

"because he loves the truth" that France is both just and tolerant in her government, is working along constructive lines, and respects the faith, customs and interests of the native Tunisians. Sheikh Béchir Sfar says:

"Depuis l'établissement du protectorat français dans la Régence, j'ai vu l'ordre administratif et financier remplacer le désordre et l'anarchie;

J'ai vu quintupler les revenus de l'Etat qui, au lieu de l'ancien gaspillage, ont toujours reçu une affectation rationnelle et d'intérêt général;

A une autocratie despotique, j'ai vu succéder des principes éclairés qui n'en sont que plus aimés et respectés;

J'ai vu régner la Justice là où il n'y avait souvent qu'abus et arbitraire;

J'ai vu sous le protectorat réaliser le rêve de nos pères: sécurité et moyens de communication, ces deux conditions essentielles à tout progrès et à tout développement commercial et agricole;

Elevé parmi les 150 élèves du Collège, Sadiki, l'unique établissement de l'époque, j'ai vu centupler les écoles et compter par milliers le nombre des élèves musulmans qui les fréquentent;

J'ai vu surtout depuis quelques années, réaliser une réforme impatiemment attendue; améliorer la situation économique des indigènes par un enseignement professionnel et agricole approprié."

A Mosque for Geneva?

I have just heard of an interesting proposal, says the London correspondent of the *Manchester Guardian*, which gives one some idea of the increasing store being set by Orientals upon the League of Nations, that a mosque should be built in Geneva for the use of resident or transient Moslems. It is pointed out by those who favor the proposal that, although such capitals as London, Paris, and Berlin all have their mosques, Geneva, which is now of an international importance that for Moslems far exceeds that of the other towns, has no place where the followers of the Prophet may specifically worship.

Egypt and Turkey already have consulates in Geneva, Persia keeps there a permanent secretariat for the League of Nations, while a number of Egyptians, Turks, Persians, Syrians, Arabs, and Moslem Albanians and Indians are always in residence in Geneva. It is further stated that when Egypt, Turkey, and Afghanistan join the League of Nations the need for a mosque will be even more urgent.

During the war, it may be recalled, the ex-Kaiser conceived the idea of constructing a mosque and a cemetery at Lausanne for the use of Islam, which he fondly hoped might thereby rally to his side. The plan was sponsored by Abbas II, the ex-Khedive of Egypt, but it came to nothing.

The Arab Attitude to Christ

Dr. Paul Harrison, who works at Kuwait, in Arabia, illumines for us all a subject hidden in gloom when he writes of the "Arab reaction towards Christ." In this "time of transition and confusion in Arabia," Dr. Harrison says "immorality and drunkenness were never so common even in the days of the Turks as they are now" and widespread "unbelief was never so prevalent." As for "the rare man who is earnestly seeking

for light" he abounds in numbers "larger than ever in some of our stations, notably in Mesopotamia, *but* more than ever, they shrink from paying the price. It is a high price," says Dr. Harrison, and he continues in the following luminous sentences: "And with all the efforts of the British Government to bring in a reign of religious toleration and freedom, it is doubtful if that price is substantially less than it was before. A convert does not always pay for his conversion with his life, but his life is always in great danger. The Church of Christ faces not merely an unfinished task. She faces a task of appalling difficulty as yet scarcely begun. In the important centers of Moslem life, the voice of Christ's messenger is not even heard. There has yet to appear the first indigenous Church called out by the Spirit of God from among the superb peoples now numbered among the followers of Mohammed. The campaign is being pushed by means of medical work, schools, distributing the Scriptures, but what we need above all things is power in the work, the power of God which transforms men and makes them partakers of the divine nature, converts who shall walk through the storms and fires of persecution in the power of God and not in the weakness of man, rocks like Peter upon whom Christ can build His Arabian Church. There has never been a time perhaps when the Church of Christ faced a more desperately difficult task, never a time when the prayers of God's children were more needed." Shall such an appeal for prayer go unheeded?

The Cost of Pilgrimage from Zamboanga to Mecca

The story of a Moro's pilgrimage to Mecca, showing the entire expenses from Zamboanga to the Mohammedan holy city, which amount to approximately \$500 per individual, has just been received from Mindanao, says *The Manila Times* in a recent issue.

"From Cotabato to Zamboanga the passage money was \$3. From Zamboanga to Singapore it was \$11.50. At Singapore we went to Sheik House. Here we paid \$35 each and we could stay as long as we liked. That is until the steamer came to take us on. We were furnished with two meals free of charge, the rest of the time we boarded in the market place.

"From Singapore we embarked for Jeddah. There were a lot of other pilgrims on the boat from all ports of Malaysia. We called at Penang where a lot more joined. All together when we left Penang that steamer had 1,600 pilgrims on board.

"We paid \$162.50 from Singapore to Jeddah. The steamer did not furnish us with food. We took our own supplies with us as well as cooking utensils. The steamer furnished us with water and wood and we all cooked our own food. Sometimes there would be from three to four hundred fires cooking at once in the between decks, each party cooking for themselves.

"It was a long trip across the ocean. For days and days we saw nothing but the sea and the skies. At last we stopped at a place called Perim. Here we took on large quantities of coal. This was about thirteen days after we left Penang. Some ships take much longer, but our ship was fast. From Perim we went to a place called Kamasia,

the quarantine port for Jeddah. Here the doctor inspected us and we were all getting mighty impatient to go on.

"From Jeddah we paid \$6 for mules to take us to Mecca. Two persons can ride on one mule. The road is just strewn with beggars. Not hundreds or thousands, but just so many that you cannot count them. You are bound to give to every one you meet. Who would not give liberally when so near Mecca?"

"We stayed in Mecca about two weeks—visited all the places of worship and prayed night and morning and sometimes in between.

"It takes twelve days to go on a mule from Mecca to Medina, where Mohammed's tomb lies. It is a very tedious journey really, two persons on a mule traveling through this hot, desolate country, but pilgrims are so intent on where they are going that any discomforts are turned into pleasure.

"One thousand pesos is just about sufficient. Five of our party, three old men and two boys, died on the pilgrimage and we left three behind in Mecca who are receiving instruction for the priesthood."

Conference in Germany on Islam

A re-awakening of interest in Mohammedan missions may be seen in the conference which was held at Bethel, near Bielefeld, last fall. For the first time in German history, representatives of the various German Mission Societies working among Mohammedans met to discuss problems arising in connection with these fields. Missionaries, pastors, candidates of theology, and students took part in this conference. Three of the lecturers treated the fundamental principles of Mohammedanism. The Rev. Kuenicke, of Bremen, spoke on "Mohammed and his Teachings." Prof. Kahle, Ph.D., D.D., of Bonn University, on "The Development of Islam Orthodoxy to Ghazali" and the Reverend Oestreicher of the Bethel School of Theology on "The Mystic Al-Halladsch." Three other lectures dealt with mission activities. Missionary Schaefer based his paper, "The Reasons for the Refusal of the Gospel" on his experiences in Egypt. The undersigned spoke on "Moslem Missionary Propaganda" and "Present Spiritual Movements of Islam." Secretary Held, who called the conference, concluded by discussing the possibilities of an organization for all German Mohammedan Missions. Many mission fields were heard from during the discussions, and the evening meetings were addressed by the various missionaries present.

We are indeed thankful to God that, in spite of present economic conditions, so many were able to take part in the conference. A few of the older mission societies have work among Moslems, especially the Rhenish, which has been active among the Mohammedans in the Dutch Indies for decades, and other societies which have been working in India and in Africa, but there is in Germany little interest concerning Mohammedan missions.

The head of the great institution, Bethel, in which several thousand Epileptics are cared for, greeted the conference, and mentioned that shortly before his death, the founder of this great charitable institution, Dr. F. von Bodelschwingh (1910) had read of Mohammedan missions and became intensely interested in Christian work among Moslems.

His son, Dr. Fr von Bodelschwingh assured us of the prayers of this large congregation of unfortunates, whose prayers God hears especially. The knowledge that many prayers are ascending to the throne of God, can not but help to encourage us in this great work. SIMON.

The Four Gospels in Egyptian Colloquial

Sir William Willcocks, well-known for his work as an engineer in Egypt and Mesopotamia, is devoting a large part of his time in the preparation of Christian literature in the colloquial. He has just completed the translation of the four Gospels, and writes as follows, pointing out the necessity of a colloquial version:

"I have the honour to send you by post a copy of 'The Four Gospels in Egyptian,' so that the Four Gospels now find themselves published in Egyptian, for the first time in this fourth centenary of Tyndale's first publication of the New Testament in English. This Egyptian language is spoken by every one of the fourteen millions of Egyptians and is the only language understood by thirteen millions of them; while all the printed books in literary Arabic are understood by only seven per cent of the population. I may add that, as a spoken language, Egyptian is much more vigorous and expressive than literary Arabic with all its artificialities.

"The only real scholar I know, who is familiar with the languages of Syria, Palestine, Egypt, North Africa and Malta writes thus to me: 'The ground work of the spoken languages is the same whether in Egypt, Syria, or North Africa. When the peculiarities of each dialect are known and abstraction is made of these, the language is absolutely one. It is in the syntax and forms the phrase takes that one recognizes the unity.'

"The above-mentioned countries were the limits of the old Hyksos conquests of the time of Abraham and Joseph; and, without doubt, the language of the Hyksos has been spoken in them since those days. The spoken language and the literature of the Near East have always remained as far apart as the literary classes could make them. It was to the interest of the literary classes to keep them so (see 2 Kings 18: 26).

"I thank God that He has helped me to finish this work with the aid of my Egyptian friends, and to forward to you a copy with my compliments. The work is in entire accord with Gospel teaching: 'The Spirit of the Lord is upon me, because He anointed me to preach the Gospel to the poor' (Luke 4: 18). 'Tell John that the poor have the Gospel preached to them' (Luke 7: 22)."

An Index to Mohammedan Tradition

We are glad to give an advance notice of an important work which will soon appear from the press by Dr. A. J. Wensinck, Professor of Semitic Languages in the University of Leiden. His "Handbook of Early Mohammedan Tradition" of about three hundred pages exhibits the vast material of early *hadith* in alphabetical order, under catchwords which will enable every scholar to find at once the subject he wants. Under each catchword the most prominent categories of the main subject as well as its ramifications are arranged. Arabic catchwords referring to the English ones are inserted in large number.

In compiling this work the author has laid under contribution the following collections of traditions: *Bukhārī*, *Muslim*, *Abū Dā'ūd*, *Tirmidhī*, *Nasā'ī*, *Ibn Mādja*, *Dārimī*, *Mālik*, the *Zaidite corpus*, *Ahmad b. Hanbal* and *Tayālīsī*. Of *Ibn Sa'd's* *Tabakāt* vols. I—III, VIII have been used; of *Ibn Hishām's* *Sīra* and *al-Wākidi's* *Maghāzī* most of the regular hadith's have been registered. At the author's request the Reverend Professor A. Guillaume, M.A., of Durham University, kindly charged himself with the revision of the English style. The work will be published by Luzac and Company.

A Plea for Baluchistan

The Rev. A. L. Gray, of the Methodist Episcopal Church, writing in the *Indian Witness* makes a plea for Baluchistan, and the needs of this great and largely unoccupied field should appeal to all.

"Baluchistan is in the extreme north-west of the Indian Empire. Its boundaries touch Persia, Afghanistan, India, the territory of independent rulers of the Arabian Sea. 'For five hundred and twenty miles it marches with Persia, for seven hundred and twenty-three miles with Afghanistan, for thirty-eight miles with Independent Territory. There are four hundred and seventy-one miles of coast-line along the Arabian Sea; the precise length of the inconsiderable Muscat frontier is a matter of hot dispute.' Its area is 134,638 square miles. Its population varies but is usually about 850,000. Its chief languages are Pashtoo, Brahui, and Baloch. Nearly ninety-four percent of the population is Moslem in faith. This fact constitutes Baluchistan one of the greatest Moslem fields in which our Church has work. Any advance beyond the borders north and west will bring us into territory with even a larger percentage of followers of Islam.

"As I have wrestled in thought and prayer with the questions and problems of our work in this field—the following suggestions regarding our policy have been formulated:

1. Make Baluchistan a Mission or a Mission Conference as early as possible.
2. So relate this field to the Board of Home and Foreign Missions in Southern Asia as to make possible the sending down through our Church to her young life a challenging call to service in this frontier field. Also to make possible contributions for the financial support of the young men and women sent out."

An International Moslem Association in the Far East

The following "general plan" was published in Vol. I, No. 2, of the new Chinese magazine *The Light of Islam* (Shanghai). The periodical appears in three languages—Chinese, Japanese and English. So far three issues have been published:

"1. We the promoters of the Association hereby declare that we have, by the name of the God, kind, merciful, formed an Association of Moslems in the Far East.

"2. The Association is named: 'The International Moslem Association.'

"3. Any person who desires to become a member of the Association

shall be a man who worships Islam and believes that God is one and Mohammed is His Prophet.

"4. The Association is formed as a preliminary step for its future participation in a united association of Moslems in the world.

"5. To carry out the objects hereinabove stated, the Association expects to undertake, with the objects of propagation and spreading of Islam, to publish journals and other printed matters, to invite learned men to deliver their speeches, to build Islamic libraries and schools in China.

"6. As China has the largest number of Moslems in the Far East, the Association plans, as its first step for activity, to promote the development and expansion of the Chinese Moslems, to extend their knowledge of arts and sciences, and to urge wider circulation of Islamism. As a preliminary undertaking, the Association decides to begin to translate the Koran into the Chinese language, to compile Islamic history in China, to open meeting halls of Moslems.

"7. The promoters of the Association having arrived at an unanimous opinion that none of the actually prevailing religions in the world is sufficiently fit for the promotion of human welfare of the present age, have decided to plan, as their first active motion besides the cultural works they are to start as described hereinabove, to stimulate the imams of all the Mosques in China to wake up and to invite the Ahong at Mecca (to come to China) in order to propagate and spread the Islam.

"8. The promoters of the Association have a firm belief that the forward movement of Islamism will specially benefit the promotion of friendly relation among the fellow religionists throughout the peoples of Far and Near East, India and South Seas and will help to lead to the formation of a great union of nations.

"9. The Association has its headquarters at Shanghai, China, and will have its branches in all parts of the world.

"10. The business of the Association shall be managed and controlled by a certain number of councillors and member of staff. Every member of staff shall be a faithful devotee of Islam. The Association shall also have any number of supporters who are interested in its movement, without regard to their religious sects.

"11. The maintenance of the Association depends upon donations of the members and supporters.

"12. The expenditure required for the cultural equipment and other works mentioned hereinabove is to be looked upon voluntary contributions of any persons who are interested in the works, without regard to their religious sects."

The Population of the Islamic World

Mark Twain once wrote: "There are three kinds of lies; ordinary lies, black lies and statistics." Here is an example of the latter from *The Muslim Herald* (Madras). Some of the figures are far too low and others ridiculously exaggerated. Spelling of proper names is unaltered.

"The population of the whole Islamic world has been a mystery so far. Christian writers estimate the total number of the Moslems of the world from 200,000,000 to 250,000,000. But a book which has

just been published by the Ministry for Education of Turkey, gives the following figures:

Spain	700
England	3,300
France	2,510
Austria	350
Hungry	447
Portugal	121
Gibraltar	133
Russia	929,874
Romania	59,485
European Turkey including the Western and Northern countries ..	1,682,000
Albania	661,348
Bosinia and Herzegovina	571,483
Servia and Montenegro	506,438
Balgrade and Eastern Rumania	697,386
Greece, Manaster, South Macedonia and the Islands	410,240
The Island of Russia	12,589
Total	13,901,566

The Moslem population of other parts of the world is:

Anatolia, Mousal and Eastern parts of Turkey	105,624,224
The Island of Cyprus	59,321
Iraq	185,433
Syria and Palestine	1,810,521
Arabian Island, Hejaz, Yeman, Aden, Hazarmaut, Behrine, Najid and Omman	7,389,079
Persia	9,881,200
Bokhara, Kheva, Turkistan, The banks of the Amoa and Eastern and Western Syberia	12,565,260
Afghanistan	7,800,000
Baluchistan	811,000
India	73,286,544
China Proper	4,299,000
Indian China	4,225,330
Mangolia	271,000
Yunan and Nau (China)	4,780,000
Semawan (China)	413,000
Kantinj (China)	4,220,000
Siam	1,098,722
Sumatra and Java Islands	32,027,753
Australia	28,189
Africa	118,604,390
and America	88,339

Thus the whole Moslem population comes up to 340,000,000