

Church; and finally, the progress of the Gospel and the work of God's grace in our day.

We note a mistake on page eleven; prayer is not made toward Medina but toward Mecca. Z.

The Fatherly Rule of God. A Study of Society, State, and Church. By Alfred E. Garvie. The Abingdon Press, 1935. pp. 256. \$1.25.

This book contains eight chapters dealing with the following topics: the relation of God to man, the necessity and the nature of society, the functions of the state, the mission of the Church, the conflict of church and state, the cooperation of church and state, conscience and law, and universalism, ecumenicity, and internationalism.

The writer believes that the ethical monotheism of the Old Testament was expanded into the conception of the one God as Father, Son, and Holy Spirit, as men experienced the love of God as Father through the grace of the Lord Jesus Christ in the communion of the Holy Spirit. He maintains that the Church must inspire the motive and standard, and the state provide the means and method of building the New Jerusalem; the Great War let loose a dangerous fanatical nationalism which makes peace difficult. The Church must be the counselor and helper of the state. While Dr. Garvie detests the motives and methods of anti-Semitism, he regards the Jews as a menacing problem in most Continental countries (p. 138): "Many of them are *in* a country to get all they can *out* of it, and not *of* that country to give what they can *to* it." He regards the totalitarian state an anachronism, a reversion to earlier and lower types of the state now out of date, and not an advance in the way of progress; in his opinion the Church should always have the courage to say: "Thus saith the Lord." Interesting observations are made upon the different branches of the Christian Church and upon the situation in modern Germany.

HENRY S. GEHMAN.

Ein Leben für Abessinien. By Martin Flad. 2te Auflage, Brunnen-Verlag, Giessen and Basel, 1936. pp. 228+portrait of Haile Selassie I, and map of Abyssinia+18 full page illustrations.

There is a brief introduction on the geography and the political and religious history of Ethiopia, together with the work of missions in that land written by Pastor Frederick Flad, the son of Martin Flad, the missionary to Ethiopia. Much of the book is an autobiography of the father, but portions of the diary of the mother are also included.

Martin Flad was born in 1831; in March, 1850 he entered St. Chrischona, where he prepared himself for the mission field. He accepted a call to Abyssinia. When he arrived in 1855, Theodoros II, was king. His description of the country, the manners of the people, and his experiences are quite vivid. The excellent pictures add much to the value of the volume. The causes and details of the English invasion of Ethiopia and General Napier's victory at Magdala in 1868 are well portrayed. Flad had been an emissary of the Abyssinian King to Queen Victoria in 1866.

Friedrich, the son, wrote the conclusion before the victorious end of the Italian invasion. He expressed, however, the opinion

that Islam and the Roman Church will be the winners, when the last African people with its old church shall have lost its independence.

HENRY S. GEHMAN.

Onder de Arabieren. By Paul W. Harrison. Hollandsche Bewerking van Dr. C. Easton. H. P. Leopold's Uitgevers-Maatschappij, The Hague. pp. 183. Fl. 4.50.

This is a translation, (whether authorized or unauthorized is not indicated) of Dr. Harrison's book, "The Arab at Home", published by Thomas W. Crowell, New York, in 1924. The translation is excellent but the Preface explaining the author's position as a missionary is omitted as are also six chapters in the original work entitled: The Rule of the Turk, The British Regime, The Mohammedan Faith, An Appraisal of Mohammedanism, The Religion of Western Heathenism, and The Arab and Christianity. By the omission of these chapters the book has been secularized. The illustrations are not the same as in the original work but are excellent photographic reproductions of Arab life.

S. M. ZWEMER.

School and Society in the Valley of the Nile. By Amir Boktor, M.A., Ph.D., Professor of Education, The American University at Cairo. Elias' Modern Press, Cairo. pp. 269.

The Effects of Centralization on Education in Modern Egypt. By Russell Galt, Ph.D. The Department of Education, American University at Cairo, Cairo, Egypt. pp. 134.

In these two volumes the student of modern Egypt will find much food for thought. While both are of value to the reader interested in educational developments along the Nile, the volume by Dr. Boktor is far more satisfactory for the casual inquirer into Egyptian affairs of the present day, especially since it contains a careful index while the other does not.

Interestingly enough, although both of the authors of these volumes are on the faculty of the American University of Cairo, neither treats the subject of missionary education with any great thoroughness. One might well ask after reading Dr. Galt's well-organized and succinct treatise just what the place of mission schools would be in his proposed reorganization of Egypt's educational system. One wonders whether the general arguments for private schools as institutions which "having met the standards of the externa required by the Ministry would thus have freedom in the interna" implies freedom for evangelistic work among students or not.

Dr. Boktor calls attention to the sad fact that "owing to a lack of funds, a large percentage of foreign and mission schools have not kept pace with the times. As a result the Government schools have surpassed them in staff, equipment, and organization." Fitting recognition is given to the pioneer work in the education of women done by missionary educational institutions.

The author's observations to the effect that Egyptian teachers of the English and French languages are more effective than English, American, or French instructors is one which might evoke considerable argument. Since Dr. Boktor considers "correct pronuncia-

tion and accent a luxury which could be dispensed with" perhaps he is correct.

In making recommendations on general educational policy for the Egyptian government one is glad to see that private education, in the opinion of this author as well as of Dr. Galt, should be encouraged and that cooperation should exist to the fullest extent between government and private schools. It also is cheering to note that Dr. Boktor feels mission school "graduates are on the whole distinguished from those of Egyptian schools by their ability to adjust themselves, their initiative, self-reliance, and conscientiousness."

Missionary educators in the Near East should read both of these volumes at their earliest opportunity. The authors are fully competent to deal with Egyptian education, thanks to their thorough study and long experience on the Valley of the Nile. The problems discussed are to a great degree common all through the Moslem World. It is of special interest to note the trend in Mohammedan theological education, for instance.

HERRICK BLACK YOUNG.

The Way of Partnership. With the C.M.S. in Egypt and Palestine. By S. A. Morrison. C.M.S., London, 1936. pp. 87. One shilling.

In this little book of seven short chapters Mr. Morrison has succeeded in giving a graphic account of the work of the Anglican Church in Egypt and Palestine.

Speaking first of Palestine, he tells of the religious rivalry that has existed there for centuries between the followers of the Prophet and the orthodox Jews. For economic and political reasons also, the Moslem bitterly resents the present influx of Jews. In its problem of trying to bridge the gap between these two opposing communities and bring about a relationship of cooperation and good-will, the British Government has been greatly helped by the faithful efforts and sacrificial service of all missionaries in Palestine.

With swift and telling strokes the author paints the picture of the varied work of the C.M.S., in its ministry of healing, of preaching, of teaching, of fellowship and worship, and of the printed word. The results of a century of missionary endeavor, if measured only by the number of Jews and Moslems who have openly avowed their faith in Christ seem pitifully small, for "it is estimated that in the whole of Palestine today there are only between seventy-five and one hundred converts from Islam, of whom about one half are members of the Anglican Church". But, "in countless ways, great or small, the Anglican Church is bringing the spirit of Christ to bear upon communal relations . . . and has been in the forefront of all movements for progress and reform".

In Egypt, there is a conflict between the old and the new in every aspect of affairs. Here, as in Palestine, the C.M.S. has taken the lead in all kinds of social service. Hospital and welfare work, Ragged Sunday Schools, children's clubs, boys' and girls' schools, instruction of the blind, literature work—in these and many other ways the C.M.S. workers are bringing Christ into lives where He is sorely needed.

Thirteen illustrations and two maps add to the attractiveness of the book.

M. S. B.

CURRENT TOPICS

Across the Sahara

In *The Geographical Journal*, London, a letter appears, written by Mr. G. I. Jones of the Nigerian police, who crossed the Sahara on his way home in 1935. The interesting point of this correspondence is that the desert has become an international highway:

"The trip proved a great success and I am resolved to repeat it each time I go on leave. The scenery especially in the Hoggar is magnificent, but all of it is good; you cover about 200 miles a day or so, and as you are proceeding from south to north practically each day you pass through a different type of country. There is no difficulty about finding the track and wherever the country gets broken the French have constructed a good road. If one fits super balloon tires one has no difficulty with sand. If you are in a hurry you can get from Kanto to Algiers in ten days, stopping every night except the first at a hotel of sorts. If you break down you wait for the bus or until they send out a breakdown car from the next post. Of course one sees nothing of the people living in the country, but one never does unless one lives amongst them and can speak to them in their own language. As far as we were concerned after eighteen months spent amongst people crowded as many as 1000 to the square mile it was the almost complete absence of people that appealed most to us. My camera let me down, as I employed a cheap German exposure meter which couldn't cope with the brilliance of the light.

"Picturesqueness and variety were applied at most of the stopping places by the Europeans we met there. Two English girls at Agadez driving a motor cycle and side-car to the Cape and stranded there with a big end gone. Three Frenchmen driving a Hispano-Suiza to the same destination stranded at In Guezzam with a broken gear-box. A French girl at Tamanrasset, with a 10-horse-power Renault and a bulldog, come out to see her lover at Kidal and refused permission by the authorities to proceed farther alone. She defied them and left at midnight and got to Kidal the next day—fortunately for all concerned. Three Swiss with a cracked cylinder head at Arak intent on climbing the Pic Liman and armed with ropes, crampons, hammers, nails, hooks and all the latest rock-climbing devices. We heard later that they got most of the way to the top on camels. Two Germans a little farther on who irritated us beyond measure by watching us with great interest while we made a stone causeway across the riverbed (which still contained water) and when we had finished calmly started up their car and drove across it. The family chauffeur of the Hispano-Suiza owner speeding in another

car hired from the Bus company to his master with a new gear-box and held up at In Salah because of the rain in the Arak valley; and last an English girl and man in a Riley bent on making a new car record to the Cape and stuck in the snow at Djelfa behind Algiers."

The Cross in Islam

In a recent book, *La Croix dans l'Islam*, by Habib Zayat, published in Harissa, Syria we find interesting information. The well-documented brochure, which deals with the symbol of the Cross in Moslem times, is full of suggestive matter. The explanation offered by the author of the persistence of the cross on coins of the Ommayyads is that Moslems were already familiarized with the sign on Byzantine money. It is possible, however, that the sign was not regarded at this time as purely Christian. The discovery during recent excavations at Samarra of a crosslike design in some stucco decoration of a Moslem building seems to confirm this theory. The cross as magic sun symbol was in use before Christianity, and, although the word *salib* is not used, the cross is often used in curative tattooing today amongst Moslems in 'Iraq. Herzfeld, in his *Euphrat und Tigris-Gebiet*, gives an illustration of a cross on a vase which, like the most popular form of tattooed cross, has a dot in each quarter, and states that the vase is, in his opinion, pre-Christian.

Hindu and Moslem

A very heavy responsibility rests upon the Hindu and Muslim educated leaders who permit the continuation of the fancied differences between the two groups. One of the most striking examples of this is the presence at the various Railway stations of Hindu and Muslim water vendors. These men go up and down the line of Railway carriages calling out the religious sect of the water they are distributing. A man will call out *Hindu pani*, another will call *Muslim pani*, and this simply means Hindu water and Mohammedan water.

Recently one of these vendors was asked if he was carrying Hindu water. He replied that he was and the questioner asked him how it had become Hindu water. He was asked to explain whether the water came from some different source than that which was given to the Muslims. He replied frankly that the water was all the same. It had been taken from the same water-tap or well. When he was asked to explain how it came to be Hindu water, he admitted that there was really no difference in the water, there was merely a difference in the men who distributed the water. So the popular notion that there is any difference in the water is merely a delusion. The whole thing rests entirely upon the Hindu notion of touch and pollution. If a Christian or a Mohammedan touches the vessel in which water intended for Hindus is carried, the water thereby becomes defiled and cannot be drunk by Hindus. It is the touch of man on the vessel or to the water itself that defiles it for Hindu use.

Here we have a popular Hindu notion that holds millions of people in its grip. It is absolutely disregarded by a large number of

educated Hindus and is considered more or less a joke by many more. When reference is made to this practice of having separate water vendors it generally calls forth laughter from almost any group. And yet the practice is stubbornly persisted in and so far as we know not a voice is raised against it by the educated leaders in India.

—*The Indian Witness*

A Brief Summary of Statements by Representative Moslems regarding Religious Movements in India

While there is no widespread religious movement today which interests Moslem Youth in India, still there are many of them who are turning again to the Islamic Religion with new interest. Such an association as the Intercollegiate Brotherhood of Lahore is an encouraging sign of this among the college students, who meet for devotions on Fridays and for religious lectures and discussions on Sundays. In the Near East the Young Men's Muslim Association, (the Jamiat Shabban-ul-Muslimin, which began in Egypt) is spreading quite rapidly, but it has not yet come to India. (See Chapter in Prof. H. A. R. Gibb's book "Whither Islam?").

The *Group*, or communal spirit is strongly in evidence among youth throughout the world today and Muslim youth are also affected by it. They are not thinking in a truly international sense these days. One result of this is a profound distrust, as well as dislike, of western civilization and influence,—because of its imperialistic and dominating character.

The Ahmadiya Movement is steadily losing its hold on the allegiance of thinking Moslems in India.

The strongest religious influence among Moslems is their loyalty to and affection for the Prophet Mohammed. It is a *common* link among Moslems all over the world.

There is a tendency for Moslem students everywhere to emphasize religion as a form of social organization, rather than as a direct inner individual experience of God. In fact there is a widespread revolt among them *against* the intolerance, fanaticism, divisiveness and unsatisfactory leadership, which have hitherto largely characterized all religions including Islam.

So also there is a deep interest among them in studying Socialism and Communism, as they are keenly conscious of the need for finding a solution of the present economic and social problems, which are perplexing the whole world today; e.g., one Lahore student has seriously suggested to a professor the need of preparing a book on "Islam and Communism", similar to Dr. Stanley Jones' book on "Christ and Communism; and a big landowner in the United Provinces is writing a book entitled: "Communism *Is* Islam".

There is quite a widespread and general tendency nowadays to think and to say that "All religions are alike in their fundamentals". Also that "The different religions are simply various pathways, all of which lead to God". The result is a superficial and indiscriminating tolerance, which is not based on a real knowledge of the teachings of the history of the various religions. But it produces a sort of satisfaction, that this is a large-hearted, liberal and "scientific" attitude to take. Back of this position lies the

concept of the need of maintaining one's loyalty to the religious group into which one was born,—often for political or social reasons.

Y. M. C. A., Lahore

DR. WILSON M. HUME.

Indian Outcastes

(A letter from Sayyid Ahmad Muhammad Iqbal to the Sheikh of the Azhar)

We have already referred to the movement of the outcastes of India and the intention of communities of them to change their religion. The reader will remember that the Very Reverend the Sheikh of the Azhar desired that Islam should take advantage of this movement, and consider the sending to India of delegations of 'Ulama from the Azhar to spread the doctrines of Islam. This proposal he submitted to Professor Khalid Latif Jâda and Maulvi Shaukat Ali and the Sayyid Muhammad Iqbal so that he might learn their views on the matter.

Some days ago his Reverence received a reply from the world-famous poet, Sayyid Ahmad Muhammad Iqbal, president of the Society "Anjuman for the Defence of Islam" of Lahore.

We print below the text of this reply:—

"Your Reverence: I received your esteemed letter and ask to be excused for the delay in answering it, since it involved some necessary enquiries on my part before writing. I have applied to some of the Islamic societies and some of the more important educational societies of India, and I am now in a position to reply to you on the points on which you consulted me.

"It was a noble thought of yours to propose sending an Egyptian mission to India. For Islam in India moves on with hastening footsteps. And I have no doubt that the embracing of Islam by the outcastes will be an exceptional opportunity in Indian history and one with a great influence on the future history of Islam throughout Asia. It is not only outcastes who are entering Islam; there is also a movement, even if it be slow, on the part of the higher ranks of Indian society. No doubt you read in the Indian newspapers that the son of Mahatma Gandhi has actually become a Muslim. Never a week passes but some member of the higher castes of India enters Islam in some Indian mosque.

"It is very clear to me that a great opportunity is before Islam in India. And it seems as if this opportunity is calling out hitherto undreamed of powers in the Indian Muslim community.

"As for the matter of the outcastes, there is one hindrance almost impossible to overcome, which is that the greater number of these outcastes live in the south of India and speak six different languages, none of which are really capable of expressing the highest religious thought. Hence your Reverence will understand the difficulty of finding interpreters able to pass on the message of your delegation in the language of the outcastes. So far, our Indian Islamic societies have not found a solution for this problem, and it would of course be impossible to make a success of evangelistic work except through the help of our Indian Muslim societies.

"I have taken the advice of two of the largest Islamic societies

in India, who assure me that they would do everything in their power to help such a mission from the Azhar, but this does not dispel the difficulty I have already explained.

"My opinion, then, is that the visit of an Egyptian mission to India would be beneficial to the Islamic movement in India and would quicken the activities of Muslim societies in this land, and would reveal to the higher classes the true spiritual brotherhood of Muslims, and the spread of Islam into all parts of the world. If, in spite of the difficulties which I have mentioned, you still think of sending a mission to India, I should like to make the following proposals:—

"1. The mission must consist of 'ulama who are well informed and able to set forth Islam in the light of modern ideas and modern experience. They must have information and figures showing how Islam has raised the pagans of Africa to a civilized status.

"2. It is necessary that during their stay in India and their travels in the country the mission should live in a manner which benefits the good reputation of the Muslims in Egypt.

"3. It is necessary that a secretary should be attached to the mission who would secure invitations for its work in different Muslim towns.

"4. On its return to Egypt the mission should take with it a number of young converts to Islam from the outcastes to be trained in the Azhar, and to spend sufficient time there to become really capable exponents of Islamic life and thought, thus fulfilling the saying of the converts of old, 'I was once a Kurd, now I am an Arab'. These, as you will have perceived, will be leaders in Islamic societies on their return to India, as we have seen in the case of non-Islamic societies.

"5. I consider that it would be wise before the mission leaves Egypt to get into touch with Maulvi Sayyid Ghulum Balûg, the lawyer in the city of Amyâl. He is a member of the Indian parliament and secretary of the principal Islamic society of India, and has written to me that he is willing to help the mission to the best of his ability.

"It is not necessary for me to tell you that if you do send a mission to India they will have a warm welcome from their Indian Muslim brothers. The Muslim community everywhere, as your Reverence knows, is waking up to the spiritual brotherhood which distinguishes Islam. The Muslims of India are deeply concerned to bring the outcastes into Islam and are bound by the orders of their religion so to do. Alas, the rich among them, unfortunately, for various reasons which I need not specify, care very little for the affairs of Islam."

—*Al Ahram*, Cairo, July 26, 1936.

By Air down the Persian Gulf

One of the most picturesque of the world's flying routes is that section of the Australia service of Imperial Airways which follows the Arabian shores of the Persian Gulf. Until towards the end of 1932 the air-liners flew along the Persian side of the Gulf. Then, however, the service was transferred to the Arabian coast, flying via