

Dr. Worrell then gives from Tabari (Annals I:1766 ff.) a list of the Prophet's wives, and concludes: "The above has been taken from Tabari, whose account is very full and frank. When due allowance has been made for repetition in the list, it still remains a long one. There can be no doubt of the essential truthfulness of this picture. Aside from the claims of charity and politics, aside from the ancient harem-tradition of the East, Mohammed's domestic life in Medina is extraordinary. The violence of the explosion, and the devastation wrought by it, are a measure of the pressure under which Mohammed lived when he first had his revelations in Mecca."

Reclaiming the Sahara

A recent dispatch stated that the French Government has under consideration a plan to inundate the Sahara and make it blossom like the rose. This might seem a scheme as fantastic as turning the Gulf Stream from its course. But its backers, including an experienced American engineer, firmly believe that the creation of an inland sea in Northern Africa would not only water those arid regions but would change the climate. The dry winds sweeping from the South would pick up moisture as they crossed the new sea; then, heading into the series of mountain ranges near the north coast, their moisture would be precipitated and would renew the supply of water in the sea from mountain streams flowing down to it. It is an ambitious project, to change not only the geography but the climate of a country.

To the south and east of Biskra lie the Tunisian "chotts," the salty dregs of what were once lakes. A thick crust of salt in places covers their bitter waters or their sediment of mud. The chotts are almost continuously connected by "oueds," dry water courses which were once the beds of torrents. If the chotts were joined by canal to the Mediterranean, their banks would be flooded, in some cases a distance of ten kilometers further than the present littoral. Some of them are entirely below sea level, and the central part of the region to be flooded is from sixty-five to one hundred feet below it. The waters of the Mediterranean would rush down these dry water courses, filling the old lake beds. Where it might be necessary, in order to connect and protect the water system, canals would be dug and dikes or dams built. When the work was complete the great inland sea would cover some 30,000 square miles and connect with the Gulf of Gabes along the Mediterranean shore.

The soil in this region is rich, needing only the blessing of water to make it productive. After the creation of the inland sea it would produce wheat, oats, barley and cotton. There would be no more burning siroccos from the south, and herds of cattle and flocks of sheep could flourish all the year round. There would be an abundant supply of fresh water, with power for electricity. Trees would be planted on the mountain slopes to prevent floods. New ports would be established on the coast, and new lines of steamers would be needed to take care of the traffic with Europe. The desert would become the granary of Europe. A description of the millennium seems scarcely less glowing; but in view of what has actually been accomplished in our own Western dry lands it does not seem too much to hope that man may finally conquer the aridity of the Sahara.

The New Turkish Alphabet

The correspondent of the London Times gives the following account of the introduction of the new alphabet in Turkey:

Ghazi Mustapha Kemal Pasha has decided that the Arabic characters which form the Turkish alphabet are to be changed for Latin, or, as he calls them, new Turkish characters. Public opinion is centered on this latest of many reforms inaugurated by this remarkable ruler.

The fact that there are 482 characters in the language actually in use in Turkey and only twenty-nine characters in the new alphabet shows how desirable a reform of the Turkish language will be. The language employed by the majority of citizens in the Ottoman Empire was derived from Arabic, Persian, and Turkish tongues. It was, at best, somewhat of a medley, and was understood by few educated Turks and by scarcely any foreigners. So complicated was it that a compositor in a newspaper office had to undergo twelve years' apprenticeship before he was considered proficient. So little was the language known that quite recently the writer spent more than an hour in Pera, the centre of Constantinople, searching for someone who could translate a telegram written in Turkish. Educated Turks may, indeed, be said to spend all their lives learning Turkish, while the mass of the people die without knowing much about it. They were apt to be discouraged when they first went to school, for on the outside cover of the grammar which was in general use throughout the Ottoman Empire were the words "The Ottoman Language, which is Difficult to Learn."

At present the Commission is engaged on the task of printing the new alphabet, and a new grammar and a new dictionary are being prepared. There will be no change whatever in the grammar, and the dictionary will be more or less a copy of the old one, but it is hoped to publish soon a new and revised edition. Turkey is a country of many and varying accents, and one of the chief difficulties confronting the Commission has been to decide how the new characters shall be pronounced. It is understood that the Commission was unanimously in favour of basing the pronunciation on the Constantinople accent, which is considered the purest and the most melodious. The Constantinople accent may also be said to be representative, because in 1453 Sultan Mohammed II. Fatih, that is, "the Conqueror," filled Constantinople with families drawn from all parts of Turkey in Asia and Turkey in Europe.

The Ghazi and his advisers have, of course, realized that it is impossible to change the language of a country in a single day. Moreover, four-fifths of the population are illiterate. The task of the Commission will be difficult enough in Constantinople, Angora, Smyrna, and other large towns, but it will be far more difficult in the villages. Its plan of campaign is that towards the end of 1928, when the Grand National Assembly reassembles in Angora, a law will be drafted whereby the new characters will come into general use on January 1, 1931, and that meanwhile everything will be done to prepare the nation for the change. During the last few days newspapers have printed short paragraphs in the new characters. Soon it will be compulsory for every newspaper to print three columns of news in the new characters. Important institutions, such as the People's Party, the Foyer Turc, the Red Crescent, and the Society for the Protection of Children, will do

their utmost to foster the teaching of the new characters. A school of languages will be opened in Angora, where the principal historical, poetic, and scientific Turkish books will be translated from the Arabic into the new Turkish characters. It is said that the Ghazi himself will give lessons in Angora; and the President of the Republic is certainly better qualified than most to be a teacher.

Among the minor but more obvious benefits of the change will be that foreigners will be able to understand the signs at railway stations, in the streets, and on shop doors. The following words written in the new characters show what the new language will look like:—

YENI TURKIYA

(The new Turkey)

SON SENELER

(during recent years)

DE YAPDIGY INKILABLARI

(the revolution that she has made)

LATIN HARFLERINI KABUL

(Latin characters) (by

EDEREK TETVIC EDIYOR

adopting) (crowns)

("The new Turkey crowns the revolution that she has made during recent years by adopting Latin characters.")

Dr. Paul Harrison in the Arena at Oman

Writing in *The Christian Intelligencer* (New York) of the re-occupation of a portion of Oman, Arabia, this missionary faces the odds with characteristic heroism:

"There is a real fitness in advancing again into this exceedingly important field, in the year when we recount to ourselves the exploits of our spiritual forbears. Those men served their Lord by sacrifices that were bloody and terrible. Softness and timidity were treason. It is a great experience to hear the roar that goes up from the Yale Bowl when eighty-five thousand spectators applaud a fine play by the football team. A hundred thousand men and women whom the Inquisition could not break or even bend sit in the heavenly amphitheatre to watch us who carry on their work. Perhaps nothing in the whole outreach of our Church today so thrills those men and women, and the Captain of their Salvation with them, as resolute advance into the enemy's country even under great handicaps.

"For Oman is strategic territory. Only a few decades ago Zanzibar and a large part of Beloochistan were ruled by Muscat. Her ships sailed the seas from Bombay to Egypt. A colony of Puritans who found the immoralities of the Caliphs unendurable is supposed to have furnished the foundation for this remarkable community. Such an emigration requires energy and strength of character, and that strength has come down to their descendants. As I write, the last stragglers of the diving fleet returning from Sokotra are in the harbor. Thirty boats with probably fifteen hundred men went from Sharga and the vicinity this year to work an extra six weeks a thousand or fifteen hundred miles from home. Fortune smiled on them and some made more money in the six weeks abroad than they had made in the whole season at home.

"These men have maintained the independence of Dubai, our commercial capital, against all the encroachments of the West. Once on a time the Sheikh of that place invited the missionary doctor in Bahrain

to come and treat his household, but on arrival the missionary was courteously sent away, for in that independent city the cabinet rules, and they were sure that just behind the missionary they could discern the form of a British Political Agent, 'and we after that' as a merchant said to me bitterly, 'only slaves.' Rumor indeed has it that a British representative, insisting that permission be granted for the location of a Political Agent in this city, was told, doubtless with the same grave courtesy, that of course the British could easily send their representative permission or no permission, and almost as easily maintain him there with an adequate military force. But such an intruder, they assured their visitor, would be an isolated Robinson Crusoe in a desert wilderness, for not one man of the city's population would remain. A smile went up and down the Gulf when an enterprising Indian merchant asked permission to bring motor boats into Dubai. Motor boats need engineers who would be foreigners with possibilities for trouble, so the man was told that motor boats are noisy affairs and would frighten away the fish, therefore, No! An ice machine from Bombay shared the same fate.

"Of course there is plenty of evil mixed up in this. The rich men of Dubai fear exceedingly that the British Government will free their slaves, and nearly as much that new laws will allow the pearl divers to become independent and self-respecting workmen. But with all their evil who could fail to covet such men for the service of Christ? There will come a day, please God, when Arabs from Sharga will travel in their sail boats much further than Sokotra, not to find pearls but to catch men. The Apostle Paul would feel at home with these men. He would enjoy their company. One of these days when the voice of the Son of God is heard by them, their roving spirit and reckless zeal, and contempt for comfort and ease will make them His own children."

Afghanistan in Transformation

A French writer thus characterizes present-day Afghanistan: "a backward country where Oriental and Occidental civilizations fall afoul of one another: here we find seven-ton motor trucks, but no roads to run them on; aircraft, but no mechanics to operate them; an Emir, with very modern ideas, governing an indifferent or even restive population; and a great many foreigners suddenly attracted into a country that, five years ago, was totally closed to the outer world" (Raymond Furon: *L'Afghanistan: Géographie, histoire, ethnographie, voyages*, Paris, 1926). Amanullah Khan, the ruling King (he adopted this title in 1926), succeeded his father in February, 1919. In the following May he embarked upon a war with Great Britain which soon ended in the crushing defeat of the Afghan army. The war was followed, however, in 1919 and 1921 by treaties that were advantageous to Afghanistan, whose complete "internal and external independence was recognized." From these treaties and from treaties concluded at about the same time with the Soviet and the Turkish government may be dated the beginnings of Amanullah's attempted modernization of his country (see Arnold Toynbee: *Survey of International Affairs 1920-1923*, London, 1925, pp. 376-388; *idem*: *Survey of International Affairs 1925*, Vol. 1, London, 1927, pp. 546-569). His recent visit to Europe is in line with this policy. Lowell Thomas gives a colorful account of the glaring con-

trasts in the Afghan scene in his "Beyond Khyber Pass" (New York, 1925).

The most serious recent contribution to the geography of Afghanistan is the work of a German scholar, Dr. Emil Trinkler ("Afghanistan: Eine landeskundliche Studie auf Grund des vorhandenen Materials und eigener Beobachtung," *Petermanns Mitt. Ergänzungsheft No. 196*, 1928). In 1923-1924 Dr. Trinkler traveled from Kushk to Herat, Kabul, and Peshawar, with a side trip into the western Hindu Kush, and he has supplemented his observations in the field by an extended examination of the published literature.—*Geographical Journal* (London).

The Preaching of the Cross

The Church in India must resist the temptation to reduce the place of the cross in its faith and preaching. A Mohammedan convert who was won to Christ forty years ago says that before his conversion he many times told the missionaries and Indian preachers that their preaching of the cross was an offense to him and kept him from becoming a Christian, but that in his heart he knew even then that if they had not preached the cross, he would not even have listened to them.

There are people today who advise ministers of the Gospel to say very little about the crucifixion of Christ. We met one of them a few weeks ago. He was a Westernized Indian Moslem, a more ardent champion of the West than any Christian minister we know. He would like to Europeanize India as Mustapha Kemal and his party are Europeanizing Turkey. He is enamoured of the physical comforts and the material prosperity of the West. The cross he does not like. To him the idea of any good coming to humanity through the cross appears whimsical. He said, "Preach the good works, the social service, the miracles of Christ, and you will win the world, but continue to talk of the cross, and thinking men will cease to listen to your message." He is wrong. He does not even know his own heart. If the cross were not in the preaching of the Church, he would be even less interested in that preaching than he is now; it is not where the cross is preached that thinking men have lost interest, but where it has been dropped and his way of thinking has been tried. St. Paul met men like our friend, and understood them and their belief thoroughly. He fortunately wrote about them so that the Church through the centuries might have the benefit of his understanding. He wrote, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

—*The Indian Witness* (Lucknow).

The London Mosque Fund

"Now that Lord Headley has completed his tour in India and has succeeded in raising a sum alleged to be nearly £100,000 for the construction of a mosque in London, we feel that we should call attention to the undesirable arrangements which have been made for the administration of the large amount of money known as the London Mosque Fund. We would have written on the subject earlier, but we did not desire to publish anything that might hamper Lord Headley's good work of collecting money or deter Moslems in any way from

offering generous support to the Fund. Even now it is with considerable diffidence that we write, for our admiration and respect for the Anjuman-i-Ishaat-i-Islam and its workers are very great. We, however, believe that candor is a duty imposed by friendship and, though our criticism of the arrangements made regarding the London Mosque Fund does not in any way affect the Anjuman, its workers and the fine work which they accomplish, Khwaja Sahib Kamal-ud-Din who is a Trustee on the Board we criticise, is associated in the public mind with the Anjuman.

"The Board of Trustees controlling the London Mosque Fund is constituted as follows:—Lord Headley is Chairman of the Board of which Khwaja Kamal-ud-Din, a noble of Hyderabad State and somebody in England are members, while Khwaja Nazir Ahmad, the son of Khwaja Kamal-ud-Din, is Secretary to the Board—that is, he is the only Executive Officer concerned with the administration of the Fund. Our objection to the Board, as constituted at present, is that it appears to be too much of a family affair. Lord Headley is greatly indebted to Khwaja Sahib Kamal-ud-Din for friendship and assistance of various sorts, and he is not likely to oppose the Khwaja Sahib in any matter. Thus, the London Mosque Fund threatens to become a 'one man show' which has been the chief criticism levelled against the conduct of the Woking Mission. As regards the Woking Mission, it is necessary for us to state plainly that Moslems are not entirely satisfied with the manner in which it is run. We imply no reflection on the sincerity and integrity of Khwaja Sahib Kamal-ud-Din when we point out how necessary it is that public work of the sort done by the Woking Mission and supported by funds subscribed by the public should be above all suspicion of nepotism."—*The Moslem Chronicle* (Calcutta).

Islam in Southern Nigeria

"In Southern Nigeria we meet with a type of Mohammedanism very different from that indicated by the above prayer, different also from that which obtains in the Northern Provinces of Nigeria as described by Lord Lugard. We know comparatively little of the bigoted and aggressive type of Islam. Quite ninety per cent. of the so-called followers of Mohammed have but a veneration of Islam, not the real thing. Probably not one in a thousand can read the Koran, and they do not follow its teaching. I doubt if they know much of it. For example, Mohammedans have more wives than the number allowed, and they not only drink but they even sell spirituous liquors. They will gather in crowds at our open-air services, and I have never known them to attempt to hinder us or oppose our teaching; and what is more, they will repeat passages of Scripture and join us in singing Christian lyrics. Outside the windows of one of our Lagos churches quite a number of Mohammedans, chiefly young men, "listen in" to our services, and not a few are to be found in our various congregations, and every year we report a considerable number of accessions from Mohammedanism.

"There is scarcely an outstanding man in the community of our great cities who is a Mohammedan. This is accounted for by the fact that so few Mohammedans are educated men; but they have begun to realise their lack in this respect. They desire that their children shall

be educated, and send them to our mission schools in great numbers. It is an interesting fact that the parents of Moslem children do not ask for, and we do not observe, a Conscience Clause exempting them from attendance at Christian teaching or worship. All the scholars sing our Christian hymns and receive our Scripture teaching."

—*The Foreign Field.*

Brazil Women and Moslem Marriage

Dr. Carlos Frank, a prominent Brazilian physician and described as a national figure in the country, learned while traveling in Syria of the existence of a large number of Brazilian women who were said to be held in virtual bondage by their Syrian husbands. In the town of Baalbek alone, he was told, there were no less than seven of these unfortunate women who were mostly of the educated class, but yet compelled to live under conditions which were tantamount to slavery, inasmuch as they were confined to the harems of their husbands who, upon their return to Syria, reverted to the practice of polygamy. A native physician was the one to inform the visiting Brazilian of the sad plight of his countrywomen. He appealed to him to take the proper steps for their liberation, as they were all anxious to escape the conditions to which they had been reduced and return to their country.

Upon learning these facts, Dr. Frank communicated them in a letter to the Brazilian press and urged the taking of immediate steps by the government for the repatriation of the unfortunate women.

The Syrians of Brazil, in the meantime, had been aroused to the seriousness of the issue and called a meeting of their leading men in business and the press for the discussion of the situation. They commissioned some of their able writers to prepare articles for publication in the Brazilian press elucidating and interpreting in its proper light the apparently grave matter. What they said was the only thing that could be said under the circumstances, namely, that those particular Syrians who had been guilty of the mistreatment of the Brazilian women were not orthodox Mohammedans, but heterodox of the Shiite sect. They further stated that most Syrians of Brazil were Christians who could never be accused of such polygamous practices, and that the Brazilian women who married those Syrian Mohammedans with full realization of the differences of their religious beliefs and social customs have none but themselves to blame, as they were, in most cases, forewarned of the consequences they have now fallen into.

Nevertheless, the Syrians would not be content with this logical defense, but wanted to prove to the Brazilian nation that even though the Brazilian women were alone responsible for their plight, they, the Syrians, would not want such accusations to stand against them even though the race in general could not be held technically responsible. What they did was to propose to defray all expenses of travel in repatriating the Brazilian women now in Syria. This was made possible by the generous action of Mr. Basil Jafet, a leading Syrian merchant and manufacturer of Brazil, who promised to underwrite the whole operation.—*The Syrian World* (New York).

The Moslems of China

"In the preparation of material for *China's Millions* it is always easy to follow the line of least resistance, and publish just those

articles which happen to come to hand. The natural result of such a plan—or rather lack of plan—is that the problems of the work tend to be presented out of due proportion, and it may be that for months together some provinces are inordinately prominent, while equally important work in others scarcely receives mention. The occasion for this observation is the discovery that work amongst Moslems has received very scant attention in our Magazine this year. But there is another and deeper reason for this, apart from the opportunist policy of the editorial staff, and that is that the work is simply not being done. Scarcely any members of our own or any other mission in China are concentrating on the evangelization of the millions of Moslems in that country, and it is, of course, the desire of the adversary that nothing should be done to arouse the apathy of the Christian world in regard to this problem.

“In our January issue we printed a letter from Dr. Rand, of Lanchow, Kansu, in which he tells of the progress of the work in Hochow, the great Moslem centre where a branch hospital has been opened, and where Mr. and Mrs. G. K. Harris were living before the evacuation. He speaks of the twelve Moslem converts there, every one of them suffering from bitter persecution, and concludes with the encouraging statement that ‘it looks as if the break is at hand in the Moslem wall.’

“Many of our readers will remember the burning words in which Mrs. Mark Botham reminded us of the challenge of Islam (page 58 May issue), ‘of the six members of the mission who definitely gave themselves to this work, and have one by one been removed by death. Satan has thrown down the gauntlet, and God has allowed these things to happen to arouse His Church to a realization of the power the evil one wields through this great anti-Christian force which we have largely ignored.’

“And now our Shanghai letter (page 133), tells of an attack by bandits on that same city of Hochow, resulting in the partial destruction of mission property and at least a suspension of the work carried on there. ‘An enemy hath done this.’ Who will take up the challenge, and pray that men may be called and chosen and equipped to make Christ known to the Moslems of China? William Borden, Mark Botham, George King. . . . Who follows in their train?

—“*China's Millions.*”

The Christian Kalima

An outline of a tract for Moslems.

The religion of Islam makes much of its word of witness (*Kalima*) and not without reason. It is the shortest creed in the world and has never been revised. It is used as a battle-cry and an amulet, as a copy-book maxim and as the pillow for the dying. “There is no God but Allah, and Mohammed is His apostle”. Has Christianity no such short summary of its essential character? It should include all of its vital teaching and be short and universal. We think such is found in the solemn words of our Saviour on the night of His betrayal in His great high-priestly prayer when with royal and prophetic vision He spoke to His Father of the future (John 17: 3).

1. It is a Christ-given *Kalima*.
2. It is positive and not negative; and in this respect also is far above the Moslem *Kalima*.

3. It contains a strong affirmation of the *Tauhid*, the unity of God.
4. It also affirms that life eternal is not in the *Tauhid*, but by faith in the supreme messenger of God and knowledge of His mission. Compare James Epistle Chapter 2: 19.
5. This *Kalima* tells us that to know Jesus is to know God. He is the revealer of God's holiness and mercy and love. He revealed the one hundredth name of God, *Father*. His love on the cross.
6. Jesus is indeed *Rasul Allah* but He is the word of God also and His eternal Son.

This *Kalima* we should learn and study and use. It is the *zikr* that gives hearts-ease and joy and peace.

S. M. Z.

The Absence of Reference to Islam in Sanskrit Literature

One of the best of our exchanges, *The Muslim Review* published by the Moslem Institute, Calcutta, recently had an article by S. U. Das Gupta on Islamic and Sanskrit Literature. After paying tribute to the versatility and the scientific value of Arabic and Persian authors even apart from their great religious influence, he goes on to remark:

"It is surprising to note that though the Mohammedans lived in India and often encouraged Indian writers, yet there seems to be no influence of Mohammedan kings, heroes or great men on Hindu writers, and no influence of Mohammedan religious customs and literature can be traced on the growth of Sanskrit literature even during the time when the Mohammedans ruled India. In the entire literature of India, excepting in very rare cases, there is no reference to Mohammedans: they are neither praised nor blamed, their learning is neither appreciated nor condemned; they simply did not exist for the Hindu mind. The Sufi poets of Persia have, however, often inspired many of the vernacular poets of India of mediæval times, and in recent times they have so crept into Hindu thought that their special traits are often regarded as being of Hindu origin and their Persian origin is forgotten. It is necessary, however, to point out in this connection that the philosophy of Sufism is probably almost wholly indebted to Vedanta and Yoga thoughts. The æsthetic side of Sufi poetry and its religious emotion is however its own, and it is here that it has affected the Hindu mind. It is not possible in this short article to give anything more than a poor and somewhat insufficient content of the Islamic and the Sanskrit literature. Many fruitful things can be said if the special types of the Islamic and the Hindu literature, such as poetry, or elegy and Hindu epic, are compared and their mutual characteristic qualities are described and illustrated. This, however, requires a bigger venture."

A Plea from Ceylon for the Education of Women

One of the outstanding forces of Islam in Ceylon with its Moslem population of over three hundred thousand is Zahira College at Colombo. In a recent number of their magazine *The Crescent* one of the undergraduates makes a noble plea for female education:

"I am in favor of the education of women, and I place no limit to its scope, any more than I would place a limit to the scope of the education of men. Islam undoubtedly enjoins education for everybody, men and women, and the example of early Moslems set a standard of education for women quite as high as for men. But there is a difference

owing to the difference of functions. Though a woman here and there may blossom out into a theologian or a doctor or a lawyer or an author, the great majority of women like the great majority of men must be educated for the ordinary duties of life. The home is the proper sphere of the woman's activity and her education should be such as to bring light and health, good discipline and guidance into every Moslem home.

"The spectacle of Europe has caused a confusion of ideas in Eastern minds, as if the education of women, of itself, entails some social consequences which the East views with disgust. In the West, women had no legal rights at all, and their struggle for emancipation consequently took the form of an attempt to claim equality with men in every field. In Islam women have their well established legal rights; they have always had their own property. Islamic marriage is a civil contract not a bondage, and the woman if aggrieved could always regain her freedom. Therefore it is possible for Moslem women to start with a different aim and attain a different result from that we see in Europe.

"There is no danger at all in the education of women if it is really Moslem education. The fear is that women who have had no instruction in Islam, who have been debarred from the knowledge of its proper teaching with regard to woman's status, who have been excluded from the practice of religion, who have been excluded even from fresh air and sunlight and kept as prisoners, may regard their liberation and enlightenment as a release, and throw off all restraints of decency. Moslem culture should form the most important part of the education of our women. They should have women religious instructors, and women to lead them in prayer. They must have their Madrasas where they can learn to feel themselves, what they really are, a vital part of the Islamic body. At the same time, they must have their minds enlarged by modern studies including Arabic and Persian literature, and they must be taught the principles of hygiene and sanitation, nursing, domestic economy, and the care of children upon modern scientific lines in such a way as not to tire their minds or bodies. They must undergo a course of physical training, for the good of future generations.

"At present the position of most Moslem women is unfortunate and quite un-Islamic. They have their rights secured to them by the Sacred Law as against their husbands and their male relations, but at present they have no defenders."

£40,000 for London Mosque

Nizam of Hyderabad's Gift

Information has been received by Moslems in London that the Nizam of Hyderabad has promised five lakhs of rupees (about £40,000) to the fund which is being raised for building a mosque in London. The gift was made as the result of an appeal by Lord Headley last December at Delhi, where he presided over the All-India Tabligh Conference. Lord Headley was afterwards the guest of the Nizam in his capital.

About six hundred Moslems are resident in London, and throughout the country there are about three thousand, but the floating population is much greater. At present there is a mosque at Peckham and one of the Ahmadiyya section at Southfields.

The movement to build a central mosque for London was started in 1906, but the War stopped its progress. The total cost of the scheme,