

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

Koweit, Bahrein, and Sharjah. And already the Arabs have learned to take the coming and going of air-liners just as much for granted as they do the arrival and departure of mail steamers; while divers out on the pearl-banks just glance up idly as one of the big aircraft moves swiftly above.

Koweit, a typical Arab town, lies on the edge of a shallow bay, surrounded on three sides by desert. It is governed by a Sheikh in traditional Arab fashion. He administers justice himself, dealing personally with all matters that arise. Several times the Sheikh of Koweit has been a passenger in air-liners up and down the Gulf. A journey from Koweit to Bahrein can be made in three hours by air. It takes a couple of days by steamer. On the largest of the Bahrein islands is Manama, the bazaars of which provide a picturesque spectacle. During the pearl season they are thronged with Arabs, Iranians, Indians, and Iraqis—who are either buying pearls or spending the money they have earned on the diving banks. Air-liner passengers alighting at Bahrein are soon made aware that pearl-fishing is the chief local industry, seeing that the pearl-sellers come hurrying forward to offer their wares; while in the saloons of aircraft flying up and down the Gulf pearl merchants are often seen sitting together, examining their respective collections with critical eyes.

A few hours by air from Bahrein, on what in old days was known as "the pirate coast," lies Sharjah. Nowadays, however, these shores have lost the evil reputation they once possessed. It is at Sharjah that Imperial Airways maintain a full-equipped rest-house in which—though it lies on such a remote coast-line—passengers enjoy all the amenities of a first-class hotel. This rest-house is guarded by retainers of the local Sheikh, who does everything in his power to assist the air officials, and who sometimes invites distinguished air passengers to visit him at his neighbouring fort. Here they are served with Arab sweets and coffee, and honoured by a salute of guns from some ancient cannon. Sometimes, too, for the further entertainment of such visitors, there is a thrilling exhibition of Arab horsemanship.

—*Great Britain and the East.*

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

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I. GENERAL

ARABIC MAGIC BOWLS. T. Canaan. (In *The Journal of the Palestine Oriental Society*, Jerusalem. Vol. 16, nos. 2-3. pp. 79-127).

Describes the numberless varieties of "fear cups" used since early times by Arabs and also by Oriental Christians and Jews in their dabblings in black and white magic.

CONSIDÉRATIONS SUR LA COLLABORATION SCIENTIFIQUE ENTRE L'ORIENT ISLAMIQUE ET L'EUROPE. A. Zeki Validi. (In *Revue des Études Islamiques*, Paris. Cahier III, 1935. pp. 249-270).

Discusses the predominance of Germano-Russian sources in the formation of many present-day Turkish savants; the importance of French and English science in Turkey's intellectual development; and the growing force of the newly established French Institute of Istanbul.

MEN AROUND THE GAZI. Melvin Hall. (In *Asia*, New York. September, 1936. pp. 607-610).

Sketches the careers and personalities of four outstanding Turks—Tevfik Rüstü Aras, Minister for Foreign Affairs; İsmet İnönü, Prime Minister; Fevzi Çakmak, Chief of Staff; and Abdulhalik Renda, Minister of Finance.

II. ARABIA

A PEEP INTO THE ANTIQUITIES OF ARABIA. Prof. S. Muzaffar Uddin Nadvi. (In *The Calcutta Review*, Calcutta. September, 1936. pp. 345-352).

Presents the geographical history of ancient Arabia from Biblical, Greek and Moslem sources.

UNEXPLORED REGIONS OF THE HADHRAMAUT. W. H. Ingrams. (In *The Journal of the Royal Central Asian Society*, London. July, 1936. pp. 378-412).

Gives an account of the Sei'ar country and Wadi Maseila leading from Tarim to the sea.

III. HISTORY OF ISLAM

CONTRIBUTION À L'HISTOIRE DE L'IFRIKIYA. H. R. Idris. (In *Revue des Études Islamiques*, Paris. Cahier III, 1935. pp. 273-305).

A picture of the material and religious life at Kairouan under the Aglabites and Fatimites during the first four centuries A. H., after the Riyād En Nufūs of Abū Bakr El Mālīki.

OUR PRESENT SITUATION IN THE WORLD AND ISLAM. Sir Jalal-ud-Din Lauder-Brunton. (In *The Islamic Review*, London. July, 1936. pp. 258-262).

The idealism of Christianity, typified by present-day Europe, is too weak to stem the evil currents threatening the universe; while the lively faith of Islam practising "divine morals" is the hope of the world, in the author's opinion.

IV. KORAN. TRADITIONS. THEOLOGY.

THE MINISTER IN ISLAM. John Kingsley Birge. (In *The International Review of Missions*, London. October, 1936. pp. 470-479).

Detailed account of Mohammedan religious education past and present.

PEACE PROGRAMME OF MOHAMMAD. Maulvi Aftab-ud-Din Ahmad. (In *The Islamic Review*, London. July, 1936. pp. 247-258).

Christianity is becoming weakened in Western civilization by the worship of scientific progress and economic well-being, while Islam, with its all-important religious foundation, is attaining a position of wide influence.

THE POEMS OF SURÂQAH B. MIRDÂS AL-BÂRIQÎ. I. M. Husain. (In *The Journal of the Royal Asiatic Society*, London. July, 1936. pp. 475-490).

Arabic text, with introduction, of the work of an Umayyad poet who lived in the first century A. H., and was esteemed for his satirical ability and his prowess in "flytings".

V. RELIGIOUS AND SOCIAL LIFE

LA CRISE DU CHÔMAGE EN EGYPTE ET AILLEURS. Dr. A. El Emary. (In *L'Égypte Contemporaine*, Le Caire. Mai, 1936. pp. 455-483).

Discusses the causes and remedies for unemployment throughout the world and particularizes on the situation in Egypt where the young intellectuals are most seriously affected.

EDUCATION PROBLEM OF BENGALI MUSLIMS. Rezaul Karim.

(In *The Calcutta Review*, Calcutta. August, 1936. pp. 191-196).

Criticises the Madrassah system of education for its insistence on the teaching of Arabic, Urdu, English and Persian to children and urges their instruction in Bengali, the language of the land they live in.

ISLAM'S SOLUTION OF BASIC ECONOMIC PROBLEMS. M. Hamidullah. (In *Islamic Culture*, Hyderabad. April, 1936. pp. 213-233).

In Mohammedanism, religion first touches the science of economics because one of Islam's fundamentals is the abolition of poverty by sharing and the assurance of everyone's opportunity to work for his livelihood.

"NOTRE FEMME DANS LA LOI ET DANS LA SOCIÉTÉ". Tâhir al Haddâd. (In *Revue des Études Islamiques*, Paris. Cahier III, 1935. pp. 201-230).

An analytical translation of an ultra-liberal work on the status of Moslem women, by a Tunisian.

TURKEY GOES INDUSTRIAL. Harry N. Howard. (In *Current History*, New York. October, 1936. pp. 98-104).

Traces the industrial progress made since 1929 in Turkey's planned economy, operating under an experiment in state capitalism.

VI. POLITICAL RELATIONSHIPS

A DREAM OF UNITY STIRS THE SCATTERED ARAB PEOPLE. Claire Price. (In *The New York Times Magazine*, New York. August 9, 1936. pp. 6-7:17).

The end of each mandate is hailed as a step toward independence in all the nationalistic Moslem countries which have so long been submerged under Turkish, British and French rule.

INSTALLING THE ASSYRIANS IN THE ORONTES VALLEY. Maurice Bérard. (In *The Journal of the Royal Central Asian Society*, London. July, 1936. pp. 477-485).

Outlines a plan of the French government in Syria for the improvement of the Ghab area to render it habitable for Assyrian refugees from Irak.

VII. PALESTINE

ENGLAND BETRAYS THE JEWS. Albert Viton. (In *The Nation*, New York. September 19, 1936. pp. 327-328).

Perhaps the somewhat inexplicable conduct of Great Britain in handling the Palestine situation is due to a plan to establish a strong military base there.