

and of Nejd and its dependencies who may at any time be within the territories of His Britannic Majesty or territories under the protection of His Britannic Majesty. Similarly, His Majesty the King of the Hejaz and of Nejd and its dependencies recognises the national (British) status of all subjects of His Britannic Majesty and of all persons enjoying the protection of His Britannic Majesty who may at any time be within the territories of His Majesty the King of the Hejaz and of Nejd and its dependencies, it being understood that the principles of international law in force between independent governments shall be respected.

Article 6: His Majesty the King of the Hejaz and of Nejd and its dependencies undertakes to maintain friendly and peaceful relations with territories of Kuwait and Bahrain and with the Sheikhs of Qatar and the Oman Coast who are in special treaty relations with His Britannic Majesty's Government.

Article 7: His Majesty the King of the Hejaz and of Nejd and its dependencies undertakes to cooperate by all the means at his disposal with His Britannic Majesty in suppression of the slave trade. The present treaty shall be ratified by each of the high contracting parties and ratifications exchanged as soon as possible. It shall come into force on the day of the exchange of ratifications and shall be binding during seven years from that date. In case neither of the high contracting parties shall have given notice to the other, six months before the expiration of the said period of seven years, of his intention to terminate the treaty, it shall remain in force and shall not be held to have terminated until the expiration of the six months from the date on which either of the parties shall have given notice of termination to the other party.

Article 9: The treaty concluded between His Britannic Majesty and His Majesty the King of the Hejaz and of Nejd and its dependencies (then the ruler of the Nejd and its then dependencies), on the 26th December 1925, shall cease to have effect as from date on which the present treaty is ratified.

Article 10: The present treaty has been drawn up in English and Arabic. Both the texts shall be of equal validity but in case of divergence in interpretation of any part of the treaty, the English text shall prevail.

Article 11: The present treaty shall be known as the treaty of Jeddah signed at Jeddah on Friday the 20th May 1927, (corresponding to the 18th Zul-Qada 1345).

Gilbert Falkingham Clayton.
Faisal Abdul Aziz Al Saud.

King Amanullah of Afghanistan

The press has given a full account of the royal visit of the ruler of all Afghanistan to the capitals of Europe. We are indebted to the *Sunday Pictorial* (London) for the following pen portrait by Lt. General Sir George Macmunn.

"What type of young man is he who has dared to wear the dress of Europe and a white top hat in Cairo, and tell the reverend gentlemen of Islam to 'go to'? Who seven short years ago dared to launch his

armies to the invasion of India and halloo our own tribes to harry the borderside?

"In the words of Scripture, he is a choice young man and a goodly, born, as all princes are not, of a high-born mother, brought up within his own mountain kingdom, fairly tall, alert, courageous, fully determined to bring his backward Afghanistan into the front of as much Western civilization as will suit the genius and character of his people.

"All through the Great War the Afghan Amir Habib Ullah, the young King's father, remained true to his obligations, despite the call of the Caliph, the Sultan of Turkey, to a Holy War, despite the constant urge of the Moslem priesthood, despite the clamour of the fierce mountain tribes within the British sphere, a monument to his own loyalty, British policy, and also his shrewd acumen.

"And then at the end, for causes not yet historic, he was murdered. The young King was overwhelmed in the urge which the older man had withstood. The Punjab was in rebellion, and he launched his armies on India. The Indian Army, in the throes of demobilization, eventually hurled the Afghans back.

"Then the British and the young King concluded a gentlemanly agreement of friendship, under which the title of King was to supplant the democratic one of Amir.

"Since then he has devoted his enthusiasms and energies to Westernizing and advancing his State. The army, flying corps, schools, roads, electricity, motor transport have all been organized and developed. Foreign representatives for the first time attend his Court.

"Kabul is flooded by electricity run by Continental engineers. No longer does the time gun execute malefactors on the Behmaru heights. Civilizing influences unknown since early Hindu days are sweeping the country. The question of immediate importance to Amanullah and to Great Britain is whether he can stem the intense anti-British and anti-monarchical campaign of Bolshevism which, thwarted in China, now bids fair to surge against Kabul and thence to India.

"Amanullah will go to Turkey, and may there see the good and the evil of new Turkish ways.

"His beautiful Queen, now well accustomed to her emergence from the purdah, will see how emancipated are the women of Turkey and how trivial is the attractive veiling of Egypt.

"Will she subscribe to the dour religious opinion of Kabul and go back behind the veil and the harem wall? Or will she and her husband persuade their people to follow Turkey and Westernize themselves as Japan did?

"It is the most intriguing problem that has gone on before the eyes of the plain man of the Western streets for many a long year. But the verses which Lyall put into the mouth of the King's grandfather have still a pregnant ring:—

'And the lord of the English writes, 'Order and justice and govern with laws,'

And the Russian he sneers and says, 'Patience, and velvet to cover your claws,'

But the kingdoms of Islam are crumbling, and round me a voice ever sings,
Of death and the doom of my country, shall I be the last of its kings.'

"It is the duty of Great Britain and the Powers to see that this enthusiast shall have a chance to bring, for the first time in modern history, a Moslem kingdom to prosperity and civilization without the loss of all the good that Islam can stand for, and that the Soviet poison shall not destroy his dreams."

Behind the Scenes in Turkey

Under the heading, "Steer Clear of Turkey," the (New York) *Outlook* publishes an article from the pen of Harry A. Franck, whom it calls "a wise and seasoned observer." He has not much good to say regarding the present régime and doubts whether the influence of Angora reforms have penetrated into the provinces. Here are some examples of the new liberty, equality and fraternity experienced by this traveller.

"Now that his rights under the capitulations are gone, the foreigner in Turkey cannot move hand or foot without the permission of the police. Soldiers bearing huge ledgers go through every train, examining, and usually taking up, the police permits of foreigners. If one of these is out of order, due to the innocent ignorance of said traveler—and seldom, indeed, will a Turkish official give a foreigner information on what he is expected to do—due to the carelessness or even the intentional malice of a bored clerk in a police station, he is hustled off the train and returned to the point of departure for trial.

"Be not led astray by the surface of things in the 'new' Turkey. The present régime is eager to be considered progressive; it does not wish to be blamed for the crimes of the former régime. But the leopard does not change his spots as easily as a Turk does his headgear. There has been much pro-Turk—or more exactly, pro-Kemal—propaganda since Turkey changed the form, and the form only, of her government. Kemal and his entourage know enough of Western psychology to realize the appeal of the romantic to the world at large, and our papers have been flooded with reports of the completely Europeanized condition of the Turkey of today, of the striking character of her new sultan under the name of President. But the Turk is still much what he was, and there is little evidence that Turkey has essentially changed under that ardent disciple of Venus and Bacchus, Mustapha Kemal. * * *

The tourists who make up some ninety-five per cent of American travelers in Turkey come back reporting that the veil has virtually disappeared. So it has—in Constantinople, the only place tourists see, also in Angora and among the women of the official class. But the great majority of feminine faces the country over are still covered; and the 'new' Turkey is in a similar state, still largely what it was under the vicious and degenerate Sultans. * * *

A (Borrowed) Word to our Readers

"A missionary journal, as a rule, is not and should not be conducted with pecuniary motives, nor should any commercial principles govern its activities. There should be no question of business like give-and-take in its transactions. It should be run only with one object, i. e., the propagation of Islam which is the sacred duty of every

Moslem. The case of the *Islamic World* is not like that of other periodicals. We wish that its subscribers should be *life subscribers*, as the cause it stands for is more precious than our lives. The companions of the Holy Prophet and the early Moslems actually gave their lives for the cause of Islam. We are supposed to follow in their footprints, and the least we can do is to espouse the cause of Islam throughout our life. It is only reasonable, then, if we expect our comrades to become life subscribers to the *Islamic World* and never to discontinue its patronage. The success which the *Islamic World* has attained during this short period of five years has excited wonder, even jealousy in some quarters. Its free circulation has won conversions in England, Africa, Bengal, Rangoon and Central Provinces. The demand for its free publication is daily increasing which cannot be adequately met owing to financial difficulties.

In these circumstances we venture to make two requests to each of our friends and comrades:—

- (i) To secure at least five subscribers to the *Islamic World* and
- (ii) To collect funds for its free circulation.

If all of our subscribers listen to our appeal, success is sure."

—*The Islamic World* (Lahore).

Missions in Turkey

It is unfortunate that an incident should have arisen in Turkey which raises the question of religious tolerance. It has been formally enacted under the Republic that all who are of age are free to adopt and profess whatever religion they choose; on the other hand religious propaganda in schools has been prohibited. An announcement, therefore, to the effect that an American Mission School at Broussa had recently secured four girl converts to Christianity was calculated to place the Turkish authorities on their mettle, and they have decided to make an example of the offending Mission. The Broussa school has been closed, the teachers are to be prosecuted and investigations are to be made into the activities of other schools of the same mission. It may be a matter of regret that the Turks, having gone so far along the road of religious tolerance, did not go the whole way, and remove all restrictions on liberty of conscience in regard to religion. The distinction in the case of minors, however, is comprehensible. The Mission in question can, no doubt, argue that it has to obey a higher mandate than that of the Angora Government; but in the circumstances it will not challenge the right of the Turks to enforce the laws of the country. Any vindictive action against foreign schools would not serve Turkey's interests, as the country is still sadly lacking in educational establishments.—*The Near East and India*.

The Tomb of Père de Foucauld

There is an account of the opening of the tomb of the missionary explorer de Foucauld by Mgr. Nouet of the Pères Blancs, Préfet apostolique of Ghardaia in *Missions d'Afrique* (January, 1928), which will interest all those who have read the story of his life in *The Moslem World* by Sonia Howe. He describes the lonely grave in the desert

so vividly that translation would mar the picture. After uncovering the body it was again buried.

"En repassant auprès de la tombe, nous nous arrêtons encore un instant. Elle ne dépasse le sol que de quelques centimètres. Il est visible qu'on l'entretient avec soin, mais qu'elle est humble! Elle est surmontée d'une croix très pauvre, sur laquelle est attachée une simple petite plaque en cuivre avec ces mots: VICOMTE DE FOUCAULD. Aucun souvenir, si ce n'est une couronne sur laquelle on lit: AU PÈRE DE FOUCAULD, CHICAGO TRIBUNE. Je souffre un peu de voir que le seul hommage affirmé est l'hommage de l'étranger. Je sais bien, et j'ai besoin de me le répéter, que c'est la volonté du P. de Foucauld, qui n'aurait rien voulu sur sa tombe et désirait même que son corps fût abandonné dans un ravin.

"Vers deux heures de l'après-midi, une équipe de quelques hommes fut mise à notre disposition pour ouvrir le tombeau. Lorsque Paul, qui avait assisté à l'enterrement du Père, commence à enlever la terre, je lui demande pour m'assurer de la précision de ses souvenirs si la tête du Père est directement sous la croix. Il me dit qu'elle est un peu en arrière, et c'était exact.

"Je m'arrête un instant, hésitant de respect comme devant une relique. Je me penche et écarte doucement les linges là où ils me semblent en plus grande épaisseur. J'aperçois alors avec bonheur le cou et le bas de la tête presque intacts. Du premier coup je le reconnais et ceux qui sont là et qui l'ont vu autrefois disent sans hésiter: 'C'est bien lui; il ne peut y avoir aucun doute.'

"Le Père est couché sur le côté gauche, ramassé sur lui-même, parce qu'il s'était raidi dans la position où il avait été tué et qu'il a été impossible de l'étendre. Le bras droit est projeté en avant et l'avant-bras se plie vers le corps, les pieds sont ramenés en arrière; tout cela explique que, sur la photographie prise à ce moment, il ne paraît pas avoir le développement naturel.

"J'ai voulu voir le trou fait par la balle. Elle est entrée par derrière l'oreille droite, a traversé la tête et est allée sortir par l'oreille gauche. Les lèvres de la blessure sont encore très nettes, sans aucune trace de corruption. Elles sont seulement souillées de terre."

Islam in Canada

The following paragraphs are from a letter published in *The Islamic Review* (Woking), and afford food for thought:

"Dear Sir,—When we, as a family, moved into Saskatchewan we were allotted to the south-west quarter of section thirty-two in township thirty-eight, situated one hundred and seventy miles west of the second meridian, as the 'filing papers' read. The land had only just been surveyed and thrown open to homesteading. . . . We saw houses and stables scattered hither and thither over the level prairies . . . an Arabic settlement. . . .

"Having always lived in English-speaking communities, my parents were not a little disappointed in the nationality of their new neighbours. Not so were my brother and I. . . .

"Being the older boy, I was soon employed by some of these Moslem farmers and lived with them, only going home on Sundays when I felt

so disposed. . . . It was at the home of one of these that I was destined to live for many, many months. Hasham Hassan was the name of my employer, and he was called by the Christians 'King of the Muslims,' since he was the first and by far the most prosperous settler in the vicinity. It was at his home where the brothers all met for prayer as a general rule and he was the spokesman for all who could not speak the English language. Mr. Hassan had several Christian Syrians employed on his farms, and it was with these people I worked through the day.

"Hasham organized a syndicate of Moslem farmers, and they purchased a threshing outfit between them and many other expensive articles of farm equipment. Binders and seeders were bought by two and three at a time, and the machine companies made substantial reductions on such orders, especially after the first few, when they learned that the signature of Hasham Hassan was as good as the money. . . . Hasham Hassan was the name back of many a humble Moslem settler, and even some of the Christian settlers who had Syriac and Arabic names tried to affiliate their names with the Moslem syndicate. They (the Moslems) were a shining example of the axiom, "United we stand, divided we fall," for many of the Christians failed to meet their obligations with the machine and provision companies through hail ruining their crops or frost spoiling them, and they seldom seemed to band themselves to help the unfortunates among them."

Islam on the South of the Batak Mission in Sumatra

The southern portion of our mission field in Sumatra is the great province of Angkola, which we call Sipirok after the name of our chief mission station, though that is not quite correct. Here the Rhenish Mission began their Sumatra work, and here the first missionaries were stationed, in Sipirok and Bungabondar, Klammer and Schütz. The historical importance of this mission in Angkola is that here in the sixties of the last century a barrier was erected which called a halt to Islam, which was pressing in from the south. Thus the Angkola Mission provided a rearguard for the work among the heathen tribes in the more northern provinces—namely, Pahae, Silindung, Toba, etc. In Angkola itself it very soon became a question of missionary work among Mohammedans rather than among the heathen, and it has remained so up to the present time.

The Angkola mission covers a large area. From northeast to southwest the distance is about 200 kilometers, and from north to south is a five days' journey on horseback. In this area there were formerly five missionaries, but gradually one station after another has had to be given up through lack of workers, because as the missionaries went home their places could not be supplied from Germany, until at the present time there remains only one missionary at work, Mr. Link at Sipirok, who thus has to take care of the work which was formerly done by five men. He has under his charge no less than fifty-one substations, each of which is an organized Christian church, and he has ninety-two native helpers to assist him in this work, in which number are probably included the five ordained pastors known as "Pandita Batak." The missionary writes that he cannot thank God enough that he has given

the churches such a large staff of co-workers. The number of Christians in the entire region is 6,421. In view of the wide extent of his work and the great distances to be travelled, it is certainly no luxury but an absolute necessity for Missionary Link to have an automobile, of which he writes, "It saves me many days; but I can only reach twenty of my substations with the auto, and some of these not completely; so to the others I go on my horse, or on shank's mare."

Sipirok is the headquarters of Islam in Angkola, and forty fanatical Hajis (pilgrims to Mecca) are located here. The native government officials are almost all Mohammedans and work in favor of Islam. Christians are merely a strong minority in Angkola, which is otherwise wholly Moslem, and the opposition of the Mohammedans to everything Christian is increasingly evident. No Mohammedan will eat rice cooked by a Christian, because that makes it unclean, and they would not eat off dishes which Christians had washed. Formerly Mohammedan relatives would take part in a family feast given by Christians, and Christians in the feasts of their Mohammedan relatives, but that is no longer the case, some fanatical Hajis having forbidden any Moslem to take part in a Christian feast, for even if a Mohammedan sits near a Christian he becomes unclean. Even in the burial of a Christian only the nearest Moslem relatives will take part, and they lose no opportunity to try and convert their Christian relatives to Islam. At Simanosor some Mohammedan relatives, and among them a Haji, came into the house of a Christian, and recommended him to become a Moslem, making him great promises if he would do so. But this man was versed in the Scriptures and had ready answers. Then they began to threaten him, and even the elder brother of the Christian said to him, "If you do not become a Moslem, we are no longer relatives, and our children will have nothing to do with each other, and they will not share in the inheritance." The Bataks think so much of family relationships that that was a severe sentence for this man, but he replied, "Do as you will. I know that Christianity is true, and even if all the Christians in this region became Moslems, I and my wife and children will not leave Jesus, who has saved us from our sins. It is useless for you to take the trouble to try and make us abandon our faith."

Many new Mohammedan schools have been opened, even in the neighborhood of Mission schools, in spite of the government regulation that no new school may be opened within four kilometers of an existing school. But in spite of the enmity of the Moslems, the attendance in the Mission schools is far greater than in the Mohammedan schools, and many Mohammedan children attend Mission schools. Missionary Link writes that the Mohammedans themselves frequently admit that the children in Mission schools learn more than those in the Mohammedan schools, because there is better order and supervision in the Christian schools, and that the children are taught obedience to parents, which is not the case in their own schools. In the Bungabondar district our schools are attended by 414 Christian children and 539 Mohammedans, and in the Sipirok district we have 158 Christian children and 557 Mohammedans. The missionary writes, "At every opportunity I urge the teachers to go into the villages and bring all the children, both Christian and Mohammedan, to the school. In each school we have five

hours of religious teaching each week, which even the Moslem children attend, though of course they are not compelled to do so. But I always notice how willingly they listen to the Bible stories. Since it is so difficult to reach the adults with God's Word, we must be even the more diligent in teaching the children, as long as the door is open to us. Many Mohammedans are not far from the Kingdom of God, but through fear of the enmity of others they do not dare to become Christians."—*Berichte der Rheinische Missions-Gesellschaft*. (*Abbreviated and Translated by W. G. Shellabear*.)

Hindu Music before Mosques in India

"One unexpectedly happy outcome of the assembly debate on the Reforms," says the *Servant of India* (Poona), was "the exchange of views on the vexed question of music before mosques, and the rights of the minority communities, between some of the leaders of the Hindu and Moslem communities. The speech of the Deputy President Mahomed Yakub was marked by a commendable spirit of conciliation and reasonableness which should have come as a surprise to the fire-eaters on either side. His statement that Mohammedans had no right to object to any Hindu music being played near mosques, if it was not deliberately intended to disturb the prayers of the Moslems and insult the Islamic faith, although it provoked some comment from the Don Quixote of the House, deserves to be welcomed by all Hindus as a distinct contribution to the solution of the question. We are happy to note that it was promptly acclaimed as such by no less a leader than Lala Lajpat Rai who added that any one who played music before mosques with the intention of disturbing prayers was not only a lunatic, but a criminal. Concerning political rights and safeguards Lalaji assured the Moslems that they would have much more than what the non-Moslems were given in Turkey, the latter being mentioned by Maulvi Mahomed Yakub as the due of his community in this country. One need not despair of Hindu-Moslem unity being achieved in the near future if this rapprochement continues and further negotiations are conducted in the same spirit of conciliation and reasonableness on all sides."

The Moslems of China through Indian Eyes

An Indian Moslem, Mr. Badruddin Khan recently visited his merchant friends in Shanghai; among others a jade-jeweller, Mr. J. C. Ma, "who devotes half his profits to the cause of Islam." He writes as follows in *The Moslem* of Calcutta:

"I am giving the benefit of my experience to my *confrères* in India, in the confidence that they will stretch out a helping hand to their brethren in China.

"There is an organization in Shanghai known as the Moslem Literary Society, of which Haji Hilaluddin Saheb is the Secretary. This organization has been doing propaganda amongst the Moslems in China, and has recently started a journal, in Chinese, called the *China Moslem*, which is published monthly by this Society, whose headquarters are 8 Tain Chong Lee Fong Pan Road, Shanghai.

"They have also undertaken the translation of the Koran Sharif in Chinese, and this will supply a long-felt want, since there has been no