

of interest there are inadequacies, as the present reviewer thinks there are in the appreciation of the importance for Islam of the forces at work in Arabia in the pre-Islamic period, and in the understanding of the religious significance of Muḥammad. But this is inevitable. The writer of such a survey must appraise the situation in each case as it seems to him, conscious that it may not impress others in quite the same way. It is noteworthy in the present case that the author has always endeavored, and has very generally succeeded, in giving an impartial judgment on points where the opinions of scholars differ sharply. Also in the later sections, where it must have been very difficult to keep personal feelings from colouring the picture, he has given an admirably fair account of the events that led up to the present situation in the Islamic Near East.

ARTHUR JEFFERY.

India Office Library. Specimens of Arabic and Persian Palaeography, selected and arranged by A. J. Arberry, Assistant Librarian. London, India Office, 1939. 8vo. pp. viii and 48 plates. Price 6/-.

One of the problems facing students of Arabic, Persian and Turkish is that they do not advance very far without finding themselves compelled to deal with material in handwriting in a script that is peculiarly difficult to decipher. For this reason the older Grammars used to include at the end some specimens of penmanship of both elegant and current hands, that the student might obtain some practice in this matter. There have also been selections of handwriting specimens specially prepared and lithographed for the use of students, perhaps the most famous among them being the *Ma'raḍ al-Khutūt* issued by the Jesuit Press at Beirut, which has gone through innumerable reprints. The specimens in the Jesuit book were in many cases written especially for that collection, but in this collection before us they are actual reproductions from MSS. in the India Office Library. The editor's annotations consist in noting the source of each specimen, classifying its hand, and giving a brief note where possible identifying the author or calligraphist. An attempt has been made to select specimens of the different kinds of hand the student is likely to meet—from Kūfic to Maghribī, pointed and unpointed—plates 1-24 and 48 being in Arabic and 25-47 in Persian. The reproductions are large and clear and form a useful addition to this class of student help.

ARTHUR JEFFERY.

Doctor in Arabia. By Paul W. Harrison. New York, The John Day Company, 1940. \$3.

This is a fascinating book—I almost called it a fascinating *picture* book—word pictures. Those who know Dr. Paul Harrison personally and as a speaker can be assured that "Doctor in Arabia" carries the real flavor of his vivid, whimsical, unique descriptions of scene, situation and people. One fairly swelters in the inferno of the Muscat climate and recoils from its rugged, forbidding, "iron" hinterland. When was there so arduous and dangerous an itinerating trip so vigorously and even hilariously pictured as the terrific all night donkey-back scramble over those impossible mountains to Tenoof! We

are engagingly introduced to powerful Sheikhs of the far-off desert and impoverished pearl divers of the coast. The fanatical patient, the tragic patient, the grateful patient, the scientifically interesting patient, the patient who spat all over the wall instead of on the floor, are led intimately before us by the hand of their friend, the doctor.

The book, with all its colorful close-ups, has a wide range. It is a veritable mine of information, interpretation and inspiration. A man with a strangulated hernia climaxes an agonized two-day donkey ride by crawling to the hospital, at night, on his hands and knees, bereft of every stitch of clothing, and there follows a non-technical discussion of hernias by a master surgeon, who is invited to demonstrate his methods in leading hospitals over here. A tour of a date-growing oasis leads to a striking discussion of the stark economics of such places. Crisp tales of adventure silhouette the stuff of which Baluchis and Arabs are made. El Mas, jailed for leading a well deserved mutiny on a pearl diving boat, leaps from his second story prison window—laden with shackles—into the sea, and is hauled up from the depths by his daringly synchronized diver friends, who go down for him with ropes in their teeth. Islam comes in for characteristically discriminating, sympathetic and candid comments at intervals along the way, as the human story brings up this or that, which is intelligible only in the light of that great social, political and religious system. There are particularly tender passages for the women of Arabia and Islam. One of the most interesting things in the book is Dr. Harrison's philosophy of adapting scientific medical care and hospitalization to the Arab's need and psychology, embodied in his new hospital.

Over and beyond all else we see the humble, one-by-one, promising beginnings of the Christian Church in Muscat,—Mobarrek, son of the stout-hearted El Mas above; Zahrah, who in America "would have been president of the federated women's clubs of half a dozen states," who came out of fiery ordeals; Noobie, an ex-slave, who goes "all out" to the poor and needy, and others.

There may be the undiscerning reader, who by reason of the sense of humor and the gallant élan of this book, might not fully grasp what it all signifies—those long, lonely grueling years, pitting "the Christian way of life against the worst types of human trouble and sin" and, latterly, the growing of the Christian way. But for most people it will *grip*.

New York City.

E. M. DODD.

North and East of Musa Dagh. By Evangeline Metheny. With an introduction by Samuel M. Zwemer, D.D. New York, Fleming H. Revell Company, 1940. pp. 224. \$2.00.

Seldom does one find the combination of artistic ability, accuracy, and sympathetic appreciation in a writer who portrays the lives of a foreign people. Miss Metheny, in these five fascinating tales of the peoples of northern Syria, shows that she possessed this trio of desirable qualities, and that she was eminently fitted for her task of depicting the lives of the races north and east of Musa Dagh. Miss Metheny knew these peoples as few occidentals have been able to know them. Having lived in the country since childhood, possessing

unusual linguistic ability, and having the capacity to enter unobtrusively into the homes of all classes and races of people, she gained a rare knowledge of those phases of life, behind the scenes, which are hidden from most westerners. From her remarkable fund of information, and out of her deep understanding of the people, she gave us these realistic stories. In them, she has succeeded in imparting the full flavor of the picturesque speech of her characters and has skilfully interpreted the oriental mind. Illustrations, by J. Renwick Metheny, add to the vividness of this interpretation of eastern life.

Miss Metheny states in her preface that she chose the title of her book from the desire to reach the large English-speaking public of *The Forty Days of Musa Dagh*, by Frans Werfel. She wished thus to bring her friends, in the region of Musa Dagh, to be widely known and appreciated. But one feels, on reading the book, that Miss Metheny deserves the attention of many readers, simply through the merits of her own literary work.

Previous to the publication of this volume, poems by Miss Metheny had been published both in England and in America. Shortly before this book was given to the public, Miss Metheny passed away while in the United States. One feels deep regret that the peoples of the Near East have lost such a friend and interpreter and that the readers of this volume cannot hope for anything further from the pen of this able and sympathetic writer.

Maryville, Tenn.

LOIS C. WILSON.

Croyances et Coutumes Persanes. By Henri Massé. Paris, Librairie Orientale et Américaine. Volumes I and II. pp. 519.

A most valuable study has been made by Dr. Massé of the ideas and customs of the Persians. It is a fount of information on the folklore of Iran, particularly taken in conjunction with the more recently published "Wild Rue," by Mrs. Donaldson, of Meshed.

In a systematic and orderly fashion Dr. Massé has gathered together both from secondary sources and from observations and conversations during his own trips in Iran, material dealing with superstitions and customs connected with birth, marriage and death. This is followed by his observations as to the periodic ceremonies extant in Iran as well as chapters dealing with superstitions concerning animals, vegetables, water, divinations, signs and omens, magical processes, popular medicine, supernatural beings, buildings and monuments, legends relative to aspects of nature, games, legends and colloquial poetry.

Any one of the chapter themes is quite sufficiently important to justify an entire volume. Therefore the reader is slightly disappointed at the sketchy nature of the treatment of certain interesting customs. The section on the derivation of town and city names seems to be particularly inadequate.

However, the reader will find a great store of valuable information in these two volumes, particularly in the light of the index and excellent bibliography.

New York City.

HERRICK BLACK YOUNG.

Living Religions and a World Faith. By William E. Hocking. New York, The Macmillan Company, 1940. pp. 291, including an index. \$2.50.

This book consists of four lectures. In the first, "Religion and Religions," Dr. Hocking defines religion as "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand." *Righteousness*, as used here, means not compliance with a known law, but a search for a right way of living. *Passion* is "the inescapable urgency or seriousness which belongs to the central stake of human existence—whether one lives or misses living." Religion is universal, for there is a universal craving for a universal object. It is also particular, in that it communicates itself to specific human beings. One of the dilemmas of religion is "the inherent conflict between the freedom of universality and the limitation of the particular."

Dr. Hocking classifies living religions into two groups: those which are fundamentally particular and local (Hinduism, Confucianism, Shinto, Judaism), and those which claim to be universal (Buddhism, Christianity, Islam). But Buddhism, Christianity and Islam have fallen into particularities, such as absolute authorities and canons of scripture. The author also divides religions into the revealed (Judaism, Islam, Christianity), and the non-revealed, the religions of eastern Asia.

The second lecture deals with some characteristics of Oriental religions. In the East, a man can belong to two or more religions at a time. A Chinese can be a Confucianist and a Buddhist. "In Japan, Buddhism has supplemented Confucianism and Shinto."

The author comments on the "relative formlessness" of Oriental religions. "The temples and mosques have no roster of members (except in modern Japan), no parish boundaries, no fixed incomes." The Buddhist priest has no defined parish and no parish duties.

The Far Eastern religions are more reflective than those of the Near East. "The religions of China are at the same time philosophies." On the other hand, the scriptures of the Semitic religions resort to dogma and command rather than to argument.

Modernity in Asiatic culture is interpreted as including the acceptance of science and technology, the will to effect change by human efforts, and the enhanced importance of the nation.

In the third lecture, Dr. Hocking considers those ways towards a world faith "which imply a positive effort to establish a concrete religion for mankind." The way of radical displacement is based on a conviction of special revelation, a specific method of salvation, and the idea of the "only way" to God. Without these presuppositions, radical displacement, which is the original way of the modern mission, becomes discredited.*

The way of synthesis involves "incorporating with one's own religion certain elements of other religions." Synthesis is liberal, in the sense of "being unwilling to condemn as evil what is good in other faiths." Although this method has its dangers, a legitimate synthesis is marked by individuality, organic unity, and consistency.

* [But these very presuppositions, so cavalierly dismissed by Dr. Hocking and passed over by our reviewer, are the foundation of the whole missionary enterprise. Dr. Hocking's theological views in these lectures, as before in "Rethinking Missions," vitiate his conclusions.—S. M. Z.]

Dr. Hocking maintains that "no religion can become a religion for Asia which does not fuse the spiritual genius of Asia with that of Western Christianity," and foresees in the Orient "the rise of a Christianity far outpassing that which we of the West have conceived, simply because it can recover there so many lost fragments of what is its own." The author regards synthesis as an inadequate way.

The way of reconception involves understanding our own religion better. We must discover its essence. The search for essence is the natural process of religious growth. "In proportion as any religion grows in self-understanding through grasping its own essence, it grasps the essence of all religion, and gains in power to interpret its various forms." In the Far East, Buddhism, Christianity and Hinduism are attempting to restate their own essences, and so to state them as to include what they regard as significant in the others. Reconception needs a new institution, "widely different from the usual type of Protestant mission."

The concluding lecture describes an emerging world faith—a belief in obligation or duty, in a source of things which is good, in some kind of permanence for what is real in selfhood, and in the human aspect of deity (incarnation). "This rudimentary faith confronts and is confronted by every actual living religion."

How does Christianity relate itself to these emerging elements? It lays upon us an obligation to be like the Father, who is a source of things which is good. It affirms a future life. "It demands that the will of God be incarnated in the deeds of men; it presents a supreme instance of such incarnation."

Christianity, in the author's view, is not yet ready to serve as a world religion. "We have not solved our own problems of the bearing of Christianity on any social institution, more particularly on war, property, the family. There are still values outside of Christianity, in other religions, which we think ought not to perish."

Dr. Hocking names some of the best values in non-Christian faiths. Islam has "a dignity, a sweep, a sense of the instant majesty of God. To the Moslem, God in His majesty is also a near and present God. Islam has an effective fraternity which crosses racial bounds with an ease which Christianity professes but Christians seldom attain." Hinduism and Buddhism are reflective and meditative, mystic and poetic. We are reminded of "the actually achieved serenity of spirit" in many an oriental saint. Confucianism is commended for its intense humanity and its inner gaiety.

The book maintains that the impulse which drives mankind towards unity is primarily religious, not cultural nor political. "The need for understanding among men and the need for identity of religion are not two needs but one." Furthermore, men need to know that life is not futile, but meaningful. Dr. Hocking's argument attains its climax in a statement of how Christianity enables a person to achieve a sense of dignity and power. Faith in the importance of the individual is based on "the omnipresent effect of an ancient personal achievement which through its silent pervasiveness has become all but anonymous. It was through the deeds of a carpenter of Nazareth that the overt formlessness of history seemed momentarily