

have appeared recently on the geography, economics and politics of Arabia, and "Whither Arabia?" takes its place alongside of these and brings missionary information up to date. A mere glance at the maps and at the statistics shows that Arabia is indeed a neglected country from the missionary standpoint. We commend Dr. Storm's book to all who have the world mission of the Church at heart, for its information and as a tonic to faith.

New York City

FRED. J. BARNY.

The Golden Milestone. By Samuel M. Zwemer and James Cantine. New York, Revell, 1938. pp. 160. \$1.50.

This is a book of reminiscences of the early days of the Arabian Mission written by its first two pioneers. The title refers to the fiftieth anniversary of the Mission. The authors suggest that like the golden milestone of Rome this one signifies a point of departure as well as a goal of arrival. It is a symbol also representing something personal and homely as suggested by Longfellow in the lines

"Each man's chimney is his Golden Milestone,

Is the central point from which he measures every distance
Through the gateways of the world around him."

In this volume the authors alternate for the most part, chapter by chapter. At the beginning of each chapter the author is mentioned. Dr. Cantine tells from memory the delightful and often humorous anecdotes which his friends have for years urged him to put into print. Dr. Zwemer, the "Flying Dutchman" of the Mission, gives with precision the details of his amazing journeys and hazardous experiences preserved in his set of diaries begun in 1887 and continued for nearly twenty years.

In spite of its dual authorship the book has unity, "a unity of faith and hope and love for Arabia and a mutual friendship like that which knit the soul of Jonathan to David." It reminds one of a patch-work quilt made by two loved and honored members of a family, each choosing for her own blocks a distinctive pattern suggestive of her personality and carried out in material recognizable and dear by association to others in the family. Through cooperation in the arrangement of such blocks great variety and beauty have been achieved.

There will be those who, as they read "The Golden Milestone", will chuckle anew over stories heard for the first time many years ago on long summer evenings while they waited under the stars in Basrah or Bahrain for the air to cool sufficiently for sleep. Those to whom all the material is new will give thanks that through this book such memories have been preserved for them and for future generations.

Beginning with the account of how God prepared the way for missionary work in Arabia and how the Arabian Mission started, the reader is carried along with the two young pioneers as they sought a place to establish their first station. After a stay in Beirut they explored the coast line of the Arabian peninsula in the midst of many kinds of danger. In reading of these experiences, one wonders, as indeed he wonders many times during later stories of travels to Sana'a and Hassa and in Mesopotamia, how these travelers lived to tell the story of their lives. Experiences met in founding

stations in Basrah, Bahrain and Muscat, and in erecting necessary mission buildings give an idea of the many kinds of work a missionary must be prepared to do. Glimpses into the sanctuary of Christian homes show brave wives and little children surrounded on every side by Moslem life, *in* the world of Islam, but not *of* it. Then there are experiences with Turkish government officials while Basrah was a part of the Ottoman Empire, and a description of social relationships with representatives of the British Government.

One finds in this book humor and pathos, history, biography, and adventure combined with a witness to faith and to God's faithfulness. But that is not all. "The way behind," say the authors, "we cannot and would not forget But the way before is more important." It is their hope that this "Golden Milestone" may prove the point of departure for even greater service to Arabia in the future.

Hartford

ELEANOR T. CALVERLEY.

World Community. By William Paton. Student Christian Movement Press, London, 1938. pp. 192; 5s. net.

Some of the material of this book was delivered as lectures at Princeton Theological Seminary and at the University of Cambridge. The title is prophetic. The only hope of the world is in the Christian Church which in its ideal should be a world community of those who are reconciled with God and seek the reconciliation of humanity. It deals with the break-up of the older communities in the disintegration of society both of the East and the West. The author defines the meaning of the church, its universal elements and present-day influence. He shows that men can be changed radically through the eternal Gospel and that in the remaking of society Christ is the supreme architect. The last three chapters deal with the Church and National Life, The Universal Church and the World of Nations, and the Duty of the Churchman in such a world and facing such colossal difficulties as well as such glorious opportunities. In dealing with Islam, William Paton is not deceived by outward circumstance. Two paragraphs are worthy of attention:

"Turkey has led the way in the direction of wholesale iconoclasm. Not only have veil, fez, Arabic script and Koranic education gone, but the sacred law has given way to the Swiss Civil code, the caliphate has been abolished (and with it one of the great binding forces of the Muslim world), and the clause of the Constitution, which laid it down that the religion of the Turkish state was Islam, has been removed. The unifying principle of the new Turkey, under that vigorous and remarkable man, Kemal Ataturk, is not Islam but Turkish racialism.

"It is said by people with an unquestioned right to speak, that among educated Iranians it is now almost difficult to find any who take Islam seriously. It is significant that in Iran there is a more vigorous, and at the same time more genuinely national-spirited, Christian Church than in any other Islamic land of the Near East. In Baghdad, capital of Iraq, the same processes can be seen at work. Some years ago an old scholar, head of a training college for teachers, expressed to us with profound regret the total lack of belief in Islam which he found in every one of his students." Z.

Ein Hamdani-Fund. Über das Berliner Unicum der beiden ersten Bücher des Iklil. By Oscar Löfgren. Upsala Universitets Asskrift 1935-7, pp. 32, pl. 1. Upsala, 1935.

Although this slender volume appeared more than two years ago, it is of such importance in the early Arabian literature that we cannot avoid calling our readers' attention to it. The author has given a most interesting report of how he found the first two books of Abu Muḥammad al-Ḥasan al-Hamdani's work *al-Iklil*, dealing with South Arabian history, in a complete and reliable copy, dated A.H. 826 (A. D. 1422-23). He states that it is more than 250 years older than the oldest copy known in Europe of the eighth and tenth books of *al-Iklil*. These last mentioned two books were the only parts of *al-Iklil* known to be in existence, and it has even been doubted whether the remaining eight had ever been written. So it is now quite a thrilling experience to follow Dr. Löfgren in his report of how he discovered this unique copy in such an unlikely place as the Staatsbibliothek of Berlin.

Then the author gives a list of all known MSS. of the eighth and tenth books of *al-Iklil*, and an account of their use by earlier scholars, continuing with an interesting analysis of the contents of the books he discovered in such an extraordinary way. The first book begins with a Preface to a genealogical work by another author—Muḥammad b. Nashwān b. Sa'īd al-Ḥimyarī, followed by the proper Introduction in the form of a general genealogical survey. The principal part of the first book seems to be the ancient history of mankind, and of the second book genealogical statements in different versions.

It is of special interest that an extract from Hamdani's *al-Qasidah al-Dāmighah* is incorporated in the same MS. and written with the same hand.

At the end of the volume we find a photographic facsimile of two pages from the MS., and we are informed that Dr. Löfgren is in possession of photographic reproductions of the whole work, and that he is preparing a new complete edition. This will be awaited with the keenest interest.

Lund, Sweden.

G. RAQUETTE.

The Book of Truthfulness (Kitab Al-Sidq). By Abu Said Al-Kharraz. Edited and translated from the Istanbul Unicum by Arthur John Arberry, Litt.D. Published for the Islamic Research Association by Humphrey Milford, Oxford University Press, London, New York, Bombay, Calcutta, Madras. pp. 67+82. 6/-.

The Arabic text and the English translation of this brief treatise by the best-known of the Baghdad School of Sufis, who flourished in the third century of Islam, will be welcomed by students of Mohammedan mysticism. Little is known of the author's life, but a masterly analysis of the importance of his doctrine is given by L. Massignon in the *Encyclopaedia of Islam*. The present work is cast in the form of a dialogue, and gives the answers to questions concerning truthfulness in its relations to sincerity, patience, self-knowledge, godliness, and especially in regard to a life of abstinence, trust and love.

According to the Preface: "The importance of this treatise lies in the fact that, apart from the writings of Muhasibi, it is the earliest

systematic presentation of the theory of Sufi experience, written by a practising Sufi."

There are three references in the text to the sayings of Jesus. All of them are apocryphal, but nevertheless of interest.

Page 24: Jesus said: "Verily I say unto you, the love of this world is the head of every sin, and in possessions is a great sickness."

Page 39: I have heard that God made revelation to Jesus, saying: "O Jesus, verily I say unto thee, I am more loving to My servant who believeth than his soul which is within him."

Page 65: We are told that God revealed to Jesus: "Set Me within thee in the place where thy purpose is, and make Me thy treasure in Paradise."
S. M. Z.

Al-Ma'ālim al-Qurba fī Ahkām al-Ḥisba, of Diyā' al-Dīn Muḥammad ibn Muḥammad al-Qurashī al-Shāfi'i, known as Ibn al-Ukhuwwa. Edited with Abstract of Contents, Glossary and Indices, by Reuben Levy, M.A., Litt.D., London, Luzac & Co., 1938. pp. xvi, 113+247.

Dr. Reuben Levy of the University of Cambridge has given accounts of the qualifications and responsibilities of the *Muhtasib* in *The Encyclopaedia of Islam* and in his volumes on *The Sociology of Islam*. Dr. Levy has now published one of the most extensive and detailed codes of *ḥisbah* law. He has edited and annotated the complete Arabic text, provided a full list of the chapters and given in summary a translation of the most important and interesting contents of the code.

The book is invaluable as a practical handbook of Muslim law. It supplements the *Qur'ān*, the books of *fiqh* or jurisprudence and the collections of *fatāwī*, or legal opinions and decisions. It shows what regulations were actually enforced in Muslim cities. It lays the course for the public official charged with guiding the Muslim community through the vast and varied paths of Islamic authority.

Government authorities in Muslim communities will find the definite statements they need about generally accepted Muslim law to guide them in deciding actual court cases. Missionaries and others living among Muslims will learn what the public conscience accepts as morally and legally right. Sociologists and other students of community life will find dependable information about normal public opinion and conduct, as well as indications of the ways in which individuals departed from the standards of life in Islam.

Hartford

EDWIN E. CALVERLEY.

Din-i-Fitrat, Islam ya Masihiyyat. (Natural Religion, Islam or Christianity). By Barakat Ullah, M.A. Christian Knowledge Society and Punjab Religious Book Society, Lahore, 1938. pp. 248. Annas Eight or \$0.20.

This latest book by the Rev. Barakat Ullah, M.A., of Lahore is a closely reasoned presentation of a subject that is often claimed by modern Muslims to be the chief justification for Islam. The book is written in Persian Urdu for the Moslems of India, and is especially addressed to the followers of the late Sir Sayyid Ahmad Khan, founder of the Muslim University at Aligarh.

The author states his thesis in English as follows: Which satisfies human instincts best, Islam or Christianity? In ten well

written chapters he discusses the merits of Christianity as against Islam in respect to Natural Fear; the Sex Instinct; Parenthood; Childhood; the Acquisitive Instinct and so forth. The discussion is kept on a high level, and shows that the author has kept well abreast of the times in his reading of modern psychology.

Budawn, India

MURRAY T. TITUS.

Speeches and Documents on International Affairs, 1918-1937. Edited with an Introduction by Arthur Berriedale Keith, D.C.L., D.Litt., LL.D. The World's Classics pp. lv, 290 + x, 267. Oxford University Press. Price, 2s. each.

These two volumes of The World's Classics give us the documentary evidence in the case of international politics since 1918. The facts show like a sun of truth from behind blinds of indifference, ignorance, prejudice, and propaganda. Moreover, the blinds can be drawn at a price which any seeker after truth can afford to keep at hand. And the editor has taken care that we are not dazed by the light, for his introduction adjusts the "documents and speeches" to our understanding. He shows how the Versailles treaty was based on false estimates of democracy and nationality, and that a whole series of mistaken settlements followed the failure of American support which was presumed in the Treaty. We go from bad to worse through questions of disarmament and debt, of Near East and Far East, of Communist and Tyrant, of treaty-making and treaty-breaking, until the Versailles treaty itself is encroached upon and plainly about to be revised. We have to thank the editor for the documents in these and other questions and for his straightforward narrative of what happened. He thus makes the fifty-six "Affairs" presented in the text seem less like a pouring of the ingredients of a witch's cauldron and more like a reasoned attempt to brew an elixir for the world to live by. It may yet be better reasoned and better for our welfare if such books are appreciated.

It is a tribute to our scientific age and its demand for truth and willingness to believe in established truth, that the editor can set before us his facts and reasons with some confidence that our deductions will be as impartial as his own. Many of us (while they cry "peace" and there is no peace) have come to doubt our ears, to distrust our judgments, to confess our ignorance, and simply to fear the future. We, whoever we are or wherever we are, are now given an opportunity to decide for ourselves as to the world we live in and the humanity we share, as if we were making a medical diagnosis or noting a scientific experiment in the light of truth.

On the one hand, we may note a darkness of despair, a multiplicity and complexity of international problems, the impossibility of finite settlement of unfinished histories, the absurdity of national boundaries to the aspirations of humanity. On the other hand, we may rejoice in this illumination of our age by truth. It makes us free to learn for ourselves right from wrong and to act accordingly. Moreover, although these fifty-six "Affairs" are mountains of troublesome facts on the national boundaries, yet taken together, they are but phenomena in one region of justice where human interests are seen to be more than national. This is the truth which, by such publications as this, must so shine on all sides of the

mountains of separation that (like the Pyrenees for a Franco-Spanish understanding) they cease to exist.

Hartford

ROBERT SHELBY DARBISHIRE.

Catalogue of the Library of the India Office, vol. ii, Part vi, "Persian Books". By A. J. Arberry, Litt.D., London, 1937.

This catalogue, of 571 pages, printed on good thick paper, has been prepared with the main entries under the titles of books in italics; there are subsidiary and cross entries also, and the names of authors are in clarendon type. The result is a compact and useful book of reference for the general student as well as for the librarian.

While the India Office Library is particularly rich in Persian books published in India in the eighteenth and nineteenth centuries, yet it is noteworthy that the works of modern writers in Iran are represented. Almost complete lists are given of the books translated or edited by 'Abbās Iqbāl of Teheran and by Mirza Muhammad of Qazwin. In the case of the former, the list omits his original work, the *Khāndān i Naubakhtī*, though it appears elsewhere as a separate entry.

The different editions of well known books, such as al-Ghazālī's *Kīmīyā i Sa'ādat*, are clearly indicated, and it is a matter of interest to observe the large number of editions there are of such classics as Sa'd's *Pand Namah*, Ḥusain Wā'iz Kāshifī's *Anwār i Suhailī*, and the *Diwān* of Hāfiz.

But of Fakhr al-Din Rāzī's works in Persian, only the *Sirr al-maktūm* is noted. While Maḥmūd ibn Āli Kāshānī is mentioned as the (Persian) translator of Suhrawardī's *'Awārif al-Ma'ārif*, it is disappointing to find no reference to his translation, the *Miṣbāḥu-l-Hidāyat*, of which Clarke's valuable work in English on Sufism (1891) is a partial translation. Yet such limitations as may be found in the catalogue, due to deficiencies in the library, are unavoidable, and there is no doubt but that this book will be a substantial help, along with similar works already published by Dr. Charles Rieu and Sir Arnold Wilson, in making possible that comprehensive list of Iranian (Persian) printed books that is still needed.

Meshed, Iran.

DWIGHT M. DONALDSON.

L'Égypte Indépendante: par le groupe d'études de l'Islam. Centre d'Études de Politique Étrangères, No. 7. Paul Hartmann, Paris, 1938. 456 pages; map. 25 fr.

There never was a time when the world of Islam received more careful attention on the part of colonial governments than today. A number of important books and monographs have appeared. The latest is this volume which is the first of a series of studies on the Islamic World, issued by a group of students in France. These investigators, whose names do not appear as authors, present impartial surveys of the facts relevant to Islam as an international problem. Egypt, which acquired full independence in 1937, was chosen for the first of these studies. In many respects this country aspires to the future leadership of the Arab peoples from Morocco to Arabia, who

are united not only by a common language and religion but by similar political aspirations. In the Preface we are assured that the study is wholly objective, and is not intended to bolster up any political theory. We read: "Dans le grand drame de l'Orient moderne, la rivalité de deux civilisations, celles de l'Occident et des Pays arabes, nous nous refusons à prendre parti. Nous pensons qu'il s'agit avant tout d'observer les faits avec probité et de chercher patiemment, entre les deux courants qui s'opposent et traçent leurs cours impétueux, les chemins parfois étroits sur lesquels peuvent se rencontrer les hommes de bonne volonté."

The volume consists of four parts, of which the first deals with the Evolution of Political and Social Life in Egypt, from 1805 to 1936. The second part deals with foreigners in Egypt and their status under the capitulations and after the Conference of Montreux. Here we have the actual documents and a summary of the results of that conference and its effects on the future rights of foreigners. The third part of the book deals with economics: the natural resources of Egypt, its agriculture, its industrial progress both as regards mining, oil, and manufactures; together with a summary of Egyptian commerce, its exports and imports. To the readers of our Quarterly, however, part four of this encyclopedic volume is by far the most interesting. It deals with the Egyptian press, (pages 369 to 456). Crowded into less than 100 pages we have an accurate summary of the origin of the press, its rapid development between 1885 and 1914 and its present character and tendency (1914-1937). The authors of this volume believe that the press of Egypt is the last refuge of Pan-Islamism, criterion of modern Arabic, and because of Egypt's strategic location has an influence far beyond that of any other country. The first Egyptian newspaper was published in 1828. Today a list of the papers published in Egypt occupies 36 pages. The history of present-day journalism in Egypt had to face crises: the dismemberment of the Ottoman Empire with the fall of the Caliphate; the disintegration of Islam, owing to Western influences; and lastly, the revival of the Arabian state under Ibn Saoud.

It is unfortunate that the opinions expressed in this volume and the conclusions arrived at by the writers, are all of them anonymous. One would like to know what authority rests behind this important and careful study.

S. M. ZWEMER.

CURRENT TOPICS

A Missionary and a Moslem King

We present excerpts from an article by Lowell Thomas in *The Commentator* for September 1938:

"Of all the ruling sovereigns left on this earth, by far the most interesting is His Highness, Abdul-Aziz ibn-Saud But there's more to him than that. His strength and sagacity as a statesman are in no wise less than his prowess as a soldier. Of that there is the best possible proof.

"First of all, his kingdom is a going concern. Secondly, he has established absolute peace and order within his boundaries. A safe conduct from King Abdul-Aziz is literally that. Any traveler fortunate enough to obtain one can be absolutely sure of his complete safety. Not even the wildest warrior would think of violating that passport.

"In a way, he's a strange paradox. As hereditary leader of the fierce and puritanical Wahhabis, Abdul-Aziz is noted as a stickler for the strictest, almost fanatical observation of the Moslem code. And yet this puritan of puritans and devout follower of the prophet has shown himself one of the most hospitable to Christian missionaries. In token of which I've just had the privilege of observing this king through the eyes of a group of American Christians, men who are giving their entire lives to proselytizing in Saudi Arabia.

"Actually there is nothing strange or astonishing about this. Missionaries have been among our most important explorers ever since the humble Franciscan Friar Giovanni Piano Carpini paid his historic visit to the Mongol khan at Karakorum. Today the tradition of Friar John, of Oderic, Father Jacques, of Marquette and Father Junipero Serra in our own land are being valiantly carried on by the Arabian Mission of the Reformed Church in America. It has been functioning continuously for almost half a century. I suspect that its workers in the field have a more solid body of information about that comparatively unknown land than nearly all the lay travelers and scientists. Of course one of the reasons why they're welcomed to the King of Saudi Arabia is that, in addition to the Gospel, they bring their much-needed knowledge of medicine to his subjects.

"The other day I had the opportunity of reading a transcript from the diary of one of these. Dr. William Wells Thoms had been working in Arabia for seven years. His father before him was a medical missionary in that same field. Dr. Sharon J. Thoms, the father, went to Arabia in 1898. In 1913 he was killed, accidentally, while helping to put up the first telephone line in that country, the