

"I am opposed to this treaty between the United States and Turkey, however, not because it fails to protect the Armenians, not because it acquiesces in the abolition of the Capitulations which have for many years been the almost sole protection of American citizens in Turkey, not because it appears to be based upon property rights rather than human rights, but for a very much deeper reason.

"For the five hundred years that Turkey has been a European Power she has been an obstructor and an enemy of civilization. Human progress has withered in every land her hand has touched. I am told that individual Turks are delightful. Perhaps they are. I am not sure but that in a social club I might prefer the companionship of Turkish gentlemen to that of Armenian patriots—but not in a democracy. Nothing in Turkey's course during the World War or since the World War has convinced me that her character has changed one iota since the days of Sobieski. One cannot make a treaty of general amity with such a people and maintain one's self-respect. Turkey outgeneraled us in the World War, and we said nothing; but she has outgeneraled us since the World War, and we say nothing. It will be time enough to make treaties with her when she shows some definite desire to enter international and human relations totally and radically different from those she maintained in Hungary, the Balkan Peninsula, and Egypt until she was driven out by force.

"I wish Secretary Hughes would say to Turkey what he has so effectively said in substance to Bolshevist Russia: We will not enter into any kind of government relationship with you until you show credible evidence of a decent respect to the opinions of mankind."

"The Inside of the Cup"

Dr. C. Stanley G. Mylrea, of the Arabia Mission in the Persian Gulf, writes an interesting article on this subject in the *Christian Intelligencer*, from which we take two or three paragraphs.

"The inconsistencies and hypocrisies of Islam strike deeper and deeper into one's soul, the longer one lives in Arabia. In Mohammedan tradition and law, the subject of cleanliness receives an enormous amount of detailed consideration. Many of these details are indeed quite impossible of discussion among people with ordinarily pure minds. There is no act in the physical life of man and woman so private or so intimate but that it is catalogued in the traditions with appropriate advice founded on something the Prophet said or did. All this tradition has however produced very little real cleanliness. Everything and nearly everybody round you is dirty by our standards. Before a man enters a mosque certain washings are necessary. "Wash your arms to the elbows and your feet to the ankles." This is all right so far as it goes and is clear gain to just that extent, but it is probable that with the great majority of Arabs, this mosque ablution is the only washing they ever do. Everybody "ablutes," but few are clean. A spot of blood on a man's gown, and he is defiled—he may not enter the mosque. His clothes may otherwise be filthy to the last degree, but ceremonially he is clean.

"No Arab house is ever really and completely clean. Carpets and mats are seldom disturbed and one could almost say that a room is never turned out. It is probable that no one has ever seen an Arab

woman who periodically and methodically dusted anything. Alcoves are piled up with litter of endless variety. Rags, sewing materials, half emptied bottles of proprietary medicines, a coffee pot, a broken Japanese toy and a clock, very dirty and not going, all cheek by jowl on a shelf where apparently they have been undisturbed for months. In a corner and out of plumb, in every dimension, stands a fine mahogany wardrobe. A tattered price tag still flutters from a dirty glass knob. Its handsome plate glass door reflects but little, for it is covered with thumb marks and fly specks.

"Islam works from without in. Christianity works from within out. There is the essential difference between the Pharisee and Christ, and between Islam and Christianity. Islam works from without in, but never gets in. Christianity works from within out, and the result is Christian character, and all that the phrase connotes. What is the missionary to do about it? The Arab has no idea what a savage he is. Literally and metaphorically the Arab washes his hands to the elbows and his feet to his ankles. None the less, the Arab thinks himself immeasurably superior to the spotlessly clothed European who is clean outside and in. The Arab may have on a clean and new gown, but you know that it probably, nay almost certainly, covers what by our standards, is a dirty body. If you could see into yonder Arab's heart, you would find that he really thinks that he is the clean one, and that we are the dirty ones. His ideals are low, but he cannot conceive of any one having high ideals,—he is utterly unconscious that his own ideals are low. The low plane upon which Arab conversation is forever dwelling shocks, wearies and nauseates us, yet the Arab is amazed when we suggest or hint that there is any particular difference in the way our respective minds work. The Arab has the human trait of judging others by himself, and at the same time being absolutely unaware of his own shortcomings. The ineffable conceit of the Arab is something that one despairs over. One can tolerate conceit when it springs from real superiority, from achievement, from knowledge. Here is conceit based on almost nothing. The Arab has not attained. He does not wish to attain. He has a vague idea in the back of his mind that once upon a time the Arabs were great soldiers, great poets, great scholars, great scientists. They may not still be all that they were, but then that is mere fate. There is nothing to be done about it."

The Trans-Sahara Railroad

"The project of a railroad across the Sahara, which has been under discussion by the French Government for some years, is at last in a fair way toward actual accomplishment. President Millerand has approved the railroad route drawn up by government engineers. Already the state railroads have asked for concessions in the construction of the road. All that remains now is the formulation of a law by the present Chamber of Deputies which must approve these concessions before actual work can be commenced on the road.

"It is expected that the building of the trans-Sahara railroad will take seven or eight years. It will connect Oran, in French Morocco, with Ougdougou, capital of the Province of High Volta, near the gold coast. Stretching from the Mediterranean to the Niger, passing directly across the immense wastes of the hitherto unconquered deserts, the trans-

Sahara line will be an achievement almost as important as the trans-Siberian road. Not only will it be a work of great strategic importance, by linking up two widely separated portions of French West Africa, but it also will be of vast economic value, facilitating the transportation of exports to Marseilles.

"An interesting feature of the proposed trans-Sahara railroad is that for the most of the distance of 1,750 miles it will be necessary to run pipe lines or maintain a conduit system of some sort, connecting with deep artesian wells, to insure an ever available water supply. The engineering feat back of the entire project is considered by world experts to rank with the construction of the Panama Canal.

"France will gain direct and easy access to a realm in west central Africa with riches hardly touched at present. The Ministry of Colonies foresees the possibility of converting a dry but fertile area of approximately 750,000 square miles into fruitful regions, ranking with the valleys of the Nile or the Euphrates. This vast extent of virgin land is looked upon as a potential granary for France, making her, with the aid of her colonies, self-sufficient in all respects.

"Moreover the railroad will connect France with her other possessions. The Sudan, now twenty-one days from Paris, will be only six days distant. The cost of the railroad has been estimated at 1,200,000,000 francs, to be met by the construction companies and the Government. It is felt that the entire investment can be repaid from actual earnings within the generation, so urgently is the railroad needed.

"The Minister of Colonies has declared the road will have a traffic of 70,000 passengers and 300,000 tons of freight a year, directly service is inaugurated. The country of the Sudan, with only 7,000,000 inhabitants, or ten to the square mile, is sparsely populated indeed, compared with the valley of the Nile, where the population is 1,000 to the square mile.

"Three problems face the railroad companies to be formed. One is the menace of bandits, which the Government believes can be easily solved. The second and third difficulties are sand storms and torrential rains, which occur at regular periods. The leading scientists of France now are engaged in developing methods of combatting these natural enemies.

"The recent expedition through the desert of the caravan of five little caterpillar automobiles, making the trip from Tugurt to Timbuctoo in twenty-one days, was what revived interest in the trans-Sahara railroad."—*New York Tribune*.

Christian Literature for Moslems

In a lengthy review of the survey volume, entitled "Christian Literature in Moslem Lands," which appears in *Journal des Missions Evangeliques*, the writer calls attention to the importance of this survey to every missionary in North Africa, and makes an emphatic plea that the volume should not rest on our shelves, but should be translated into life.

"On a écrit des livres chrétiens dans plus de 123 langues africaines parlée par des musulmans. Aucune n'est une langue littéraire. En Afrique, le livre suit le missionnaire et ne le précède pas, comme chez les Arabes, car le missionnaire est aussi l'instituteur. Aussi une littérature chrétiennement écrite pour les payens est-elle une barrière à l'islam.

Il faut de plus une littérature pour les chrétiens. Elle leur montrera ce que l'Évangile leur donne et que l'Islam est impuissant à leur donner. Elle leur fera comprendre ensuite leur devoir envers leurs voisins musulmans. Enfin, il faut des livres chrétiens pour les anciens payens devenus musulmans. L'Africain, né payen et devenu musulman, n'a pas changé de mentalité. Il croit toujours aux esprits et porte des fétiches. Pour lui, l'Islam est une puissance magique plus grande que les autres, et il continue à vivre dans le monde mystique des esprits.

"C'est en apprenant les langues occidentales, le français, l'anglais, l'allemand, que le (Jeune Islam) s'est instruit et s'est ouvert à la civilisation occidentale. Il n'y a pas de langue européenne importante qui n'ait ses lecteurs musulmans. De l'Inde, de l'Égypte, d'Algérie, de Perse, de Syrie, de Turquie, la jeunesse musulmane accourt à Paris, à Londres, à Berlin, à Genève, à New-York. Il est donc tout naturel de se servir de ces langues européennes pour présenter l'Évangile à cette élite musulmane.

"La littérature pour les musulmans a été considérée longtemps comme un moyen secondaire ou comme un instrument de luxe dans la propagation de l'Évangile. Elle doit maintenant faire partie intégrante de la méthode de travail missionnaire. Il faut donc donner à ces intellectuels avides de savoir, la solution chrétienne de toutes les questions morales, politiques, sociales, économiques et religieuses de notre temps. Il faut la leur donner sous une forme facilement comprise par eux, dans des livres écrits pour eux et non traduits. Ils ont besoin de travaux originaux et non d'imitation ou d'adaptation.

"Enfin, toute cette littérature de langue européenne, asiatique ou africaine, tous ces livres, traités ou journaux, existants ou à créer, il faut la mettre à la portée de la main et des yeux de ceux auxquels elle est destinée. Il s'agit d'organiser ou de réorganiser le colportage et la vente. Déjà des dépôts bibliques existent un peu partout et sont très fréquentés (1). Mais il faut plus et mieux : de véritables librairies avec salles de lecture et la tasse de café obligatoire."

Mohammed's Mountain and Mohammed's Coffin

We are glad to quote the following from *The Peace*, Dacca, Bengal; and hope it will lay the ghost of these two still prevalent errors:

"*If the mountain will not come to Mahomet, Mahomet will go to the mountain.* An Englishman will say this when anyone intends to accomplish a thing at any cost. Perhaps the speaker uses it quite innocently. But how many know that the saying is a reminiscence of the Mediæval bigotry? In his *Essays* Bacon gives the story as follows:— 'Mahomet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill to come to him again and again; and when the hill stood still, he was never a whit abashed, but said, 'If the hill will not come to Mahomet, Mahomet will go to the hill.' We should only say that this is a silly lie unknown to the Musalmans. It was one of the calumnies invented by the enemies of Islam during the Middle Ages. It has no more foundation of truth than the story of the Prophet's coffin which was said to be suspended in mid-air. Many fine brains were taxed to find out an explanation for this fact. After much lucubration some savants supposed the coffin to be

made of iron and placed between two loadstones. They were very much disappointed when Burckhardt, who had visited the tomb of the Prophet in disguise, said that it was like all other tombs not suspended at all. We hope Englishmen will show a better Christian spirit if they drop these sayings altogether and thus avoid giving unintentional offense to the Musalmans."

Moslem Hadith and Sanitation

Under the auspices of the French Government in Algiers the Pasteur Institute has recently published in Arabic and English a little book, entitled "The Book of Good Health." It is a clever attempt to utilize the slender material found in Mohammedan tradition to back up modern sanitation and hygiene. We give the following extracts as they appeared in a recent number of "*The World's Health*:"

"Ayesha has said, 'If I could pierce the darkness of Destiny, I would but ask God for His pity and for health.'

"The ignorant, the shallow-minded, is he who brings disease upon himself by his own works.

"In the name of God, merciful and forgiving, may salvation rest upon thee, Reader. We have written this book to teach thee to preserve the most precious of thy possessions—that which may draw unto thee all others upon earth and aid thee to merit those Above. We have written this book to teach thee to watch over the health of the body.

"Look around thee; the man in good health brings happiness to all his family, and ensures the existence and future prosperity of his children. Five times daily he prostrates himself and prays; he fasts at the appointed time, he distributes alms; to him it is given to act as a good Mohammedan should for he possesses strength of mind and strength of body. And his good works are known of God.

"The sick man, on the contrary, is incapable of managing his affairs; be he laborer, he neglects his fields; be he trader, he forgets his trade; be he shepherd, he abandons his flocks; he sleeps with misfortune and wakes with poverty.

"The sick man too often becomes a burden to his neighbors, both he and his descendants. Thou shalt see his sons stretching forth their hands at the gates of the prosperous. Under the sway of painful poverty he forgets his duties, disregards the Teaching of the Most High, and, in like manner as the tares flourish in his abandoned fields, so infirmity creeps into the heart of the believer and evil thoughts spring up therein. Thus the sick man errs from the straight way.

"Reader, thou wilt find in this book precepts of conduct with the aid of which he who possesses understanding may learn how to avoid disease, to that degree to which it shall please his Creator. Know these precepts, thou owest it to thyself to practice them, for yet another manner (and the best) of rendering thanks to Him who has given us life, is to watch ceaselessly over its preservation.

"The Prophet has said: 'Cleanliness is the sword of the Faithful.'

"He has said furthermore: 'If misfortune overtake thee when thou hast not performed thy ablutions, blame thyself alone.'

"This therefore is one of the first conditions of good health: be thou clean; be thou clean in thy person, in thy house; live in a continual state of bodily purity in a well-kept house, for disease seeks out unclean-

liness for its favorite dwelling-place. There it springs up and blossoms forth like a poisonous flower on an evil-smelling dung heap.

"Bodily cleanliness is within reach of all, rich and poor. Has not the One and Only God given to all, both rich and poor, the gift of purifying fire and water?

"Proceed therefore, O true believer, to thy ritual ablutions; visit also, as often as thou art able, the thermal springs and bathing establishments in thy neighborhood. If baths are wanting, an '*oued*,' a well or a spring will provide thee freely with water whensoever thou desirest, and the village merchant, for but a small sum, will give thee the soap necessary to a careful cleansing.

"In the morning when thou wakest, drive away the last mists of sleep by contact with clear, fresh and life-giving water; wash thy hands and thy face. In the daytime, forget not to wash thy hands before touching the food which God sends unto thee, and to pronounce the words of invocation. Wash them also after the meal and rinse out thy mouth. Thus do wise men and they who keep good company.

"Furthermore, if thou art, by good fortune, head of the family, see to it that those around thee observe the same rules of bodily cleanliness. Let thy children, who quickly become soiled in the games their age delights in, have always clean faces, eyes—especially the eyes—and hands, hair cut short if they are of the male sex, and well combed if the Almighty has given thee daughters. So shall it be and with yet more severity for such as are charged with the preparation of food.

"(Here follow five precepts for the washing of clothes, sulphur disinfection of 'burnouses,' and airing and beating in the sun of materials and bedding.)

"By the regular application of these secondary measures of cleanliness, thou takest the first steps, with the aid of the Almighty—may He be glorified—toward preserving thy health and that of thy family; thou wilt drive away the seeds of disease; thou wilt banish the dangerous vermin which multiply so rapidly in ill-kept clothing; to thine eyes shall be granted the infinite joy of beholding thy children growing daily in strength and in beauty and the joy of living will be reflected in their countenances.

"Permit not that the remains of food, scraps from the kitchen and sweepings, accumulate in dark corners for the satisfaction of flies; give order that they be assembled in a solid, covered receptacle, reserved to this use. Each morning this receptacle shall be placed before thy door and emptied by the good offices of the municipal services.

"(Details follow as to cleanliness in the house.)

"Dwellest thou under the thatched roof of a simple *gourbi*, or, as a free nomad, under the low-hanging tent? Know that the humblest shed, kept clean, is better than a stone house where reign disorder and uncleanness, and since, O true believer, thou art master in thine own house, act and command in the right way.

"Sleep not under the same roof as thy domestic animals. Build them a separate *gourbi*, near by if thou fearest robbers, at some distance if the country be safe.

"Each morning remove the dung deposited by thy flocks during the night and carry it to a distance; the neighborhood of the dunghill is evil.

"Remove thy dwelling from time to time; it is not good to pitch thy tent always in the same place.

"Be thou clean, O true believer, in thy person and in thy house."

The Moslem Sunrise, January, 1924

This issue of the Chicago magazine, published at 4448 Wabash Avenue in favor of the Ahmadiya movement, is significant of the present day propaganda carried on by these missionaries of Islam in London, Berlin, West Africa, Australia and Hongkong, China. A list of the missionaries abroad is found on the inside cover, and two pages are devoted to lists of new converts made in the United States. The magazine is well printed and illustrated. The contents include a commentary on a verse from the Koran and a collection of the sayings of Mohammed, poems in praise of the *Promised Messiah of the Punjab*, an article on the opening of a new mosque at Berlin and on the visit of Dr. Mohammed Sadiq to Paris. The remainder of the forty-four pages is taken up with arguments against the Christian religion revelation, with news items to illustrate the faults and foibles of American Christianity. As illustrative of some of this material, we quote a paragraph showing the attitude of the new Islam toward prophecy:

"A study of the New Testament is amusing in one respect. The writers are continuously alluding to prophecies fulfilled in the person of Jesus. But if we take up any of these prophecies and trace them to their original source we find that those prophecies are invariably fulfilled in the person of somebody who preceded Jesus by centuries, or that those prophecies apply to somebody else, and not at all to Jesus. Sometimes these gospel writers reenact certain events that took place in the past so that their hero may not suffer in comparison, or the prophetic utterance of some previous sage may fit in with the story. Perhaps the original writers never even remotely thought that way and the contexts of the passages in question are wholly at variance with the interpretations put upon them. Yet strangest of all is the fact that the Christian writers of today try to read meanings into the words of the ancient writers as would, perhaps, make them turn in their graves; and the odd thing is that the meanings thus put upon the passages are altogether out of joint with the original themes. Isaiah says somewhere that "every valley shall be exalted and every mountain made low." We are told that there is a prophecy for the second coming of Jesus, which happy era is to be ushered in by the doing away with all the inequalities of life. We read Isaiah and find him not even remotely referring to it. Moreover, it is these inequalities of life that keep it running. Unless all human beings are made mere machines or automatons, the world will never have that dull lifeless equality out of which all zest has gone. But then Isaiah never means that. He is only referring to the Assyrian invasion and the subsequent destruction of the foe. Could there be any greater stretch between the words and their meanings?"

Is the Turk to be Trusted?

Upon "the amazing legend that the Turk is a gentleman," the Right Hon. David Lloyd George writes in his book, *Is it Peace?* as subjoined:

"The Turk has massacred hundreds of thousands of Armenians and

dishonored myriads of Christian women who trusted to this protection. Nevertheless, the Turk is a gentleman! By his indolence, his shiftiness, his stupidity, and his wantonness he has reduced a garden to a desert. What better proof can there be that he is a real gentleman? For a German bribe he sold the friends who had repeatedly saved his wretched life. All the same, what a gentleman he is! He treated British prisoners with a barbarous neglect that killed them off in hundreds. Still, he is such a gentleman! He plunders, he slays, and outrages those who are unable to defend themselves. He misgoverns, cheats, lies, and betrays. For all that, the Turk is a gentleman! So an agitation was engineered with perverse tenacity to save this fine old Oriental gentleman from the plebeian hands that sought his destruction. Hence the black Treaty of Lausanne."

Polygamy in Egypt

The daily press in Cairo has recently been discussing polygamy: its prevalence and its agreement or disagreement with Moslem standards of ethics. One of the newspapers says that the religious law courts have carried on a correspondence with those in charge of the census bureau in the various provinces, trying to ascertain by special investigation the number of plural marriages in proportion to the population, and the total number of those returned by the census as married. One paper states that the result of these investigations is that less than 50 per cent. of Moslems in Egypt are polygamists! Another newspaper suggests the promulgation of a law against polygamy on lines following the precepts of the Koran, which require the husband to support his wives without discrimination; and suggests that this law should make it compulsory, before a second marriage, for the husband to give evidence that he is able to support more wives than one.

The Y. M. C. A. in Cairo

The Young Men's Christian Association in Cairo, under the leadership of Mr. Wilbert B. Smith, makes a distinct contribution toward the evangelization of that great city. The development of the work has been along sane and strong lines, and the central branch has become a rendezvous for many Moslem young men. On the 5th of January, 1923, splendid premises, formerly Nubar Pasha's palace and now the property of the American Y. M. C. A., were opened for the use of the Egyptians. On the 15th of November there were more than 600 members. These young men come from all parts of Egypt, and include not only Orthodox Copts, Presbyterians, a few Greeks, Armenians, Maronites, French and Italian Roman-Catholics, American and Englishmen (the proportion of non-Egyptians is limited to 20 per cent.); but there are also some Jews, and nearly one-third of the number are Mohammedans. They represent practically all the higher and secondary schools, Government offices, the different professions and businesses.

Two thousand men listened to Dr. Sherwood Eddy's series of evangelistic addresses at Easter. One immediate result was the enrollment of two hundred members in small Bible study classes which continued until the hot weather. Sunday evening religious meetings have been attended by audiences of from 50 to 140 each week. Each month from