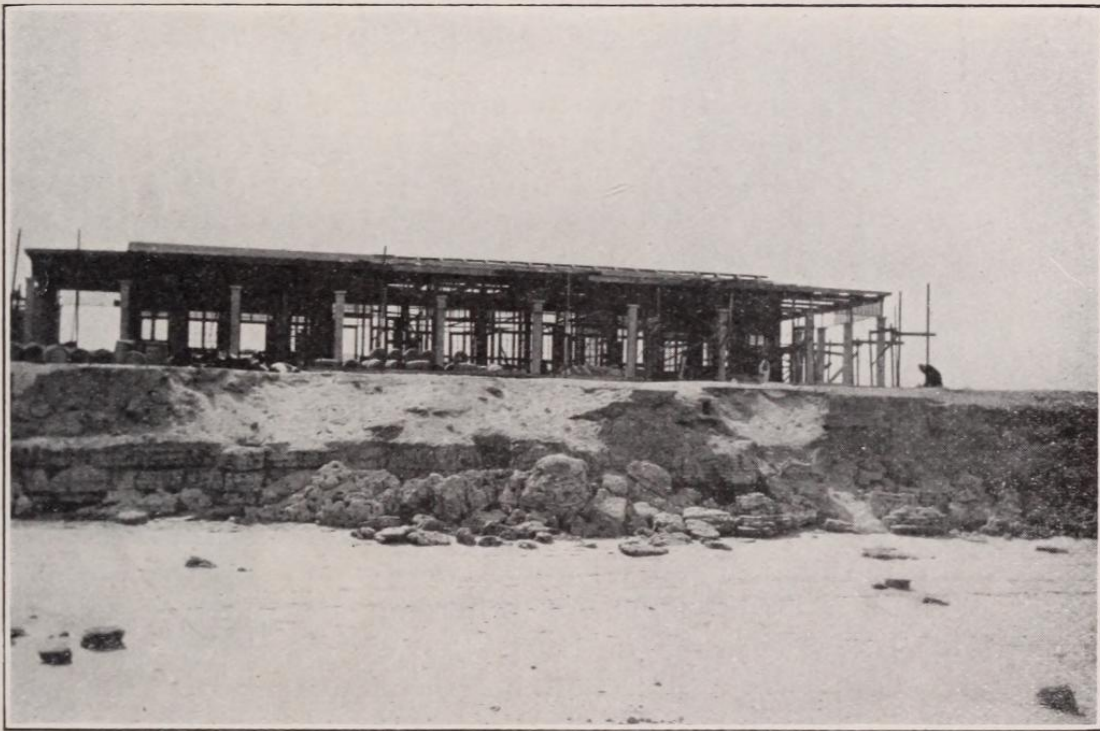
Much has been written about the strategic position of Kuwait from a political point of view, and I well remember that during my first four years on the field the Mission kept emphasizing the importance of Kuwait from a missionary standpoint, and not a few attempts were made to re-open our work in Kuwait. In 1903 Dr. Zwemer had succeeded in placing a colporteur in the place, but the footing was never secure and when Sheikh Mobarrek sent the colporteur away, after less than a year, he is reputed to have said that he never wanted anyone from the Mission to come there again. Mr. Moerdyk however attempted to regain the foothold in 1904, but was unsuccessful, and later Dr. Thoms landed there for a day, hoping that surgery and medicine would help out, but he was sent abruptly away in a native boat.

The Mission continued praying that the station might be occupied, and from time to time colporteurs were sent to make the attempt. One colporteur succeeded in disposing of seventeen Scripture portions. Mr. Van Ess made the next attempt, and timed his arrival at the shore with the departure from the harbor of the ship that had brought him. He was treated with more courtesy than his predecessors had received, but was as firmly told to leave by the next steamer that called. This however gave Mr. Van Ess a week or more in which to become known to the people of the place. And it is worthy of note that the hill just outside the city, from which he had a vision of the whole town and upon which he prayed for the evangelization of the town, has now become the site of the medical missionary's residence, and the hospital in which the latter works is at the foot of the hill.

So it was that our eyes were very often turned toward Kuwait, waiting for the opportunity that would open for us this most desirable port and Bedouin center, just as now that we have occupied Kuwait,

we are looking longingly after the caravans of camels that slowly wend their way into the forbidden country of Nejd. This country, too, will open up to the Gospel in God's good time.

Late in the year 1909 I was called down from Busrah to see Sheikh Khazal, the Ruler of Mohammerah, and as I saw that Sheikh Mobarrek of Kuwait was there at the same time, I spoke to Sheikh Khazal who very kindly introduced me to him. After several visits, in which I became better acquainted with him, Sheikh Mobarrek asked me if I would not come to Kuwait and stay. I at once told him that I would be glad to make him a visit. So after our annual meeting, Rev. Van Ess and I were scheduled to make a visit there and see if the promises he made were really meant. We were most cordially received, and I was told that a dispensary would be very welcome in the place. In March of the same year (1910), Rev. Pennings and I went down to Kuwait and spent four or five months there. It was not long before we had won the good will of the common people and we began to have quite large clinics each morning and were able to perform some operations which quite satisfied them that in spite of our preaching, they could tolerate us.



THE SKELETON OF THE HOSPITAL AS SEEN FROM THE BEACH.

The Sheikh himself became more and more friendly, and when his favorite daughter became ill, he allowed me to use chloroform and perform an operation which fortunately proved successful. From this time on our hold in Kuwait became more strong, and a little later we were able to lease a house and Bible shop for a term of five years and then we felt that Kuwait was at last open to the Gospel.

NOTE.—It was Dr. Bennett who conducted the negotiations with Sheikh Mobarrek for the purchase of property on which to place the

Mission's "plant." It had not been especially hard at the last to secure concession which had a temporary and conditional character, but an outright sale meant an irrevocable surrender of the town to Christian influence. There was tremendous reluctance to make this surrender in a town of almost exclusively Moslem inhabitants and of exclusively Moslem institutions and government, and Dr. Bennett had to exercise much tact and earnestness, not to mention faith and prayer, to hold the good-will of the Sheikh and to gain the willingness of a score of his advisers, and, indeed, of the public in general, since all the negotiations were conducted in open mejlis and lasted some days. The desire of all, however, for medical ministrations overbalanced their religious prejudices and other objections.

In 1914 Dr. Mylrea approached the Sheikh for the addition of a plot of land behind the purchased ground, as it would give the house to be built a much better situation on the hill, and the Sheikh, in a highly dramatic and public speech, gave the land desired as a free gift to the Mission.

E. E. C.

## Evangelistic Activities at Kuwait

EDWIN E. CALVERLEY

In 1911 the Mission was able to appoint a clergyman to Kuwait for only part of the year. When Mr. Pennings arrived he at once began making friends among the people by visiting them to induce them to visit him. It was his best and indeed almost his only means of influencing them, for the Sheikh had requested him not to open religious discussions outside of the Bible shop and the dispensary,—“lest,” the Sheikh said, “the ignorant Bedouin should become fanatic.” As he lived in the dispensary, he was able to make an extended use of the permission outside of clinic hours. The temporary character of his appointment did not allow him to do more in school work than some tutoring in English for a few young men.

When Mr. Calverley came the next year the same methods were continued for a time. Then advances were made by the gathering together of half a dozen boys for schooling along the usual lines. Also the sale of Scriptures at the Bible shop was pushed so that in one month more copies were sold than had been disposed of the whole previous year. The school boys were gathered into a Sunday School class. Dr. Harrison made an increased use of the advantages afforded by his medical work. These efforts were perhaps begun too soon. At any rate, they coincided with a visit to Kuwait of the editor of an influential Moslem journal in Cairo, who knew the methods and universal tendencies of Christian missions. He had in us a “modern instance.” In daily lectures in the principal mosque of the town, he urged them to avoid association with us and to make it unnecessary for the people to come to us by themselves providing medical and school facilities along progressive lines. The whole town agreed with him as regards the advisability of avoiding the Christians, and sermons to that effect were preached in the other mosque. But not all

approved of establishing modern Moslem institutions. However the Moslem Benevolent Society of Kuwait was formed and within a year had founded a dispensary and school. Meanwhile our school, Bible shop and medical work have all been seriously affected, but the methods of working were maintained even during the period of greatest opposition, and gradually some of the advances were made effective again.

We thought that year that we had a convert, but he afterwards proved a disappointment, as he continued falling into sin. The Moslem Society had several converts, but they too proved unsatisfactory, although for different reasons, as may be inferred from the statement of one of the Society's officials that "Whoever wanted to might become a Moslem, but he must not expect to receive money for it."



ROOFING THE HOSPITAL.

The Moslem dispensary was established in 1913 with a Turkish doctor after a great deal of agitation and expense, and it had considerable support from the Sheikh. But it lasted less than three months, when the doctor resigned and the Sheikh withdrew his patronage and the enterprise collapsed. Their school, however, is a splendid success, and, although its curriculum is limited, having only geography in addition to the usual Koranic studies, it is a great improvement upon the ordinary Mulla schools. The Moslem Benevolent Society still meets regularly and employs an especially imported Mulla to preach for them and guide their discussions. They recently requested and received a large Bible and a two volumed Bible dictionary as well as other Christian literature, which indicates how much the claims of Christianity are occupying their attention.

In 1913 Messrs. Shaw and Haynes built our new hospital of steel and concrete, and it is still a marvel to the native, whose most frequent remark about it is that it will not melt, as their mud and plaster houses have a habit of doing in even the little rain that Kuwait gets.

A second colporteur was added to the staff that year and he began extending the field of canvassing without serious disturbances or opposition from the Bedouin or anybody else. The ships stopping in the harbor were regularly visited for possible purchasers among the passengers. A fuller use was made of the medical department's advantages. Three trips were made to outlying villages. Bible sales doubled and text books in grammar and writing were supplied to the Moslem school.

In 1914 the work was carried on steadily and a slight increase in our acceptibility with the people was noticeable, perhaps because no new strain was placed upon their tolerance. Our school work, however, was begun anew and is slowly growing. The residence for the medical missionary was built near the hospital and the new accommodations for working and living are now being enjoyed. The building operations themselves gave opportunities, which were not, however, used as often as they should have been, for witnessing and proving the value of Christian conduct. But undoubtedly many from Busrah, the Nejd, and the desert tribes have new and better ideas of the ways of Christians, after working with us.

Kuwait is the newest station of the Mission and is indeed fortunate to have secured within its first five years two new buildings for its work and workers. But another house is urgently needed for the evangelistic workers and we are thankful that a portion of the funds for it have already been secured. The necessity for the Mission to build for itself is the more imperative in Kuwait, because, unlike some other of our stations, suitable dwellings cannot be rented at any price. And when the Mission "plant" is completed, as we hope it will be, in the near future, with this second residence, and with a dispensary next to the new hospital, which was planned as only an in-patient institution, and with a school and chapel building, then the full energies of all the workers can be devoted to using to the utmost all the possible methods of winning the Moslems of Kuwait and its environs to Jesus Christ.

## Working for Kuwait's Women

MRS. C. STANLEY G. MYLREA

First impressions are often the right and lasting ones, and many of us lay much stress on them, but it is not wise to consider them infallible, as I found to my joy after living in Kuwait for a few months.

One of my first tasks after reaching Kuwait last January was to learn the road from my house to Mrs. Calverley's—only a five minutes' walk, but full of turns and very confusing to a newcomer. As I went back and forth between the two houses I passed many groups

of women either walking along or standing in front of their gates unlocking the padlock or waiting to be let in. I was looked upon as a strange creature with my broad-brimmed topie, or sun-hat, and the conversations that went on about me were something like this: "Wa! Wa! Look what's coming. What is it? Is it a woman? What has she on her head?" The group usually had a good laugh among themselves as I passed, and I could feel the hot blood rushing to my face. The children playing in the streets were little better for they called, "Engresi, Engresi—they never pray." I said to Mrs. Calverley, "These Kuwait women are very rude." But she assured me that they were not really, when one got to know them.

After we had gotten settled, Mrs. Calverley took me to call on the Sheikh's wife, the wife of the heir to the throne, and several other women. I enjoyed the calls very much and wondered how I could



THE GOTHIC ARCHES OF A KUWEIT COFFEE SHOP.

increase my acquaintance. I went to Mrs. Calverley's dispensary twice a week and so came in contact with the women, and hoped in that way to get into their homes.

One day, as I was walking home from the hospital, a woman who lived near me was at her door and spoke to me. I replied as cordially as I knew how, and she asked me to come in. The family consisted of the man of the house, his two wives, the mother of one of his wives and numerous children. The women seemed very much interested in all I told them in answer to their questions, and when I said good-bye, they said they would come to see me. The next day they came, bringing another woman with them. She criticized my tea and my teacups and was generally rude and unpleasant so that I was glad to see her go away, but little did I think that she would

be one of my warmest friends. That day she made some very rude remarks about our Gospel and our religion, but she was the first woman in Kuwait to ask me to read the Gospel to her.

These women took me to see other women and brought friends to see me, and I very soon realized that my first impression of the women of Kuwait was all wrong. A more cordial and friendly lot of women you could not find in this part of the world. I can go to a number of houses with my Gospel and my workbag and receive a warm welcome and a place of honor. I have had numerous invitations to stay on and have supper with the friends on whom I was calling and have dropped in to lunch with several whenever I could.

There is not always an opportunity to read to them, but I am always able to witness for Christ and Christianity. Almost every day I am asked to go to different houses and almost every day I have callers. I thought perhaps the reason for their coming so freely to see me was that we were living in an Arab house, and they felt they could be as secluded there as in their own houses, but since we have moved into the new mission house, which is up on a hill with an open view, I have had a great many callers, women from our new neighborhood and some of my old friends. My old, firm friend who first asked me to read the Gospel to her, came to see me one day, and was much interested in the arrangement of the rooms and the lovely, open view out to sea. She gasped all of a sudden, "Oh! why don't we build our houses like this!" I told her that it was because their women were so afraid of being seen. She clapped one hand over her fist and said, "Our men shut us up—what can we do?" Poor things, they do not realize that it goes beyond that, and that it is the religion of the False Prophet which does it.

The opportunities for work, both medical and religious, among the women of Kuwait are almost unlimited. How many times since Mrs. Calverley left for America have I been called upon to help, and have longed to have the skill of a doctor. We women missionaries get into the home life of these people as our men can never do with Arab men. Who knows but that when the awakening to Christianity comes it will come as much from the women in their secluded homes as from the boys and girls who have attended our schools and had Christian teaching and influence. May God grant it, for the wives and mothers have a big influence in their homes even in this land of Arabia.

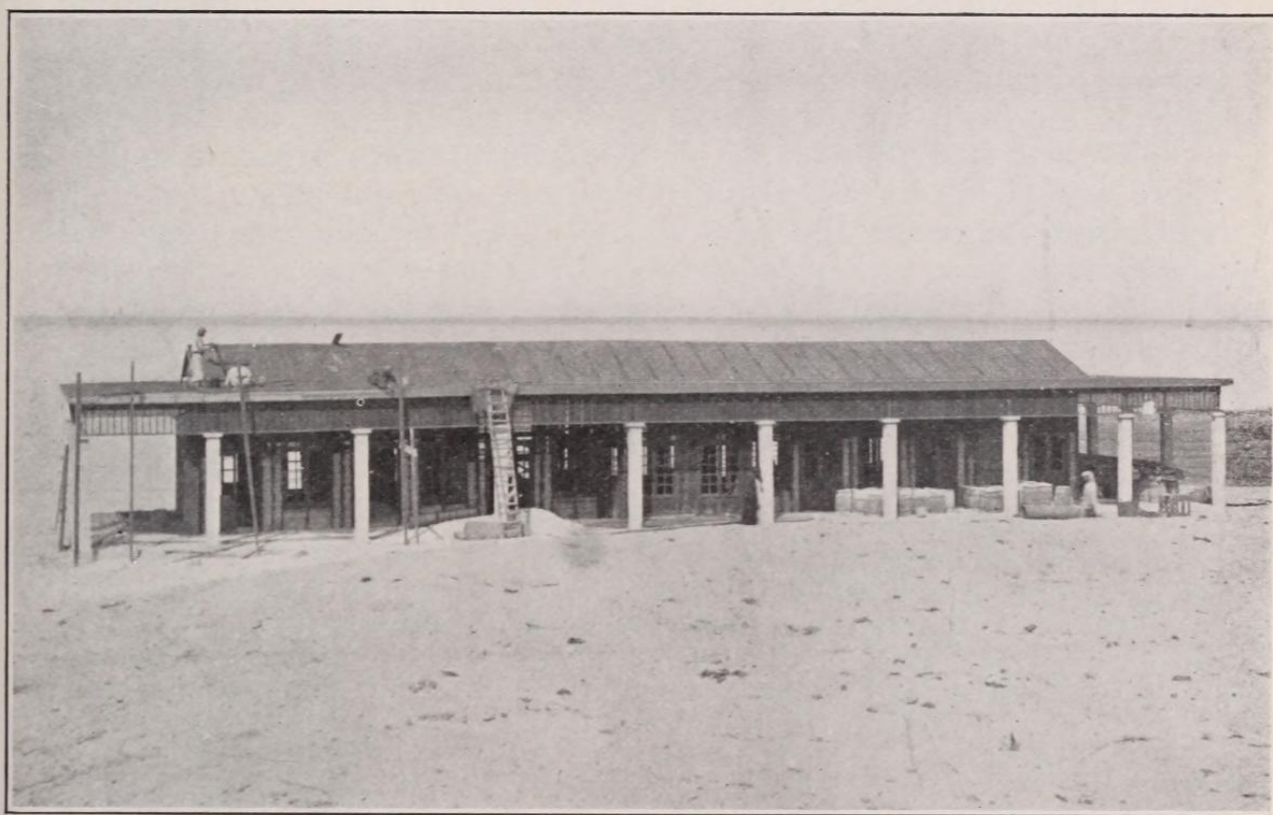
## Medicine and the Bedouin of Kuwait

P. W. HARRISON.

The work in Kuwait was opened by Dr. Bennett, and in the very early days there was an enthusiastic attendance of the Kuwait townspeople. His stay there, however, was only temporary, and when he had to leave, his work was continued by Dr. Mylrea for over a month and afterwards by a dispenser, who, as Dr. Bennett's assistant, shared in his popularity with the people. The vicissitudes of the

following year gave them another Doctor, new to them, and the change was not at all approved of. The result was that for the first two years of continued occupation the work was principally for the Persian and the Bedouin, with a considerable number from the mouth of the Busrah River at Fao.

The Bedouin dominated the situation. He dominates the situation in nearly everything in the region of Kuwait. There is practically never a time when the city proper is not fringed by some scores of Bedouin tents. During some seasons these increase to hundreds. The Bazaar will always afford a view of at least a few, and generally more than a few, of these men, and the same is true of the Medical Clinics. These men come from long distances. To have a



THE HOSPITAL AT KUWEIT IN COURSE OF CONSTRUCTION.

man tell you that he has been on the march for the best part of a month, for no other purpose than to see you, and be treated by you, is enough to put a man on his mettle. There were men from Mesopotamia, and the Jebel Shammar country, from Central Nejd, the Whahabee's country, from the region of the two forbidden cities, and from as far south as Hadramaut, from many regions where no white man has ever been. There is no city occupied by the Mission where the interior seems such a slight distance away. Caravans come and go, and here as nowhere else in our field, the missionary realizes that the seacoast is not Arabia, but that the heart of the field is still hundreds of miles away, and that the key to the situation is there. Once we were invited to go inland for a visit, and we rejoiced exceedingly, but the British representative was afraid that such a visit might

disturb the balance of power in Europe, or have some other untoward effect, so the Sheikh was forbidden to let us go in. Our high opinion of the British Government suffered a temporary eclipse.

No one could claim that the hospital enervated the wild men of the desert, by the unaccustomed luxury of their quarters. Once we had eighteen in-patients. The quarters were an old, tumbled-down Arab house, and the space available consisted in two small rooms, and the courtyard. With most excellent good sense they lived in the courtyard, which looked like a small Bedouin encampment. The Bedouin is very fond of a pow-wow in the cool of the morning, or toward sunset. A walk on the outskirts of Kuwait, toward the close of the day, will often encounter several such circles of men sitting on the sand, busy with some discussion. It was very amusing and not a little pathetic, as well, to see the men in the hospital, sitting in the same sort of a circle, some with eyes bound up, some with legs out of commission, some with other troubles. They never lacked subjects for discussion, the latest news of tribal fights, the particular exploits that had sent some of them there, were frequent topics. There was plenty to talk about, but no one ever got angry, nor do I remember ever seeing the faintest sign of enmity between individual Arabs, even though they might be of warring tribes, and owe their injuries to tribal fights. All were of one tribe, while under the doctor's care.

The Bedouin has suffered at the hands of writers on Arabia, especially at Doughty's. He has very many characteristics that are different from ours, and he can scarcely be termed "highly civilized," but he is a mighty fine fellow for all that. He has a very imperfect code of ethics, raids his neighbors, much as small boys in America steal watermelons, is dirty to almost the last degree imaginable by a Western mind, but he is careless of his life, independent as a duke, and as open and unsophisticated as a child. The confidence that he reposes in the doctor after watching him for a few days, is really very touching. "No, there is nothing for it, but a serious operation." "Medicine will do no good." "Certainly, that is just what I have come a twenty days journey for, to do whatever you say." "Trust in the Lord," i.e., go ahead. They stand by each other in affliction, magnificently. I remember two brothers "Glory" and "Little Sheep" of the tribe of "the mother of the bird." It was the old story of a gunshot wound gained in a raid on another tribe. They had come from a great distance and it was a tedious case. There were several operations, and for months the sick man was tended by the well brother, until finally "Little Sheep" took "Glory" home, quite well. All through those months, there was no faltering, no hesitation, no complaint. It was given and taken as a matter of course.

The key to the Bedouin's heart is friendliness. Both in the hospital and in the tents outside the town we found a readiness to listen to the Gospel, that was very encouraging. For a long time we had a sort of Sunday School in the tent of one of our patients. Usually there would be a certain amount of disapproval manifested, but it was never impossible to hold the service, and sometimes the number