

tion and economic conditions, international aspects of the problem, and subsequent conclusions, followed by an appendix containing the text of the Mandate, the Churchill Memorandum, and a note on the Jewish and Arab replies to it.

The whole work, with the exception of Chapter IX, entitled "Conclusion", is almost exclusively factual. Here and there the compiler steps beyond the realm of fact as in the case of the Italian inception of the last revolt (p. 91). Such inaccuracies, however, are very few; nevertheless they should not be overlooked. As to the chapter on promises and secret treaties the reader must bear in mind that a great many of the facts are still inaccessible and therefore unavailable for publication.

Chapter IX should be treated differently. The compiler states certain recommendations which have been made in the reports of official commissions, as that of Sir John Hope Simpson; but he does not explain why the Palestine government has failed to carry them out. This is one of the major grievances of the Arabs and the source of no little unrest; and it explains the skepticism of the Arabs regarding the good faith of the authorities.

On the whole, however, the work is quite sane and certainly opportune. The Royal Institute of International Affairs has won the commendation of all those who are interested in the welfare of Palestine.

NABIH A. FARIS.

Morocco in Mufti. By James Haldane. Arthur H. Stockwell, London. pp. 231. 6/.

Missionary Romance in Morocco. James Haldane. Pickering & Inglis, Glasgow. pp. 189; 15 illustrations. 2/6.

These two volumes by the Field Superintendent of the Southern Morocco Mission present a vivid picture of Morocco today. Under the spell of the author's magnetic pen, we tread the village lanes, bargain with the traders, discuss philosophy and religion with the thinkers, mingle with the crowds in country markets or on city streets, and listen to tales about the efficacy of charms, the visitation of shrines and the difficulties encountered by Christian converts from Islam.

There is an abundance of interesting incident, drawn from the experiences of this veteran missionary, and the books will be especially valuable in this year of mission study of the Moslem World. They present an illuminating view of the workings of the Moslem mind and the problems to be met by missionaries at work in Moslem lands.

M. S. B.

CURRENT TOPICS

Arab Chivalry

In the *Journal of the Royal Central Asian Society* for January 1937, Major J. B. Glubb, O.B.E., M.C., writes on "Arab Chivalry", comparing the character of the Nomad of Arabia, his treatment of women, his hospitality and generosity, with the chivalry of the Middle Ages, and especially of Britain. The summary of his argument is exceedingly interesting, and gives an insight into the life of the Arab. He writes:

"To sum up, we may say that the code of chivalry is an outlook on life produced by nomadism and showing the following characteristics:

(1) The glorification of war, which is undertaken with the object of performing deeds of prowess, not primarily to win the victory.

(2) A romantic respect for women, who are looked upon as the playthings of man and the arbiter of their conquests. Thus the woman is expected to be essentially feminine, the complement, not the companion, of man.

(3) A flamboyant generosity, magnanimity and solicitude for the weak, because these qualities are opportunities for the display of glorious deeds appealing to the imagination.

(4) The corollary of these virtues are the faults, firstly, of boasting, jealousy and rivalry between men of the same tribes and families, leading to crimes of jealousy and violence.

(5) Secondly, a neglect of the public interest in the search for personal glory.

(6) An utterly improvident outlook on life, continual poverty combined with rash expenditure and a contempt for hard work and thrift, which produce no glory and have no imaginative appeal to the restless nomad.

The converse way of life is that of the village community or town, which produces:

(1) The ideal of public service to the community.

(2) Hatred and fear of war, combined with a desperate defence when attacked. The object being to win the war and obtain security, no means are considered foul in the attempt to secure victory.

(3) An absence of admiration for woman as such. In primitive settled communities she is the drudge and the child-bearer. In more advanced communities she may become the companion, not the opposite complement, of man.

(4) An admiration for regular, honest labour and a tendency to thrift and accumulation of wealth.

Thus it is essential to divest our minds of the unnatural romantic

atmosphere with which we have surrounded decadent chivalry in Europe, and to regard the nomadic and the agricultural as the two original contending manners of life, each possessing its faults and virtues."

The Hadramaut

The Hadramaut lies within the eastern section of the extensive Aden Protectorate. The population is about 300,000. The country is passing through a transition period, western ideas displacing or modifying an almost theocratic control exercised by the Moslem *Seiyids*. India, the Netherlands Indies, Malaya and East Africa all have contributed a progressive stimulus.

The age-long seclusion of the Hadramaut could not forever be maintained when 100,000 Hadramis, who sought fortune in the above-named countries, sent home annually £630,000 and a wealth of new ideas gathered in contact with more advanced peoples. Away from the coast the *Seiyids* and the *Mansabs*, their hereditary chiefs, are still conservative, but increasingly they are allying themselves with the temporal rulers who are keen advocates of modern progress. In the Kathiri province, for example, the *Seiyids* annually contribute £14,000 to schemes of improvement and charitable undertakings besides the usual taxes.

The Qu'aiti Sultan of Mukalla is recognized as the most important ruler in the country. He enforces control by possession of Makalla and adjacent ports, through which the trade of the country flows. The northerly province of the Kathiri Sultans is subject to him, a subjection resented, for the Kathiris were paramount in 1489, whereas the Qu'aitis began to be powerful only about 1830 through their connection with India. The British Government faces the problem of promoting coöperation between the two provinces. By the Treaty of 1918 the Kathiris came under British protection through the medium of the Protectorate Treaty with the Qu'aitis, the British Government acting as mediator in any dispute which may arise.

Mukalla is a small Zanzibar of 15,000 inhabitants, with tall white houses and graceful minarets. The Government maintains three schools (one English) with 500 pupils. More than 50,000 camels leave Mukalla annually for the interior towns. Much of their merchandise reaches Shibam, the capital of Kathiri province, while 14,000 camels also come there annually from the Yemen and the west of the Aden Protectorate.

The road from Mukalla to Shibam is through the stupendous chasm of the Wadi Du'an, its bed lined by a river of green date palms, *elb* trees and cultivation, with imposing dwellings of castle proportions nestling on the sides of the pale brown sand cliffs a thousand feet high. Here retire rich merchants from the Red Sea countries—an old-world set in an Arabian Nights atmosphere. Thence on to Shibam the capital, a town of sky-scrapers seven stories high, many Koranic schools, bustling merchants and turbulent tribes, chief of them the *Sei'ar*—the wolves of South Arabia. A short ride northeast and we are at Tarim, famous for its beautiful and spacious houses copied from Malaya, many of them costing £12,000 to

build. The sumptuous interiors are furnished in European luxury with running water, baths, electric light and fans.

Somewhere near Shibam lie the ruins of Sabota and its territory wherein, says Pliny, there were 60 temples dedicated to Ishtar (Venus). Here were the storehouses of incense which from South Arabia reached Europe, Egypt and the East for temple ritual worship and embalming of the dead. Freya Stark in 1935, near to death in Shibam, failed to penetrate the ruins, and St. John Philby last summer, though more successful, found few remains on the ancient sites.

With the coöperation of the World Dominion Movement, Dr. Harold Storm, of the Arabian Mission of the Dutch Reformed Church, traversed the Hadramaut last year as part of a 5,000 miles missionary journey around Arabia, and for the first time took the Christian message along the historic highway from Mukalla to Shibam.

—*World Dominion Service.*

A Steel Bus Trailer for the Desert

We learn from the *Trenton Evening Times* of recent date that "A huge lightweight, stainless steel bus trailer, built by the Edward G. Budd Manufacturing Company for service in the Syrian desert, and perhaps the largest ever constructed, left Trenton today for New York for shipment to Beirut.

"The trailer, first of its kind to be built of stainless steel, and completed at the FitzGibbon & Crisp plant, is constructed on the principles employed in stainless steel streamlined trains. And like the trains it is designed for speed, for it will cut existing bus schedules in half.

"Built for the Nairn Transport Company, Ltd., which has been engaged in trans-desert transportation for 14 years, the bus, including its 150-horsepower Diesel tractor, is 57 feet six inches long. It is so long that special routes had to be laid out to get it through the city streets since it cannot turn an ordinary corner, and it was necessary to make advance studies of the road between Philadelphia and New York to assure a negotiable right of way.

"This trailer is an air-conditioned sleeper with upper and lower berths for passengers. When it goes into service, the bus will make the 600 miles between Damascus and Baghdad in 15 hours. Conventional buses now require 35 hours.

"To provide comfort, and even luxury, over such a difficult terrain, where for long years only camels could pass, the engineers have incorporated in the stainless steel vehicles the results of modern engineering research. Use of stainless steel with its corresponding reduction in weight make possible the utilization of Diesel power; air-condition and a heating system installed by FitzGibbon & Crisp, of Trenton, together with insulation, will provide comfort in a climate that ranges from zero to 140 degrees F.

"Dressing rooms and lavatories have been made large enough to give passengers ample space in which to dress and undress, and during the 15-hour trip, iced tea, water, coffee, and lunch boxes containing fruits and sandwiches, will be available.

"In regular service, the sleeper bus will attain a top speed of 40 miles per hour on the open desert, clipping 20 hours from existing bus schedules. It is equipped with air-brakes and windows of safety glass."

Good News from Iran

Mr. A. Hope, the Secretary of the British and Foreign Bible Society for Iran, reports:

"In Islamic lands the reading of the Gospel seems to be one of the most fruitful means of bringing men to faith in Jesus Christ. All who have worked for God among Moslems know that discussion is difficult to avoid, but a book does not discuss, and if a man is at all interested in what he reads there is more likelihood of his being influenced by the truth read than if it is passed on by a person who may in some way awaken hostility or prevent the mind being concentrated on the truth.

"Sixteen years ago Superintendent-colporteur Hovhannes Shah-ijanian toured from Kerman to Rafsinjian, and there he met three young men, who through reading the Scriptures and conversation and prayer with Hovhannes, gave themselves to Christ. When the colporteur left they met every week to read and study the Scriptures and for prayer. They reported on those meetings to the colporteur. Whenever in their study they came across something they did not understand, the colporteur by correspondence helped them to solve their difficulties. So they went along for six months, growing in grace, and bearing their witness for their new-found Saviour. One of them went from the district, but the two who remained were baptized by Bishop Linton. Not long after, six others confessed their faith, and they too were baptized.

"Thus the number being saved grew, and a little Church was formed. Now and again the Church was visited by a missionary, but their progress was chiefly due to their own life and service, inspired and strengthened by their fellowship with the Church's Head. Today the membership consists of twenty-five converted Moslems."

Prison Reform in Turkey

The Turkish press has had recent information concerning important reforms in the treatment of criminals. The plans and execution are due to Mutahhar Sherif Bashoglu, a graduate of International College of Smyrna, and of the Law Department of Istanbul University.

"We have all read in yesterday's paper the details of an excellent enterprise which Sarajoglu has undertaken. As Mr. Shaw of the American Embassy wrote in the Guest Book on Imrali Island, (an island in the Sea of Marmora about 20 miles from Istanbul) our Minister of Justice has produced a philanthropic work which ought to be an example to the whole world.

"The Island of Imrali is the expression of a new conception of the way society should treat criminals. Every convict is regarded as a pathological case. The tendency to moral disease came to him through birth or environment. When the sickness is established

through legal channels it is necessary to confine him for a shorter or a longer period in a psychological sanatorium. Here protected from harmful elements in society he can be cured and made into a useful member of society.

"Looked at from this point of view the old-time prisons were actually hospitals where, instead of medicine, disease germs and poison have been given to the patients.

"In accordance with our new social point of view toward the treatment of criminals as manifested on Imrali Island every convict will be given the opportunity to prove by his life and conduct that he is no longer a dangerous character, but that instead he has the capacity to be a useful member of society. Those who can pass this test are taken to such a place as Imrali where there is plenty of sun and light. If the patient makes a good record there also, then he has earned the right to mingle again in the common life of the country.

"As this system develops in the near future the word punishment will be discarded, and the idea of cure and methods for curing will be substituted. Just as the stay of a patient in an insane asylum is not a matter of a fixed period so must it be in the sanatorium which is called the prison. First offenders who pass the examination of good conduct will be treated leniently. Second offenders will be looked upon as natural enemies of society and will be subject to the usual system of punishment and expiation.

"Thirteen years ago when the matter of capitulations was being discussed in Lausanne it was pointed out that a Turkish prison was a terrible place and that the confining of a civilized man there would be an intolerable thing.

"Only thirteen years after this conversation took place the Turkey of the Revolution has contributed as a gift to the civilized world such a sanatorium as the Island of Imrali."

A Moslem Heroine

No award in the recent honours list will meet with more widespread approval than that of the British Empire Medal to Ashrafunnissa Begum, the wife of Lieut. Mazaffaruddin. At the Secunderabad cinema fire, which shocked the country four months ago, she saved most of the occupants of the *pardah* gallery by her resourcefulness and bravery, stripping off her *sari* and holding it while they clambered down it to safety. She was so weakened by her efforts and so affected by the fumes that when, seeing that she could save no more, she attempted to go down herself she collapsed and fell unconscious on the floor below the gallery. She told the *Times of India* correspondent that when the fire broke out and she saw the distress of the women around her she made up her mind at once to sacrifice herself, if necessary, and be burned to death, if by so doing she could save all the poor, helpless women in the gallery. The thought that came to her mind was that she was advanced in years and that life meant more for the younger women

than for her, and that therefore it was up to her to save them even at the cost of her own life. Her children, the correspondent adds, were so overjoyed at hearing the news of their mother being honoured that they shouted with delight; and when she understood what it was all about she herself fully shared their joy.

—*Dnyanodaya*, Poona.

The Cigarette as Peace-maker (?)

Another valuable peace-maker in the East is the cigarette. Long years ago good old Franz Delitzsch taught us how to smoke, handing us a cigar with the words, "If you are to live among Jews and Arabs, you must learn". Since that day we have smoked with all sorts and conditions of men, with kings and wayside beggars, and often with the Bedouin in his tent, and it was always the "pipe of peace". Downright laziness has broken us of the habit, but we return to it in time of need. Just hand two enemies a cigarette apiece, get them to light it from the same match, or from one another, and you may leave them in the most friendly chat for an hour. A quiet smoke goes a very long way to burying the hatchet in the government between Jew and Arab as officials, and we have gone through many cases of men who had just to "think and smoke tobacco" to get into a peaceful frame of mind. Spurgeon was quite right when he spoke of "smoking a cigar to the glory of God."

—Palestine Correspondent in the *British Weekly*.

An Open Door in Yemen

Remembering the visits of early pioneers to Sana'a since 1891 and the failure to establish work during all these years, we read with deep interest in *Life and Work* that Dr. Petrie, of Sheikh Othman, with the concurrence of his fellow-missionaries, has asked the Foreign Mission Committee to release him meantime from his present work to enable him and his wife to accept medical posts under the King of the Yemen. How the opportunity arose is told in a letter from Dr. Petrie to Mr. J. C. W. Barrett, dated 8th December:

"Last month I was asked to accompany one of our political officers on a tour of the Yemen. The missionaries here realising the opportunity, I was set free for a month to go off. . . . In Yemen we stayed most of the time in the guest-house at the capital. We were twice received by the King in person; and all the time there was lots of medical work—especially eye-work—to do. Our journey up was one day by motor road, three days walking and riding, and the last day over very bad roads by car. The eye-work impressed the King, and he has asked the British Government to send to his capital one male and one female British doctor at his expense. My wife, as you know, is a doctor; and the Government here has asked us to go. The Mission Council has sent the request home to the F.M.C., and probably they will see the greatness of the opportunity and set us free to go—two years in the first instance.

"For two years our friends have prayed that the door into Arabia be opened. Is this invitation the answer?"

Circumcision of Converts to Islam in Malabar

The Indian Moslem press has had controversy on this subject. A Lahore paper writes:

"In our issue of June 1, while reviewing the conversion field in Malabar, we referred to the general dread of circumcision among the Thiyas who were contemplating joining Islam. They had been given to understand that no non-Muslim could become a Muslim until he had been circumcised. At first we laughed the idea away as idle gossip. We could hardly believe that any Muslim would insist on circumcision as indispensable for purposes of acceptance of Islam. Islam is a simple creed, meaning belief in unity of God and prophethood of Muhammad. We never imagined any one would seriously make to these the addition of a third proposition—*viz*, circumcision. On the assurance of some Muslim friends as well as Thiya leaders, however, that it was no joke and that the Mullas subjected even grown-up converts to the operation, Dr. K. L. Gauba in consultation with responsible local leaders issued a statement that circumcision, though a recognised Islamic practice and highly advisable on hygienic grounds, was by no means one of the essentials of Islam, without which a would-be convert cannot come into the fold of Islam.

"Still we doubted that there was any need for a statement on so obvious a thing and dismissed the so-called 'dread' as mostly imaginary. From Malabar, however, comes a letter from a friend, which goes to confirm that the question of circumcision has been actually magnified into a third article of faith. Our friend characterises our statement as a positive disservice to Islam and absolutely without any authority. He calls upon us to prove that Hazrat Bilal and other converts were not circumcised. He takes it for granted that when people embraced Islam, the operation must automatically have taken place. This is only presumption and there should have been at least some mention of some one such incident. History, however, is absolutely silent on the point. On the contrary, we find that during the reign of Umr-bin Abdul Aziz who, for his piety and Islamic rule, is known as the fifth of the *Khulafa-i-Rashidin*, this very question was raised by a provincial Muslim Governor in connection with the circumcision of converts to Islam. The Caliph wrote back saying that God had raised the Prophet as a guide, not as a circumciser of people. Umar-bin-Abdul Aziz reigned in the very early period of Islam and if the practice of circumcising converts had been in vogue in the early days of Islam, many people would have known it and a God-fearing man like this Caliph would never have ventured to dispense with what was considered indispensable by the Prophet."

Chinese Moslem Women

The Chinese Moslem women as I have known them in Central China are very poorly informed about Mohammedanism. They go to the women's mosques, keep the fasts, refuse to eat pork, etc., but many of them are not able to read. They observe the rites and customs without knowing why, nor do they seem to care. They are

self-satisfied and feel themselves better than others about them. On the whole they seem cleaner and more intelligent than many of the other Chinese.

Of late years there have been more women's mosques opened in connection with the real mosques. These are in a side yard and have a lady in charge who holds meetings with the women and instructs them. Some of the Moslem leaders say that they must give instruction to their women or lose them to Christianity.

I have been in Mohammedan homes where there are idols. This is unusual, but does happen sometimes. I helped take down an idol in a Moslem home where it had first been put up five years before. A precious boy in the home was very sick, when a neighbor advised the mother to burn incense to a certain god so that her child would get well. The mother in her extremity did so and the child recovered. After that they dared not do away with the god and burned incense to it at certain periods. Otherwise they adhered to Mohammedanism. After five years they came in contact with Christianity, finally destroyed the false god in their home and became Christians.

We find that many of the Moslems have been influenced by their non-Moslem neighbors. There are drinking, smoking and excesses among them that ordinarily the Moslem would not think right. Some even eat pork on occasion, but do not like to have others know it. Still others raise hogs for sale, but their fellow Moslems look down on them for it.

The women I have known have been friendly and glad to receive us into their homes and that is the first step in winning them. They come to our services and to our guest halls and will usually drink our tea when they know that it is "clean". They are glad to get medicine from us when they are sick. However there is severe persecution when one of their number breaks with Mohammedanism and really believes the Gospel of Jesus Christ. In spite of this some dare to come out, and accept Jesus as their Saviour.

Kih sien, Honan

GENEVA SAYRE.

Missionaries in the Honors List

The Honours List contains the names of several missionaries. Among the M.B.E.s is Mr. George W. Hunter, one of the veterans of the China Inland Mission, who has been in China for nearly 50 years. Urumchi, where he has been stationed for over 30 years, is the extreme outpost of the C.I.M. in the Sinkiang Province. He has done evangelistic work among Chinese, Chinese-Turki-Mohammedans and Mongols, Manchus and Russians, and he has translated much of the Scriptures into Sart-Turki and Quzaq-Turki with the help of Turki Mullas. His journeys across the Gobi Desert and into the remoter parts of Chinese Turkestan has been fraught with danger. One summer he travelled 2,000 miles on horseback distributing Bibles and tracts in the isolated regions of the Altai and Kobdo districts. A native of Kincardineshire, Scotland, he was born in 1862.

—*British Weekly.*