

the support of that system, the bourgeois nationalists could not prevent, but only retard, the development of Central Asia.

"Seventeen years of Soviet rule in Uzbekistan saw the creation, from the ground up, of large-scale industry, the value output of which in 1937 was 5.6 times as large as in 1913. The number of tractors employed on its 6,500,000 acres of sown land was 21,500, more than in all of Germany and the acreage under crop had increased 22.5 per cent since 1913. One thousand four hundred harvester combines were in use. Despite the growth of other cultures, the area planted to cotton trebled since 1913, and the crop doubled in the four years from 1934 to 1938.

Cultural development was indicated by the fact that the 1,100,000 students in its schools in 1938-39, out of a population of 6,282,000, was 64 times as large as before the revolution. Twenty-nine institutions of higher learning were in existence, where there had been none before, 105 technical high schools, 23 scientific research institutes and 44 repertory theatres."

Dr. Hendrik Kraemer in a Nazi Prison

It is reported on good authority that our associate editor Dr. Hendrik Kraemer, world-famous missionary and author of *The Christian Message in a Non-Christian World*, is now confined behind barbed wire in a Nazi concentration camp. Since 1927 Dr. Kraemer, who had served for 20 years as a missionary in the Dutch East Indies, has been Professor of the History of Religions in Leyden University, Holland. He is interned with 70 other Dutch pastors.

From prison these brave Christian preachers, who have chosen to endure hardship as good soldiers of Jesus Christ rather than support the Nazi conquest of their land, have sent as a message to other churches *Philippians 1:12-14* and *II Thessalonians 3:1-2*.

A few months ago Dr. Kraemer wrote: "In many cases our churches have become underground churches. It is impossible to give an adequate idea of the spiritual and physical suffering that statement implies. Nor is it possible to describe the mystery of divine and victorious joy by which this suffering is transformed. I cannot think of anything more disastrous than that a church should emerge from this present period without having being changed."

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

Union Theological Seminary Library

I. GENERAL

GENERAL PAI: CHINESE PATRIOT. T. S. Chen. (In *Asia*, New York. December, 1942. pp. 715-718).

Account of an outstanding figure in the government of Free China, a Mohammedan, member of the Supreme Defense Council and Director-in-Chief of military training.

IBN-AL-AWAM: A SOIL SCIENTIST OF MOORISH SPAIN. Lois Olson and Helen L. Eddy. (In the *Geographic Review*, New York. January, 1943. pp. 100-109).

Describes the "Kitab al-Felahah", or "Book of Agriculture", written in the 12th century and amazingly modern in its knowledge of soils, erosion control and rotation of crops.

A SCOTTISH ADMIRER OF OTTOMAN POETRY: E. J. Gibb. Sidney Balister. (In *The Asiatic Review*, London. July, 1942. pp. 314-317).

His "History of Ottoman Poetry", written for people knowing no Turkish, is to be translated into Turkish for Turks knowing no English.

II. ARABIA

III. HISTORY OF ISLAM

FOREIGN INFLUENCES ON MUSLIM THEOLOGY. A. S. Tritton. (In the *Bulletin of the School of Oriental and African Studies*, London. Part 4, 1942. pp. 837-842).

Islam shows some influence of the older religions among which it grew up.

ISLAM IN THE NETHERLANDS EAST INDIES. Raden Abdulkadir Widjoatmodjo. (In *The Far Eastern Quarterly*, New York. November, 1942. pp. 48-57).

Sketches the rise and diffusion of Islam, its numerical strength, its economic appeal and the tolerance of the Dutch government in dealing with it.

NOTES ON ANTI-CHRISTIAN PROPAGANDA IN THE MAMLUK EMPIRE. M. Perlman. (In the *Bulletin of the School of Oriental and African Studies*, London. Part 4, 1942. pp. 843-861).

The tide of theological polemical literature against Christians and Christianity rose to its height after 1250.

IV. KORAN. TRADITION. THEOLOGY

IQBAL'S CONCEPTION OF GOD. M. M. Sharif. (In *Islamic Culture*, Hyderabad. July, 1942. pp. 291-300).

Restricted to a description of the development of the idea of God in Iqbal's philosophy.

ISLAMIC MYSTICISM: TASAW-WUF IN THEORY AND PRACTICE. Nawab Sir Amin Jung. (In *Islamic Culture*, Hyderabad. July, 1942. pp. 264-278).

An account of the quintessence of the principles, and practices of modern Sufi-ism.

MUSLIM CONDUCT OF STATE. M. Hamidullah. (In *Islamic Culture*, Hyderabad, January, 1942. pp. 51-71; April, 1942. pp. 161-181; July, 1942. pp. 316-338).

An investigation of the theory and practice of Muslim Public International Law, with appendices of instructions to commanders and a bibliography.

THE POLITICAL IMPORTANCE OF ISLAM. Arthur Jeffery. (In the *Journal of Near Eastern Studies*, Chicago. October, 1942. pp. 383-395).

An important description of Muslim principles, groups and aims, stressing the intensity of the Church-State conception of Islam.

V. RELIGIOUS AND SOCIAL LIFE

THE ARAB MIND. John Van Ess. (In *Asia*, New York. November, 1942. pp. 633-636).

To deal satisfactorily with Arabs, one must have adequate knowledge of their native language, their religion and their etiquette.

THE ARAB WORLD OF WOMEN. Dorothy Firman Van Ess. (In *Asia*, New York. December, 1942. pp. 719-722).

Discusses the daily life of women hemmed in by the beliefs and practices of Islam.

FORTY YEARS AMONG THE ARABS. John Van Ess. (In *The National Geographic Magazine*, Washington. September, 1942. pp. 385-420).

An intimate picture of Iraq and its people.

VI. POLITICAL RELATIONSHIPS

ARAB POLITICS IN PALESTINE. J. C. Hurewitz. (In the *Contemporary Jewish Record*, New York. December, 1942. pp. 597-617).

An objective historical account of conditions since World War I.

BRITAIN AND MUSLIM PROBLEMS. Sirdar Ikbāl Ali Shah. (In the *Contemporary Review*, London. December, 1942. pp. 346-350).

Discusses "questions appertaining to Arabia, India and Albania".

JAPHETH IN THE TENTS OF SHEM. W. F. Albright. (In *Asia*, New York. December, 1942. pp. 692-694).

Jewish and Christian minorities in Palestine must be protected after the war for the sake of future Near Eastern progress among the Moslem majorities.

THE MIDDLE EAST: ITS POWER POLITICS. Robert Strausz-Hupé and Reuben S. Nathan. (In *Fortune*, New York. November, 1942. pp. 91-95; 220-226).

Finds the United Nations and the Axis the real protagonists in the Middle East, such a crucial battle-ground that the war may be won or lost there—and so may the peace.

THE MOSLEM MINORITY IN INDIA. Thomas O'Shaughnessy, S.J. (In *The Catholic World*, New York. November, 1942. pp. 189-193).

"The achievement of Moslem-Hindu unity, or, as an alternative, the creation of a separate Moslem state, must enter as a necessary element into any form of political independence for India".

VII. MISSIONS TO MOSLEMS

THE CALL TO MOSLEM WORK. W. G. Muir. (In *The Lightbearer*, London. October, 1942. pp. 75-77).

Another plea for Christian workers with special missionary training and true apostolic inclinations for this ever challenging task.

MADAGASCAR DESCRIBED. A. M. Chirgwin. (In *World Dominion and The World To-day*, London. November-December, 1942. pp. 333-336).

Christian work in Madagascar is not likely to be interfered with because of the British occupation of the island.

A MOSLEM NUMBER. (In *China's Millions*, Philadelphia. October, 1942. pp. 147-159).

Contains valuable articles by R. H. Glover, F. H. Rhodes and R. H. Joyce.

MUSCAT EVANGELISTIC WORK. Rev. and Mrs. D. Dykstra. (In *Neglected Arabia*, New York. July-August, 1942. pp. 3-5).

Tells of the opening of the enlarged Peter Zwemer Memorial Chapel and of encouraging work done among children and young people.

THE NEAR EAST. THE WAR AND LITERATURE. H. E. J. Biggs. (In *World Dominion and the World To-day*, London. November-December, 1942. pp. 337-340).

The present stage in the development of missionary work calls for a vigorous forward movement in literature effort.