

cerned them. But the Turks had no use for their acclamation or their approbation; for the office, or for what it represented. The value Kemal Pasha placed on the good will of the Moslems of India backed by £6000 of so-called subscriptions to the Refugee Fund, was a signed photograph of himself!

Another fiction which has surely been exposed by recent events is that of the democratic "election" of the Caliph, and especially that he used to be chosen in consultation with and by the consent of the whole body of Islam. The formality of "electing" the Caliph, really subscribing to the choice made by the political party which happened to be in the ascendancy at the moment, fell to the legal "body of elders," the *ahlu-l aqd*. Since the time of Selim, the first Ottoman Caliph, this council was composed of ulemas resident in Constantinople, men who owed their official position to the favour of the ruler, and it was by their President that the Caliph was invested with the sword of Islam, the symbol of his mission. Should any member of this board oppose the election of the candidate, the new Sultan, who had power behind him, or refuse to depose the reigning Sultan when the tide was flowing against him, he did so at the risk of his life, and he found it safer to depart hurriedly from Constantinople, as many of them did in 1922.

A conference at the present juncture to discuss the situation may be all to the good, but in the actual circumstances it can not speak in the name of Islam. Turkey as a political entity will not be represented, for it has abolished the office; Afghanistan, Morocco, the Hedjaz, and perhaps Egypt may have each one its own candidate. More than that, the Conference would have no power to enforce the decision of the majority. In such conditions of disunion it would be difficult to agree on the home and the person of the Caliph.

The idea of attaching a council to the office of Caliph seems to be gaining ground, to retain the Caliphate in name but to invest the real power in a committee com-

posed of delegates from all Moslem nations, and possibly from different religious groups. Such a council could not assume "spiritual" authority over the Moslem world with its hostile groups any more than the Pope's College Consistory Court of advisers can exercise spiritual dominion over the widely differing elements in Christendom. Its functions would have to be openly political, and its activities directed only to the advantage of members of this "social organism" with the view of ultimately regaining the independence of what they regard as Moslem lands.

This is a new office, and not the old Caliphate.

Such an institution is not likely to be welcomed and housed by any Moslem government on account of the danger of intrigue and interference, especially with foreign policy. Nor can it be settled in a part of Constantinople which might be declared an independent principality under the guarantee of the League of Nations, for it would be too near Angora, and it would have no temporal power which, as we have seen, is regarded by the Moslems themselves as the most essential attribute of the Caliphate.

But Turkey and Angora have not yet done with the Caliphate. Abd-ul-Mejîd, perhaps is not a strong enough personality to regain what has been lost: but a leader will arise who, though probably fighting for his own hand, will know how to work on the deeply religious instincts of the masses to rouse their anger at these scoffers at the faith and its institutions, and Kemal and Ismet will go the way of Enver and Talaat. But not for long. Even though the Caliphate be re-established at Constantinople, it will never be the same again. Within its own temporal limits it will have lost that surest of all supports—the allegiance of belief amongst the governing classes. Its "spiritual dominion" over Moslems outside of the Turkish borders will live, where it has always flourished, only in the ignorance and credulity of European politicians.

"ALUN YALE."

## FOUR MONTHS IN NEJD

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On November 6th, 1924, we left Bahrein with four hospital helpers and some thirty boxes of hospital supplies and drugs, including a knock-down operating table, dressing tables, folding chairs and practically everything that was essential for such a tour.

The trip to Ojeir and Hassa was uneventful, but in the afternoon of the second day out from Hofhoof we were met by two dispatch riders from Riadh with a letter stating that the Sultan was very ill and urging me to come with all possible speed. We therefore selected some necessary drugs, and with one of the dispatch riders and one assistant started on ahead. That evening we rode till midnight, and the next two days we were some fifteen hours in the saddle, and arrived in Riadh the afternoon of the third day.

Ushered into the Sultan's chamber, we found him to be suffering from severe cellulitis of the face. One side of his face was immensely swollen, his eye was closed, lips so thick that he could hardly speak—altogether a very sick-looking man. Fortunately he responded very readily to treatment, so that he held a public reception on the sixth day of our arrival, which was attended by several thousand people. When I left, he had practically regained his normal weight, and was again doing his usual amount of work, spoke and laughed with his usual zest.

We were given a good house in Riadh for our work, and were lodged in a well-furnished room in the castle. The most remarkable thing about Riadh was the difference in the attitude of the people. Three years ago I seldom walked the street without being called "*kafir*," "dog," etc. This time I never heard these pet terms. Greetings were not profuse. But some at least greeted

me more or less cordially on the streets. I had daily visitors at my room in the castle, including members of the royal family, scribes of the Sultan, other members of the court and servants of lesser standing as well. I freely walked in the streets unmolested, though some of the servants were appointed to accompany me whenever I went out in the evening.

Medically, we were very busy, as you will be able to judge from the number of treatments. We gave 3,374 in Riadh in 28 working days, did 36 major operations, 101 minor operations and gave 15 neo-salvarsan injections.

The clinic talks were received very differently. The usual glum scowl or the zealot's sneer were probably the most common. Some actively remonstrated at some of our statements, while others nodded their heads in passive consent saying, "What he says is true."

In trying to analyze the difference between the attitude of the people now and that which we met on our previous visit three years ago, I came to the following conclusions:—

The Ikhwan movement is on the wane. It is not dead, nor is it yet dying, but it has lost a good deal of its energy. To keep a movement at white heat there must be a constant objective, the forces must be kept active. Politically the Sultanate of Nejd has reached its boundaries, and now finds itself blocked. The lust for war and plunder that was a great part of the Ikhwan movement can no longer be satisfied. The Bedouins find themselves without the occupation they have for some time followed, and greatly miss the rewards it has brought them in times past. On returning to their homes they find that their camels and sheep have died during the drought of the past few years. All sources of livelihood are gone. Hundreds of Bedouin tents are found just outside of Hassa and Riadh, and women and children carry the begging bowl from house to house.

A large number of Ikhwan settlements have been es-

established in Nejd, and here some cultivation is carried on. Aid from the Sultan in the form of rice and wheat has usually been sent to the settlements, but nevertheless there has been great want the past few years. This year, due to the good rainfall, has been the best year for a long time. I found it useful to capitalize that fact several times. When we were in Boreida, for instance, there was a moon-eclipse. Of course there was talk that this was because there was a *Nasrani* (Christian) in town, a punishment to the Moslems for receiving a "*kafir*." I pointed out, however, that there had been good heavy showers in every town we had visited, and that *during* our visits!

Another conclusion to which we came, is that even Nejd is getting used to the ways of the foreigner, especially to doctors. This is now the fourth medical tour made to Nejd, and no few Nejdies have been treated in our hospitals at Kuweit and Bahrein. They are quick to accept benefits given without charge, even if they do not approve of the benefactor. Then too, other foreigners have visited Nejd the past few years. Captain Philby made an extensive tour in 1917, Col. Hamilton visited Riadh about the same time, Dr. Mann spent a couple of months in Riadh two years ago, and last year Amin Rahany travelled in El 'Areed, Woshm and Kaseem.

Another factor probably was the exceptional opportunity at the time. The Sultan had been quite ill, and various conflicting rumors were abroad. It soon became known that a doctor from Bahrein, the same one who treated him last year for his throat trouble, was in attendance, and that the Sultan was about again in a short time. Ibn Saoud is no doubt loved and feared all through Nejd, and a certain amount of respect was shown me because I had treated him.

Upon leaving Riadh we were given the usual presents of Arab dress and headpiece. I was presented with a beautiful gold watch which strikes the hour, quarter-hour and minute, gives the days of the month, of the week, the degree of the moon, the date, etc. This being

of gold, it was forbidden (*haram*) to the Sultan, but he uses such articles given to him to give to others.

We left Riadh on Dec 25th bound for Shukra. The ride to Deraiya is about four hours, and we camped that night in the Wady Hanifa. This is one of the prettiest places I have seen in Arabia. It is the former capital of the rulers of Nejd, and the ruins of the old castles are still present on the cliffs west of the Wady. Water had run in the Wady about fifteen days before, and here and there little pools were still in the Wady-bed. The banks of the Wady are built up with heavy stones, for occasionally the water overruns its banks and causes a great deal of destruction to the splendid gardens and terraced wheat fields on either side. That night it was cold: my thermometer read 27°F. at five o'clock in the morning.

The next day we continued up the Wady. We passed the ruins of former towns, the principal ones were Jabeela and 'Ayana. The latter must have had a population of nearly 25,000 and very extensive date gardens and wheat cultivation, for the plotting of the ground is still present. Ithal trees line many of these gardens and are still present. These, without any care, continue to grow and propagate and thus furnish a good deal of the wood and building supply for El 'Areed and Woshm. What the cause for all these ruins is it is hard to learn. There are many reports. One tells you it is due to locusts, another says it is due to wars between the Saouds and the Ma'amers, but probably lack of water is the safest guess, for if there were plenty of water at present there would surely be some cultivation during these days of peace. One of the most noticeable things about Nejd is the amount of ruins. Ruins are found everywhere, but construction, new gardens, and new fields are few.

We arrived in Shukra on Dec. 30th, and were conducted to the "Beit el Mal" (The Treasury); its occupant was one Abd er Rahman bin Sahayia, one of the most inquisitive Arabs I have ever met. All the town notables were gathered in the *Majlis*, and Abd er Rahman gave

the speech of welcome. The likes of us, he said, had never before come to Shukra, nor would we have been permitted to come now had it not been for the kindness of Bin Saoud. Thanks to that greatest of all monarchs, Nejd was now at peace; the Moslems were all of one persuasion, and were therefore not at war with one another. Had this not been so, we would have been killed long before entering Woshm.

Shukra is a fanatical place, but our clinic once set up, we had plenty of work. We operated on the religious sheikh of Woshm, a very intimate friend of the Sultan's, and also on his son and on a number of other leading citizens. Religious discussions were forced upon us everywhere: at our boarding house, at our out-calls in the "hospital"; some even came to me to try to convert me into a follower of the prophet.

We were treated fairly well, but it was a relief to shake off the dust of the town. We were bound for Aneyza, about which so much good had been promised us.

Leaving Shukra Jan. 15th, we arrived at Aneyza on Jan. 19th. There are a great many *Muzera'a* (sowing fields) between these places. These are almost entirely devoted to wheat growing, and consist of a mud wall built around a house and a well, really a small fort. The water is brought to the surface by means of camels, donkeys or women. It is said that in some of these places a man's four wives are used for drawing water instead of his camels. Such a well may water twenty to twenty-five acres of wheat, though the winter rains are expected to help out. We saw some Ikhwan towns too, but their work of cultivation is the poorest I have ever seen. Some sowing is usually done by Bedouins between little hills, but there is no proper preparation of land, weeds are frequently left in, and, of course, no weeding is done after the seed has been sown.

From a distance Aneiza looks like any other Nejd town, but on entering things are different. The gardens at once draw your attention by their prosperous appearance, and

by the number and variety of vegetables cultivated. The date trees look extremely healthy and strong, and there are many fruit trees. Then, too, there are a large number of exceptionally well-built houses, some three and four stories high.

A man with a sword, the emblem of a royal servant all through Nejd, met us just outside the town and directed us to the Amir's house. The Ameer is Abdullah bin Saleem, a nephew of the famous Zamil who protected Doughty during his stay there in the eighties. We were most cordially received, some of the leading citizens at once coming up to greet us. We were led away on an out-call to one of the many Bin Bassam houses within fifteen minutes after our arrival.

We were probably more rushed in Aneiza than any other place, and did more operative work there than anywhere else, in fact, several times were busy all day to keep up with the demand. The streets leading to our house were as at other places, always lined with the blind, deaf, crippled and wounded. I heard later that some people tried five and six days in succession to gain admission, but were not able to. We had no courtyard in our building, and people crowded at the street door. When the door opened a great scramble resulted, with an impossible jam inside. One must sacrifice a certain amount of orderliness on these tours, or else do without necessary peace of mind.

Clinic talks were well-nigh impossible here, so I tried leading up to some subject or other to a group of ten or twenty in the clinic room. Some of my favorite subjects were, The Great Commandment, The Good Samaritan, emphasizing the necessity of mercy; The Rich Young Ruler, The Prodigal Son, etc. These themes I also used in Boreida, yet several times we almost had a scene. One Boreida townsman most strenuously objected to being told to love God with all his heart, and his neighbor as himself. He said he loved God only, and hated and would like to kill any one whose belief was different from

his own. I think this method of clinic talks is worthy of further trial.

In the evenings we were always invited out, in fact were booked about a week ahead, and then had more invitations that we could accept. Frequently too we were invited out for meals. According to the Nejd custom the host must invite his guests both for lunch and dinner. And 'Aneiza makes a distinct difference between the two meals. Lunch usually consists of dates, butter, bread and curdled milk or honey, a vegetable or two, soup and buttermilk, but no meat. The evening meal has the usual supply of meat, rice, bread and a vegetable.

We left Aneiza on Feb. 11th, and arrived in Boreida that afternoon, for the distance is only about six hours. We passed through a branch of the great Wady Er Rummah. Date gardens of course follow the path of the Wady, but the water from some of the Wady springs near by was extremely bitter.

Boreida has the usual large Ameer's castle, built by the Bin Rashids and now occupied by Abd el Aziz Bin Mesa'ad, a cousin and brother-in-law of Bin Saoud. The Ameer himself was visiting in Riyadh, though we were cordially received by the chief of the "*Bait al Mal*," Mobarrek Ibn Bayrech. Boreida has the Nefud all around it, and for any one who loves the desert it is an ideal place. At about sunset the town's children gather on the sand dunes outside the town for play, waiting for the shepherds to return with their flocks of sheep and goats; caravans or lone camels are travelling over the vast stretches of desert; the Ikhwan outside their tents are at prayer, and the last rays of the sun are painting pictures in the sky. All this was a most beautiful scene that I thoroughly enjoyed the few evenings I had the opportunity to see it.

A great many Bedouins come to Boreida, for it has the "*Bait al Mal*" (public treasury) and Bedouins have a special reason for wanting to visit this. The Harb and Ataiba tribes probably predominate here, and they have