

following headings: God and Creation; Religion; Prophethood (*Nubuwwat*); Imamah; *Hududi Din*, The System of Ethics; and Salvation and Future Life. The treatment by the author is not well organised, and it is difficult to be sure what is really the teaching of the Nizari School and what is only the eclectic value.

To a large extent the text is composed of quotations from other works both Isma'ili and Ithna 'ashari, and often it is impossible to identify the source from which a quotation is made.

As here presented with text, indexes for names of persons, geographical and ethnical names, books referred to, technical terms, and quotations from the Quran and *hadith*, the edition is extremely useful.

JOHN N. HOLLISTER.

Two Early Ismaili Treatises: Haft-babi Baba Sayyidna and Matlubu'l-mu'minin. By Tusi. Persian Text. An Introductory note by W. Ivanow. Humphrey Milford, Oxford University Press. Pages 8+64.

This little book, No. 2 in the series of the Islamic Research Association, contains two treatises in Persian, together with an introduction in English.

The first treatise adds nothing substantial to the account of Isma'ili doctrine already available in the *Kalami Pir*. But as "the earliest known genuine work belonging to the Alamuti school" it sheds light on the religious life of the period in Persia. It was compiled about 1200 A.D. and cannot, therefore, have been written by as-Sabbah who is usually meant by the term Sayyidna. Its frequent reference to the Isma'ili literature of the Alamut period affords some information concerning the extent and nature of that literature, although it has probably been lost.

The second treatise, "The Aim of the Faithful" "was probably intended as a school book for elementary religious instruction." It is from the thirteenth century A.D. and is fairly common among the Isma'ilis of the upper Oxus provinces. It gives in brief the basic Isma'ili doctrines; sets forth the moral virtues of the true Isma'ili; deals with *zahir* and *batin*; and explains in the usual way the "seven pillars" of the Islamic *shari'at*.

JOHN N. HOLLISTER.

Caucas Race, by Henrietta Sands Merrick. G. P. Putnam's Sons, New York, 1938. pp. 272 with 29 illustrations and a map. \$3.00.

The title of this book is an apt description of its contents. The author began when she liked, left off when she liked and so "it was not easy to know when the race was over." Mrs. Merrick has traveled in the Near, Middle, and Far East; she crossed uninhabited country along the western border of Tibet; she met with some of the Arab Nationalists in the Lebanon hills; she ran into so much red tape in Persia that she was forced to change her plans for extensive travel there; she speculated about the mystery of the Four Faces of the Bayon at Angkor Thom, Cambodia; she gathered opinions about communism in China and about the industrialization of Japan. When she describes and contrasts the peoples and the countryside in

Java, Bali, and Sumatra she shows some neatness: Java, overpopulated, unhappily westernized, "like a ripe fruit sucked dry"; Bali, orderly, exceedingly beautiful, but nevertheless, "a flower held under glass for awhile . . . destined to the same fate"; and Sumatra "more wild and free," with its Mohammedan Meningkabaus and its Batak bartenders who were cannibals a hundred years ago. Elsewhere one must look in vain for organization of ideas or penetration of thought.

There are several references to Islam: The chapter entitled "Iraq" does not contain anything but a description of a conversation with an official there and a few generalizations such as, "The Mohammedan religion is said to be the only growing religion in the world, increasing at the rate of five million converts a year; not merely by birth rate." Twice Mrs. Merrick stayed with missionaries as a paying guest. The vignette entitled "Famine" in the chapter about India describes a drab, repressed woman and her domineering, sarcastic husband. At the Moravian Mission in Leh, Bishop and Mrs. Peter earned the author's gratitude for their kindness to her when she dislocated her spine.

As an indication of the completely unreliable character of Mrs. Merrick's writing, one need only glance at the bibliography which consists of seventy-four book titles, selected quite indiscriminately and listed in a slipshod manner.

MARY M. BRITAIN.

Kapitel XXXIII der anonymen Arabischen Chronik **Kashf al-Gumma al-Gami li-Ahbar al-umma** betitelt Ahbar Ahl Oman min Auwal Islamihim Ila Htilaf Kalimatihim; ("Geschichte der Leute von Oman von ihrer Annahme des Islam bis zu ihrem Dissensus")—auf Grund der Berliner Handschrift unter Heranziehung verwandter Werke herausgegeben. By Hedwig Klein. J. J. Augustin, Hamburg, 1938. pp. 66+46.

The full title of this doctoral thesis in philosophy indicates its character and importance. The province of Oman lies in a back-water and its early history is still somewhat obscure. Pliny and Ptolemy mention a town in southeast Arabia called Omana which has been identified with Suhar, an old trading center. But when and how Islam entered and how the Ibadiyah sect secured foothold is an obscure page of history. Dr. Hedwig Klein by her work on this manuscript chapter of an ancient anonymous chronicler has unveiled many interesting historical and geographical facts. She is a pupil of Professor Strothmann and Dr. T. Khemiri, and her study of this portion of the world of Islam bears the marks of scholarship. The Arabic text is reproduced with 46 pages of German footnotes and an index to names of persons and places, not to mention the various readings and corrections of the manuscript in the transcription. These latter are based on a comparison with earlier and partial translations of this history by G. P. Badger (London, 1871), E. C. Ross (1874) and another anonymous MS. in E. G. Browne's catalogue. The Arabic text opens with the statement: "It is related (and Allah knows best) that the first of the people of Oman to accept Islam was Mazin ibn Ghadhuba of Samail who worshipped an idol called *Najir*." While sacrificing

to this idol he heard a voice proclaiming the advent of the true prophet Mohammed. This miracle was repeated and when an Arab from Hejaz came and preached Islam, Mazin immediately smashed his idol and set out for Mekka to meet the Prophet. The chronicle goes on to tell of how Islam then spread over all Oman, until divisions arose among the faithful and discord led to tribal warfare. The sudden rise of the Ibadiyah sect is not satisfactorily explained by this chronicler (p. 34). For the general reader it is also unfortunate that no translation of the Arabic text is given.

S. M. ZWEMER.

Donkey Beads. By Miss Anna Ratzesberger. Chicago, Albert Whitman & Co., 1938. pp. 62. \$1.75.

Parents of children living in the Near East, as well as others who wish their children to know of peoples and customs in the land of Iran, will welcome Miss Ratzesberger's new book, "Donkey Beads."

The author has spent a number of years teaching in Iran and has previously published several other books for juniors; "Ali Hassan of Hamadan" was good, "Camel Bells of Baghdad" was better, "Donkey Beads" is best. Its imaginative style is the kind most relished by the age group for which it was written and its humor can be chuckled over by any adult who might find an excuse to read it. Whatever the excuse might be, the book is overflowing with true pictures of the country's life and habits.

The illustrations, by Kurt Wiess, are caricaturish and paradoxically realistic, adding just the needed touch to make the book a real attraction.

New York City.

CHARLOTTE E. YOUNG.

To Persia for Flowers. By Alice Fullerton. Oxford University Press, New York, 1938. pp. 195. \$3.

Mrs. Fullerton has given all of us who like to read about Persia a rare treat. For those who have seen the blossoming of its desert spaces in the springtime, this volume induces pleasant nostalgia.

Only the ten-page appendage at the close of the book is meant for botanists, and even that can be read by the novice with ease, so clear and simple is the style. In fact, it is the simplicity of the whole tale which gives it rare charm.

Mrs. Fullerton and her friend, Miss Lindsey, went to Persia in 1935 under the auspices of the British Museum. They had work to do of the kind they enjoyed (botanical research) and they went about accomplishing their mission regardless of difficulties and hardships, with the zest of true scientists. Would that more scientists and research workers, to say nothing of missionaries and foreigners in other capacities, with whom village folk of Persia come in contact, were as warmly human and as full of loving kindness as Mrs. Fullerton. Quite without realizing it, the author has given us a picture of a true Christian. With unassuming naturalness she takes up her life among the village people, healing their ills with simple remedies, meeting discomforts with true sportsmanship, and in the

same spirit she tells the story of their response to the practice of "Good will among men."

The following comment on the mission work Mrs. Fullerton observed is most gratifying:

" . . . everywhere I came across missionaries in Persia, both American and English, I was struck by their true love of the people and their complete devotion to their work. I had always been against missions before, believing that the religion of a country was such as suited its needs, and that there was so much misery and distress in our country that our money would be better employed there. However, now that I have seen the work of both American and British missionaries in Persia, I have completely altered my mind. Their religion goes hand in hand with love and service, and their help to those they come in contact with is both physical and moral."

Other books about Persia may be more exciting or more scientific or more historically factual, but among travelogues only Gertrude Bell can approach this story from the standpoint of delightful and refreshing human interest.

New York

CHARLOTTE AND HERRICK B. YOUNG.

Simple Colloquial Persian. By C. L. Hawker, M.A., published by Longmans, Green and Co., London, 1937. pp. 80. 3s.

Arranged in twenty lessons and with a vocabulary of about 1500 words, this book will be particularly helpful "for English-speaking people who are making only a short visit to Iran and cannot afford the time required to learn the script and the intricacies of grammar, or for those who are resident in Iran and who are beginning to study the language without learning the script." Simple and practical Persian sentences are employed, and there is a valuable supplement of words and sentences "required in managing the household." While the system of transliteration is not strictly conventional, it is easily understood and represents the actual pronunciation of the Persian words equally well.

D. M. D.

Asking Them Questions. By Ronald Selby Wright. Oxford University Press, New York, 1938. pp. 233. \$1.25.

The second series of "Asking Them Questions," leads youth who are seeking Truth to new windows of light. In this volume, forty vital questions concerning the relationship between man and God are answered. Most of these questions represent barriers which prevent the young people of today from entering into a vital relation with God, and hinder the development of a strong faith in Him. The answers to their questions are here presented in a brief, direct and simple form by persons representing a wide range of scholarship and training, in the field of religion, who are in close touch with the spiritual and physical problems confronting young people.

Princeton, N. J.

DAVID S. KAIN.

CURRENT TOPICS

Islam in Pemba

Mr. Harold E. Heath writing in *The Wayfarer* describes this fertile Island as follows:

On the fertile coral island of Pemba, with its wooded hills and marshy valleys, live some 98,000 people of varied races, of whom the majority are Africans. The Omani Arabs are today the owners of the majority of the big plantations. The other section of the Arab community is the Shihiri Arabs who come from the Persian Gulf bringing in their fine dhows cargoes of dates, salt and dried shark, and return taking with them rice and mangrove poles. Many of these Shihiri Arabs are the small traders of the villages supplying such things as sugar, tea and oil, and dealing in a small way in cloves and coconuts. There are also many Indians in Pemba who are the town shopkeepers and for generations have carried on the bulk of the commerce of the island.

There are two groups of native people—the Wa-pemba and the Wa-swahili. The Wa-pemba inhabit chiefly the eastern and extreme northern parts of the island. They are of mixed Persian and African descent, many of them claiming to be descended from the early Persian settlers, ruins of whose buildings are still to be seen on the island. During the time of the slave trade, when thousands of slaves were brought to Pemba every year, these people maintained their independence.

The Wa-swahili are ex-slaves and their descendants. Enough has probably been written about the horrors of the slave trade and we may be very thankful that such a crime against the people of Africa has ceased. But in thinking of the Wa-swahili we should keep in mind the stock from which they have come, and that Zanzibar was once the greatest slave market in East Africa.

All the people of Pemba, except those who have become Christian, are nominally Moslems. Islam has, however, adapted itself to the practice of magic, even the Koran being used in the making of charms. The name of Allah may be constantly upon their lips, but he is not the potent force in their lives; that place has been usurped by a hierarchy of malevolent wizards and devils. Islam has not set free from this fear those who have come under its influence. There is a Swahili name for God—Mungu—to whose inscrutable will are ascribed all calamities and woes, even those resulting from laziness and vice. It would be safe to say that every section of the community at some time or another has resort to the witch-doctor and his charms. Fear and superstition cannot be driven out by educa-

tion and civilization alone; only a more powerful and liberating belief can do that, so clearly illustrated in our Lord's parable of the house swept clean but left empty.

There are three established Friends' Meetings for Worship, each in the care of a leader drawn from the people themselves. None of these helpers earns his livelihood by this ministerial service, but works at some other occupation. In Meetings for Worship, Elders' Meetings and Yearly Meetings, there are definite signs of spiritual growth.

By various means—evangelistic, educational, agricultural and medical—Friends in Pemba are seeking to serve the purpose of God, to spread abroad that knowledge of Him which comes through Jesus Christ, to overcome the ex-slave's distrust of himself and to bring him into a place of spiritual freedom, for "if any man be in Christ, he is a new creature."

The Madras Conference as seen by a Moslem

In the magazine called *The Light*, a Mohammedan writer speaks as follows of the Madras Conference:

I do not know how many of your readers have gone through the proceedings of the World Missionary Conference held last December, at Tambaram, a suburb of Madras. Though the Conference was not open to the public, periodical reports of the discussions and the findings of the various committees were published in papers.

The object of the Conference was two-fold; firstly to unite the various denominations amongst Protestants so that clash, particularly in regard to evangelical work, may be avoided, for it should be noted that there has been much unhealthy rivalry amongst them in the matter of winning converts; and secondly to devise new methods of propagating Christianity, which as every one knows, has been rejected by the West.

So far as the first object is concerned, it is an incontrovertible fact that there are fundamental doctrinal differences amongst the various Protestant denominations. Some Christian leaders have realised that these doctrinal differences should be subordinated to a nobler cause namely, propagation of the Gospel. To what extent unity amongst the various Protestant Churches can be achieved is a question which need not be discussed here. As one who has known Christian Missionaries for a long time and who has also carefully studied the tenets, doctrines and dogmas of various Christian sects, I can say without any fear of contradiction that unity amongst them is impossible. Dr. Mott, the Chairman of the Conference, in his concluding remarks made much of the unity which the Tambaram Conference in his opinion had achieved but I am inclined to think that this unity is only factitious and fictitious.

The second noteworthy point is that, particularly from Africa and Asia, a good number of delegates attended the Conference. Dr. Mott has made much of this also, evidently to prove that the Christian Church is above racial prejudices. It passes one's comprehension how the presence of representatives of the coloured races at the World Missionary Conference could be construed as the ex-

istence of racial equality in the Christian Church. It is a well-known fact that white Missionaries are given higher emoluments than their non-white confrères. All the leading ecclesiastical dignitaries are white-men. Coloured priests cannot officiate at the marriage of a white couple. In the Chapel itself, this racial discrimination has been carried to such an irritating extent that non-white worshippers are segregated from the white ones. Yet Dr. Mott would have us believe that the presence of the coloured delegates at the World Missionary Conference is proof positive of the absence of racialism in the Christian Church. Those who know the real state of affairs will not certainly be deceived by the sweet words of Dr. Mott.

The whole conference split itself into a number of committees to discuss the Christian solution of the problems which are now agitating the human mind such as War, Nationalism, Capitalism, Socialism, Racialism, Dictatorship, Democracy and so on. The resolutions of these committees have been published. They are lengthy and long-winded. Those who have gone through them would know that what is called Christian solution is not Christian at all. I say this because none of them have been fortified with any quotation from the Gospels. It is hardly necessary for me to state here that whenever a Muslim offers the Islamic solution of a problem, he bases it on a Quranic verse or Hadis. But the Christian Missionaries who met at Tambaram and adopted a number of resolutions have not based any of their resolutions on the dicta of Christ. Here again they want to hoodwink the world which thinks and rightly too that Christianity cannot solve the modern problems.

The World Missionary Conference has got an important moral to Musalmans who should realise that it is much easier for them to achieve Intersectional Unity than for Christians to establish Interdenominational Unity; for the differences between one Muslim sect and another are not at all fundamental. Yet it is a pity that Muslim religious leaders would not co-operate. If they still continue to quarrel among themselves about silly and superficial things, Islam will be weakened. The real danger to Islam is not so much from without as from within. If Musalmans are united, no power on earth can shake them. This simple fact has not been realised by our Mullahs and Maulanas. I devoutly hope that the various sects of Islam will unite. Let there be unity in things essential, diversity in things non-essential and charity in all things.

The Difference between the two Ahmadi Sects

This question was asked of the editor of *The Light*, Lahore. We reprint the question and the answer:

What is the difference between "belonging to the Qadian Section" and "being a life-member of the Lahore Anjuman"? Please be lucid in your answer.

A. The members of the Qadian Section of the Ahmadis believe that Mirza Ghulam Ahmad Sahib was a prophet; while the members of the Lahore Anjuman believe that he was not a prophet and that he never claimed prophethood in the technical sense of the word.

He is believed by this Anjuman to be the *Masih*, whose coming in the latter days was promised by the Holy Prophet of Islam (may peace and the blessings of Allah be upon him). He is also believed to be the *Mahdi*, whose advent was being expected by the Muslims all over the world. And lastly, he was the *Mujaddid* for the present century of Islam and came, in this respect as in the other two, in fulfilment of a prophecy of the Holy Prophet to the effect that at the head of every century there will be a *Mujaddid* in the Muslim Community. In a word, Mirza Sahib is believed by the Lahore Anjuman to be *Mujaddid*, *Mahdi* and *Masih Ma'ud*—to be a holy man raised by God for reforming the Muslim Community and raising it to the standard of early Islam, the Islam of the days of the Holy Prophet and his saintly Companions. He is regarded as a servant of the Holy Prophet as he claimed himself to be and not as another prophet after Muhammad the Last Prophet (may peace and the blessings of Allah be upon him).

Tunisia

In *The Living Age* there is an article translated from the *Paris Topical Weekly* describing modern Tunisia. The author contrasts the past with the present as follows:

I remembered that about fifty years ago the ruins underfoot were a fit symbol of Tunisia. There were no hospitals, no other centers of education except the Koranic schools and the *medersas*. The people were ruled by the unbridled will of the Bey, and the public treasury was open to the whims of his favorites. Periodically epidemics ravaged the country. There were only primitive means of transportation, no postal system, no highways.

Today 3,700 miles of good highways and 1,200 miles of railroads have been constructed. The native population, then about 1,500,000, has been almost doubled. The trade that in 1881 had amounted to 23,000,000 francs, has already passed the three-billion mark. The agricultural aspect of Tunisia, too, has been changed. From 500,000 hectares the amount of arable land has grown to something like 2,000,000 hectares, and the cultivation of vineyards and olive groves has shown astonishingly good results. An unbelievable sum of French capital has been invested here. The construction of ports, of mines, railroads, electric stations has demanded money that this poverty-stricken country could not supply.

Such is the record of French achievement in Tunisia. Certainly, it has not been free of mistakes and of bitterness. It is impossible to change completely the entire character of the country without running into obstacles. But the work is still going on, and in spite of everything, the sovereignty of France has remained unchallenged. It will be able to withstand the challenge that has been hurled at it by the Italian ambitions.

There are today in Tunisia 108,000 Frenchmen and 94,000 Italians. This is due to the fact that in the beginning of the French settlement of Tunisia, there was a lack of manual workers; Italian workers were used to break the ground and Italian masons built the houses for the European settlers. These workers, who came to

Tunisia, driven by their needs rather than by any imperialistic ambitions, had no intentions of creating an Italian colony.

But they found work and land and eventually stayed here. After a while many of them were able to lead a comfortable existence and some even made fortunes, thanks to the considerable amount of French capital invested in Tunisia. Certainly those people, whom poverty has forced to leave their own country, can consider themselves only as debtors to France. Their work cannot give to the country whence they came any political rights in Tunisia. Nor will France allow any revision of the Franco-Italian treaty of 1935 that is unfavorable to her. As a matter of fact, we would be justified in taking away the special rights conceded to the Italians by the terms of this treaty.

Tunisia, situated in the middle of the Western Mediterranean, separated from Libya by an imaginary boundary that the Treaty of 1935 was not able to mark more clearly, appears to the beholder to be the bulwark of French Africa. Abandoning it as a result of diplomatic or military action would undermine the security of French North Africa, and endanger the French possessions of Tchad and the Cameroons. This bastion is now being menaced.

Numerous airdromes have recently been built in Sardinia and in Sicily. The Island of Pantellaria has been fortified without any apparent reason, and Marshal Balbo is maintaining an army of 80,000 men, almost entirely motorized, on the Libyan and Tunisian frontiers, thus commanding the most powerful concentration of white forces in Africa.

But France also has taken protective measures. We have fortified our South Tunisian port by a "Maginot Line," where French sharpshooters are keeping vigilant guard. In the North, Bizerta represents one of the best equipped and securest aero-naval bases of the Mediterranean. In the event of conflict, all our North African forces will be rapidly brought to the spot of trouble by means of a great strategic highway and railroad that join Marrakech with Tunis. The command of the Army has been given to one of our best tacticians, General Blanc, an expert in African questions, whose exploits during the Riff rebellion are well known.

Let those who cry "Tunisia, Tunisia!" come and get it if they can.

In the E.M.M.S. Hospital, Nazareth

Dr. Doris Wilson writes in the Edinburgh Medical Missionary magazine regarding the Hospital at Nazareth, in the midst of war and confusion. We have here a picture of love and friendliness:

"All around there was tension—the European crisis was uppermost in people's minds, and for those of us in Palestine there was a background of our own political troubles. Curfew made the night unusually still, and, looking from the hospital grounds, a red glow in the Jordan valley indicated that the Iraq pipe line had been punctured yet again, while searchlights from the Plain of Esdraelon lit up a valley or hillside here and there. Nazareth lay quiet, and almost in darkness.

"Inside the hospital were wards full of Arab patients, some with