

# THE MOSLEM WORLD

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EDITORIAL

## I Corinthians, Chapter Thirteen

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profited me nothing. Love suffered long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease, whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

The Apostle Paul.

## A CHRISTIAN AT KABUL

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It was in the autumn, sometime about the middle of last century, that Lucas Joseph was born in Kabul. The orchards were brilliant in red and gold; all the fruit had long since been gathered and dried. The first snow was coming down soft and white on the lower hills; the days were drawing in, and Kabul was preparing to face the long dreary winter. They called the boy Lucas after Luke, the beloved physician, and they dedicated him to the service of the blessed Lord and Master of whom the Evangelist wrote in his Gospel.

When Lucas was nine years old, his father, who was in the service of the Amir Dost Mohammed, was warned to prepare to accompany his master on a journey. It was a picturesque sight to see the long strings of heavily loaded camels slowly and patiently wending their dignified way along the rough track; after them, straggling along, came flocks and herds, ponies and mules, men, women and children, and now and again a wild wolf-like dog guarding his master's interests. Here was a purdah woman hidden from all prying eyes in her long white burkah, mounted on a small donkey, her baby in her arms; there a panier full of bright-eyed laughing children, packed in with cocks and hens or any lambs or kids too young to journey on foot. The royal retainers were brightly caparisoned with rich saddle cloths, and old fashioned peaked saddles. Strings of beads or silver necklaces and nose pins adorned most of the horses and camels, and the tinkle of many bells helped to give heart to the weary travellers. No man was unarmed, each carried either the heavy old matchlock, a large sword, a double bladed dagger, or a knife of some sort. The road was rough and in many places very bare and dreary until after the two passes, the Shatar-gardan and the Paiwar were crossed, and then following the beautiful Kurram valley they finally descended into the plain of India and made their way to Peshawar.

On arrival in Peshawar, Andrew Joseph and his little son sought out those of the common Faith. It was in the early days of mission work in Peshawar. With the help and sympathy of Herbert Edwardes a beginning had been made only a few years before. The beautiful little Mission Church had not yet been built, but the Edwardes High School had been started, and it was in the Principal's care that little Lucas was left when his father returned to Kabul. The boy was bright and eager to learn, and made good progress and soon became a favourite with all in the school. Meanwhile Amir Dost Mohammed died and Sher Ali Khan had succeeded. It was in 1869 when returning from a conference with the Viceroy, Lord Mayo, at Ambala, that Sher Ali stopped at Peshawar and visited the Mission School. It amused him to put the boys through an examination of what they had learnt. Question after question was satisfactorily answered till a harder one than usual was put and silence reigned in the school. At last quietly and boldly Lucas stood up and gave the required answer. The Amir was very pleased and calling Lucas to him, he put him through a stiff examination, out of which ordeal he emerged brilliantly. The Amir's interest was aroused and he asked the Principal about the lad. On learning that he belonged to an Armenian family in Kabul he determined to carry off the boy with him and use him in his service. The Amir's slightest wish being law (at least in his own opinion) no arguments or requests that he might stay and finish his education, were of any avail and so Lucas joined the royal caravan en route for Kabul. They halted the first night at Jamrud, and then early next morning started up the long grim Khyber Pass. As they entered the pass each one knew that they held their lives in their hands. Those bare rocky hills, frowning down on either side of them were the allies of the raiders, the caravan robbers, in a word the *yaghis*, viz., those without law. True they were staunch Mohammedans, each one of them a son of Islam, one of the faithful, ready to die for his creed. But as long as they could repeat the *Kalima* and say their prayers with the proper genuflections, why should they

not rob and plunder? Were not travellers, especially those with weak escort, their lawful God-given prey? For without the loot of passing caravans and the raiding of their prosperous Indian neighbors, how were they to live in that dry barren wilderness of no-man's land? But the Amir's large imposing caravan wound its way slowly and safely through the pass, up to Ali Masjid, where all were glad to rest, and refresh themselves under the trees by the little fresh mountain stream, an oasis in the desert; then to the mosque to pray for a blessing on their journey, which no devout traveller would omit to do; further on, to the spot where the faithful would stop and gaze with wonder and awe at the marks of Ali's wonderful horse, which on his magical journey to the Khyber left the print of his hoofs at intervals of many yards on the hard flint rocks. Thus winding through the narrow defile, at last when all were weary with the 20 mile march, the top of the pass was reached at Landi Kotal and the borders of Afghanistan came into view—day after day they journeyed on, and it was only on the twelfth day on gaining the top of a small hill, that Kabul suddenly burst on their sight. Who could ever forget that first vision of her, "veiled like some purdah princess beneath a sari wrought in green and silver and rose, with all the blossoms of all the fruit trees in the world?" Kabul of vineyards and gardens; Kabul of summer places and delights; Kabul of greenness and sweetness, what a contrast to the barren country they had come through. Kabul, the Pathans' Paradise. Kabul with its intrigues, with its crowded bazaars, its dirt, its sin, its darkness, its tortures for the unfortunate, its oppressed and imprisoned women, its neglected children.

The Armenians who had settled in Kabul numbered at that time about 100 persons. Originally they had come from Persia in the service of Nadir Shah when he made his victorious march eastward. But the larger number had either gone on into India or returned to Persia. These few settled down and bought land and worked as tailors and carpenters. They had built themselves a church and quietly and unassumingly they carried on the worship of the Triune God in their own way, unhindered

by their neighbors. Afterwards in the burning of Kabul this Church was unfortunately destroyed.

The house Lucas came home to, was much the same as that of any well to do Afghan. It was built in a square, round a large compound which contained several orange trees and vines and a covered well in the center. Four large rooms about four feet above ground level opened on to the courtyard; these at night could be closed up by means of heavy shutters. The guest-room was on this floor and so also the chief sleeping room. Upstairs smaller rooms were to be found and 20 or 30 ft. below ground was a large cellar-like room almost quite dark, to which the whole family could retire during the day in the great summer heat. The rooms were furnished with Pathan simplicity. Rich Persian carpets adorned the guest room and bright colored pillows and large bolster-like cushions were scattered about on beds, or against the walls for guests to recline upon. In the alcoves of the wall were found bright bits of crockery and the rich red and blue tea sets from Russian Turkestan, or handsome earthenware pottery of all sizes and colors and often bits of looking-glass set into the wall. In winter a large charcoal stove would be placed in the center of the room and covered over with thick rugs, round which all the family and guests crowded and sat on the floor, feet inwards to the stove, tucking themselves in well under the rugs. For guests were always welcomed and no one could be allowed to break the rule of hospitality, and go without the friendly dish of green tea.

The Amir treated Lucas generously and found him plenty of work to do—translating English newspapers into Persian, teaching the royal sons and so on.

Lucas, who was universally popular, also reckoned among his friends Sir Louis Cavagnari the British Ambassador. The intrigues and treachery of the Afghan Government at that time are too well known to need repetition. It was on the evening of Sept. 2, 1879 that Lucas determined to go and warn his friend of his imminent danger. He found his way to the Ambassador's house and was readily granted an interview but in vain he

disclosed the plots thickening all around, He spoke of the treachery, the disloyalty and the danger threatening, but Sir Louis, like most officers of his day, simply refused to believe it. Far into the night they talked, but such black treachery was inconceivable by the noble, true mind of a man like Cavagnari. So thanking his friend for his kindly, well-meant warning he dismissed him. But the unheeded warning was amply justified in the tragedy which followed. The very next day, as Cavagnari returned from his morning ride, and his guard of seventy men of the famous Guides regiment were watering their horses and taking their ease, suddenly a torrent of infuriated half-savage soldiery burst in on them, frenzied with fanaticism, and thirsting deep for Christian blood. The faithful Guides rallied round the four English officers, and again and again charged the maniacal crowd. But one by one the officers were slain, and the faithful guard, scorning all offers of surrender and a free pass, with ample rewards, were slain to a man.

Three weeks later Lord Roberts arrived in Kabul on his punitive expedition and Lucas found many ways in which he could be of use to the great man. But suspicious eyes were watching him and his name began to be whispered as one who would be safer out of the way. Many plots were formed to kill him. One day he was surrounded by a gang of twenty *ghazis*, but finding among them some old friends he at once went up and started chatting to them, till the ominous sound of the cocking of matchlocks round him warned him and he prepared to flee. As they opened fire on him, he put his head low on his horse's neck and galloped away, finally finding refuge in Lord Robert's camp.

It was in the reign of Abdul Rahman that Lucas's best energies were spent and a faithful witness given, even before the king. Consistently and boldly he ever upheld the cause of his Lord and Master, and was not ashamed to confess His name, or to give a reason for the Hope that was in him. Daily he proved God's protecting care and mercy and the power of his life was a cause for wonder and admiration, not only in the Court of the

Amir, but in all the country. No Afghan was trusted as the Amir trusted Lucas Joseph. He made him Governor of the gunpowder factory, and gave him the run of the Government treasury with the power to draw what money he needed even without first gaining the Amir's consent. Later on he was made Governor of Jallalabad and, like a second Joseph, such confidence was placed in him that the authorities looked not to anything that was under his hand because "the Lord was with him and that which he did the Lord made it to prosper."

Many are the incidents told of him at the time. One day the Amir accompanied by his Prime Minister and Commander in Chief came to visit Jallalabad. It was a black day for the poor. All who wished to stand well in the eyes of their king made it their business to collect as large a sum of money as possible to offer to his Majesty; so by threats, by beatings, by tortures and even by fouler means their offerings were collected.

The great day dawned and all gathered to the Durbar, the nobles and officials vying with each other in pomp and outward loyalty. They presented their thousands of rupees. The Amir himself well knew the means by which they had collected so much—but was it not the custom in that country where only might is right? Then in a dignified simplicity the Governor Lucas Joseph came up to make his offering, and presented to the Amir the small sum of Rs. 30/. An astonished silence fell on the company, and the wonder increased as the Amir quietly put the Rs. 30/—into his pocket, and with a sweep of his hand ordered that all the rest of the money should be sent to the treasury, adding, "This small sum, I know, has not been extorted by unfair means, this alone is a gift of loyalty and friendship." Then turning to Lucas he questioned him as to the reason of this amazing honesty, more surprising still, because shown by one who was not of the faithful. Simply the answer came—"I am a Christian, a follower of Jesus Christ, who is Himself the Truth."

Another time after Lucas had returned to his Kabul house, Nasir Ullah, brother of the Amir, one evening came in to pay him a friendly visit. He was a bitter

enemy of Christianity and many and heated were the discussions he had had over religion. In the course of conversation Nasir Ullah said, "I have a question to put, to which I wish a true and honest answer." Lucas was ready to answer anything. "Well," continued the Prince, "you know we call you Christians blasphemers, what do you call us Mohammadans?" Lucas was silent a moment and then said, "I am a poor man, how can I answer your Royal Highness such a question?" The Prince laid aside his stick of office, and sitting down beside Lucas said, "Now I am not a Royal Prince but a man like yourself, answer me as brother to brother." So Lucas answered, "You call us blasphemers, (kafirs), but we think you the most blasphemous of blasphemers—(Kafir-i-matlaq), because you deny our Lord Jesus Christ."

It is surprising that Lucas in spite of his bold words and uncompromising witness should have been allowed to continue at the court of the Amir. Many religious discussions were held in Durbar and in private, many bitter enemies made, and angry passions aroused, yet Lucas never swerved from his bold stand. To his own Master he stood or fell, and he knew he was immortal till God's curfew tolled for him. And so we have the amazing fact of a follower of Christ, witnessing a good confession at the court of the Amir, in the most treacherous and bigoted country in the world.

The Amir had a very real and lifelong affection for Lucas. Some years later Lucas' first wife died and he purposed to go to Calcutta<sup>1</sup> to marry again. The Amir on hearing of this presented him with Rs. 10,000—as a wedding gift, and told him if he needed any more to get what he wished from the Ambassador in Calcutta.

Except when the Amir called for Lucas for discussion, no open aggressive witness could be given in the city, but many were the quiet talks with friends and neighbors, some like Nicodemus stealing to his house in the dusk of the evening, or at the dead of night for fear. Two or three of these enquirers were won to Christ and were

<sup>1</sup> See the Amir's firman and the Armenian's reply printed on pages 10, 11, and 12.

baptized in Peshawar, and then returned to Kabul witnessing quietly by their lives, though not daring openly to confess the Blessed Name. In that bigoted city, how hard to stand alone. So Hanif Ullah found it, when he came from Peshawar and for fear of losing his life, denied his Lord and pretended to be a good Mohammedan; for though the Armenians were tolerated by reason of the Amir's favor, no one who had left the faith and become a Christian could be allowed to live. But through Lucas' sympathy and faithful words this brother found his way back to the Saviour's feet, and by Lucas' help returned to Peshawar and confessed his backsliding, and again professed in the Christian Church.

In the year 1897 the Armenians' sojourn in Kabul was brought to a sudden and disappointing end. It was the time of the great massacre of Armenians in Turkey and feeling was running high. The Amir doubted his power to protect his friends. Just then Lucas, having procured permission, had invited from India two friends to stay with him and minister to the little community which for some years had had no priest to administer baptism or confirmation, and the children were getting older. But as was usual in a country where spies and informers abound, tales were brought to the Amir's ears that these two strangers had really come with the intention of forming a plot to murder him. No doubt the necessary witnesses were procured—an easy and not expensive matter—and proofs brought forward; with the result that the Amir, using this as a pretext, ordered all Armenians to clear out of his dominions. The old affection was brushed aside, the confidence and trust they had enjoyed so many years as if it had never been, and bitterly disappointed and disgusted at Afghan fickleness and injustice, they prepared for the journey, knowing appeal to be useless.

It was winter time and difficult and arduous travelling for women and children. They numbered twenty-one altogether. Little Faruq and Paul, now spending their lives in service for these very ones who so ungenerously turned them out of their country, were among the

youngest travellers, but safely packed into paniers on camels' backs, they journeyed happily, without fear or care, while alongside of them rode the men on horses keeping a sharp lookout for raiders. They arrived at Jallalabad on the fourth day, but that night a heavy snow storm came down, which blocked the road and kept them prisoner for a fortnight. However, in spite of hardships and dangers they reached Peshawar all safe and sound, and were welcomed by the Christians, English and Indian, and soon settled down.

The last twenty years of Lucas Joseph's life were quietly spent in Peshawar. He carried on business in the city, as much as failing health would allow, and was universally respected by the city people, and beloved by the Christian community. He entered into rest in the summer of 1918.

Afghanistan still stands a challenge to Faith—its Amir the last independent Mohammedan ruler,—almost the only unopened country in the world; waiting, aye longing, we believe, though they know it not, for one with love and courage enough to turn the key of faith and open that fast shut door, so that the light of the glorious Gospel of Christ, who is the image of God, should shine in. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

FLORA M. DAVIDSON.

*Peshawar, N. W. P., India.*

The following is a translation of a letter from H. H. the Amir of Kabul addressed to the Armenian Community of Calcutta handed to us and now published for the information of the Community. The bearer of the original letter is Mr. Lucas A. Joseph, an Armenian of Afghanistan, high in the service of the Ameer. This gentleman is for the present putting up at No. 6 Old China Bazar Street where he will be glad to see anyone interested in the invitation held out by His Highness.

H. J. SHIRCORE,  
C. M. ARATHEEN,  
Wardens of the Armenian Church  
Calcutta and Chinsurah.

#### TO THE ARMENIANS IN CALCUTTA

After many favours and kindness,—Be it known to the Armenian Community in Calcutta that in the time of the late king, Nadir Shah, whom God rest in peace, a few families comprising nearly five hundred persons of the Armenian nationality came to this country and passed their days in comfort. At present only one family, consisting of 21 souls, young and old, male and female survives. They feel very unhappy for want of the society of their own nationality, although during the

rule of our predecessors, and, at present, under our rule they neither have experienced, nor will experience any harm or trouble; on the contrary, all of them, young and old, have held, and are still holding, posts and stipends under the Government of Afghanistan, so that they are well off in their living.

It is desirable that, from your national and religious feeling and sympathies, you should send ten or twelve families, men of education and of some profession, to live in the dominions of Afghanistan, and so relieve their loneliness, and they themselves pass their days in comfort.

At this present one of them, our esteemed Serurdin Khan, who is Manager of our Gunpowder Factories at Jallalabad, is starting for your parts for his marriage; and ten thousand rupees (British money) has been paid him from this illustrious court as a wedding present.

With reference to your coming to these dominions we have given him our assurance, in all respects that rank, allowances, and places to dwell in shall be given to every one according to his position and qualifications and that you shall live in peace and security; the above named will give (the) assurance to you. And the said Serurdin Khan will describe to you our kindness and the style of his living.

Given on Monday the 13th of the month of Rajab 1313.

Written by,  
MIRZA ABDULLA.

Seal on the back of the original.

Ameer Abdur Rahman Khan &c., &c.

To His Highness

AMEER ABDUR RAHMAN KHAN

The Sole Ameer of Afghanistan

Your Highness,

It is with due appreciation of the high honour conferred on us, the Armenians of Calcutta, that we acknowledge the receipt of your gracious firman by the hand of the respected Serurdin Kahn (Mr. Lucas A. Joseph) your highness servant, whom we are most happy to welcome among us. Of your highness' kindness to our countrymen settled in your dominions we had some report; to have it now confirmed to us by such August Authority affords us much gratification, especially to be assured of the continued well-being of, and your highness' interest in, those few who are still enjoying your highness' beneficence, and the more so that your highness in your benevolence extends your kindness and generosity to embrace us, the Armenians of Calcutta, within the scope of your highness' feelings. We duly realize the isolated conditions of our brethren and sincerely sympathise with them in their loneliness. The presence of their countrymen would indeed relieve this loneliness and afford them increased social happiness and contentment. It shall be our best endeavour to encourage Armenians to go into your highness' dominions and settle down as loyal and worthy subjects, who will be of service to your highness and whose well-being will draw, we hope, not only from Calcutta, but from every part where their countrymen may be living and where the fame of your generosity and kindness towards the race shall reach, from far Armenia, Turkey or Persia, large numbers of hard working, industrious and staunch servants round your highness' throne which may God ever preserve. We regret much, however, that immediately no families are likely to remove from here, for the reason that they are established in business and in the practice of their several professions, having also all their connection of kinship with one another which they would be very

loth to sever. After some intercourse, however, we are very hopeful that these difficulties will be got over and free communication established with your highness' dominion to offer to the Armenians in all Afghanistan the opportunity for receiving for themselves the privileges of our church and religion, which owing to their peculiar circumstances they do not possess. We propose for the present, with your highness' permission, to supply their urgent needs in this respect by sending one of our priests to meet them in Peshawar and administer to them baptism and the sacraments, and supply any religious instruction that may be found essential for their spiritual well-being. For this purpose your highness may command them to come into Peshawar. We might mention that our priests here cannot leave their jurisdiction, that is, go out of India, without a reference to and the express sanction of our Bishop at Julfa in Persia.

We would also crave permission to suggest for your highness' consideration that the children of the Armenians of Afghanistan be sent by your highness into India—to Calcutta it may be—for their general education and a professional training. On completing their terms they would return to their homes to render their true and loyal services to their Sovereign.

As to our esteemed and honourable friend, your servant Serurdin Khan (Mr. Lucas A. Joseph), we will do our best to help him towards realising his hopes. Your highness will no doubt allow that the reluctance on the part of our maidens to sever themselves from their families by so great a distance is very natural and very difficult to overcome. It is also somewhat unfortunate that he arrived at the beginning of our season of Lent during which and for nearly two months after the festival of Easter (April 5th) no marriage can be solemnised in our Church.

We have to express our very great regret at the delay that has occurred in replying to your Highness' gracious firman to us. We have endeavoured to acquaint the members of our community individually, as far as possible, with your highness' good will towards us. We have also had to hold several meetings for the exchange of views which has necessarily taken up much time.

In conclusion we have to express our heart-felt gratitude to a sovereign of your highness' might and enlightenment for the kindness shown to us all as a nation and especially to those who are still living secure under the shadow of your fatherly arm, and our confidence in your highness' liberal and protective sentiments towards a people that have been true to their faith and their honour, ever peaceful and loyal to the governments under which they live. May God in His Universal Goodness give you peace and happiness, contentment and health all the days that it may be His will to spare your highness to your people, and may the time be long is the prayer of your Highness' most humble and grateful servants the Armenians of Calcutta on whose behalf we beg to subscribe.

Calcutta,

*This day of May, 1896, A. D.*

## ANIMISM IN THE CREED AND IN THE USE OF THE BOOK AND THE ROSARY

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One has only to read popular expositions on the Koran texts that refer to angels, *jinn*, *iblis* (the devil) *kismet* (fate) or the many traditions regarding the creation of the soul and its transmigration, to realize that the world of Moslem thought and that of Animism are not distinct. Not only in popular Islam with its magic (high and low), its amulets, charms, talismans, magic squares, sacred trees, etc., but in the sacred literature of Islam we find pagan beliefs and practices perpetuated. The shortest of all monotheistic creeds, the Kalima, has itself become a species of magic and at least in three of the six articles of the expanded statement of orthodox belief, we find animistic teaching and interpretation: "I believe in Allah and His angels, and His books, and His prophets, and the Resurrection and the Predestination of good and evil." The doctrine of God includes the magical use of His names and attributes. The doctrine of angels includes not only demonology, but belief in *jinn*—fear and jinn-worship, as real as in Paganism. The belief in revelation had in popular Islam almost degenerated into bibliomancy and bibliolatry. Do the *fellahin* of Egypt not take their oath on *Al Bokhari*? The Apostles, especially Solomon and Mohammed, had intercourse with demons and jinn, according to the Koran and tradition. Man is created with a double-ego or two souls (The *Qarina*)<sup>1</sup> just as in the pagan mythologies. The beliefs regarding the relation of the soul to the body after death, and the doctrine of metempsychosis resemble those of Animism. Their belief in how the spirit leaves the body; the benefit of speedy burial; the questioning by the two angels of the tomb; the visiting of the graves and the presentation of offerings of food and drink on the graves: all this is mixed up with pagan practices which find their parallel in Animism.

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<sup>1</sup> See article on this subject "Moslem World" Vol. VI, No. 4.

We limit our discussion for the present to the use of the Koran, the Creed and the Rosary in ways that are condemned by the creed itself. "There is no God but Allah"—yet His book, His names, His very attributes are used as amulets against demon and jinn, or as fetish receive the worship due to Himself alone. Every missionary knows that the Koran, or even portions of it, has the power of a fetish in popular Islam. Not only is the book eternal in its origin and is therefore used for mystic purposes, but only those who are pure ritually may touch it. Certain chapters, words or letters (e. g. *alif, lam meen*) are of special value against evil spirits. It is related in Tradition that "Whosoever reads the 105th chapter and the 94th chapter of the Koran at morning prayers will never suffer pain in his teeth!" This is one reason why these two chapters, i. e. of the "Elephant" and one entitled "Have we not expanded?" are almost universally used for the early prayers. At funerals they always read the chapter "Y. S."; and then for fear of jinn and spirits, the chapter of the Jinn. One has only to read this last chapter with the commentaries on it to see how large a place this doctrine occupies in popular Islam. The cure for headache is said to be the 13th verse of the chapter called "Al-Ana' am" or the "Cattle," which reads: "His is whatsoever dwells in the night or in the day: He both hears and knows." Against robbers at night a verse of the chapter called "Repentance" is read, etc., etc.<sup>2</sup> No religion has ever made so much of its sacred book in a magic way as Islam. Not only do we find bibliolatry, i. e. the worship of the Book, but also bibliomancy, i. e. the use of the Koran for magical or superstitious purposes. Much of this is perhaps based on Judaism for we find that the Jews also used the Torah for purposes of protection and in magical way as do the Mohammedans.<sup>3</sup>

The Koran is not only the most excellent of all books, but the essential Words of God contained therein are eternal and uncreated. The Book was originally written

<sup>2</sup> Even Al Ghazzali is quoted as authority for this in the book entitled *Mujarabât* by Ahmed Dirbi. Cairo. p. 80.

<sup>3</sup> See *The Jewish Encyclopedia*. Vol. 3. pp. 202-203.

by God Himself on the Preserved Tablet, then brought down in sheets *suhuf* to the lowest heaven on the night of Al Qadr where they were preserved in a place called the House of Majesty (Beit-ul-'Izza). From here they were brought to Mohammed as required by circumstances of revelation.

What Professor Hurgronje says of the Moslems of Sumatra is true of *all* the illiterate masses in Islam (i. e. ninety per cent) and of many of the so-called literates, even in Arabia and Egypt. "This book, once a world-reforming power, now serves but to be chanted by teachers and laymen according to definite rules. The rules are not difficult, but not a thought is even given to the meaning of the words; the Koran is chanted simply because its recital is believed to be a meritorious work. This disregard of the sense of the words rises to such a pitch that even pandits who have studied the commentaries—not to speak of laymen—fail to notice when the verses they recite condemn as sinful things which both they and the listeners do every day, nay, even during the very common ceremony itself. "The inspired code of the universal conquerors of thirteen centuries ago has grown to be no more than a mere text book of sacred music, in the practice of which a valuable portion of the youth of well-educated Moslems is wasted and which is recited on a number of ceremonial occasions in the life of every Mohammedan."<sup>4</sup>

In all Moslem lands and on occasions of birth, death and marriage, the Koran is commonly used as a charm. It is put near the head of the dying, or on the head of a new born infant, for good luck. It is the common belief in East Arabia that the Koran, if wrapped in a fresh sheep-skin, will withstand the hottest fire and never a page be singed or burned. During my early missionary days at Bahrein I was repeatedly challenged to this ordeal with the Gospel versus the Koran. That the sacred character is not limited to the meaning of the text, but extends to paper and ink, is also clear from the process of insulation practiced when taking oath! In India, a hog's bristle put on the ball of the thumb, which then rests on

<sup>4</sup> *The Achehnese*, p. 343-4.

the Koran, allows the swearer to perjure himself without danger. So Holy a Book can be used, therefore even to drive away demons. No evil spirit visits the room where it rests on the highest shelf,—the place of honor. This belief in the Koran to drive away devils is exactly paralleled by practices in China. De Groot writes (*The Religion of the Chinese*, p. 51) "I have said that classical works are among the best weapons in the war against specters. Even the simple presence of a copy, or a fragment, or a leaf of a classic is a mighty preservative, and an excellent medicine for spectral disease. As early as the Han dynasty, instances are mentioned of men having protected themselves against danger and misfortune by reciting classical phrases. But also writings and sayings of any kind, provided they be of an orthodox stamp, destroy specters and their influences. Literary men, when alone in the dark, insure their safety by reciting their classics; should babies be restless because of the presence of specters, classical passages do excellent service as lullabies."

Again he speaks of the magical power of the Almanack (De Groot, p. 53) "No house in China may be without a copy of the Almanack, or without at least its title-page in miniature, printed on purpose with one or two leaves affixed, as a charm, in accordance with the *pars pro toto* principle, and sold in shops for one coin or cash. These charms are deposited in beds, in corners and cupboards, and such-like places, and worn on the body; and no bride passing from her paternal home into that of her bridegroom may omit the title page among the exorcising objects with which her pocket is for that occasion filled."

It is not generally known that portions of the Koran are lithographed in colors and sold for the same purposes in Cairo, Bombay, Singapore and Madras. The fantastic combination of Arabic script and the intaglio of the design make the charm all the more potent. Men cannot decipher it but demons can.<sup>5</sup>

In the use of the Rosary (*Subha*) and its gradual spread throughout the world of Islam, we also find animistic superstition.

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<sup>5</sup> Cf. The frontispiece in the July Number (1919) of THE MOSLEM WORLD.

According to Dr. Goldziher, who has written a special essay on the subject: "It is generally admitted that the use of the rosary, which was imported into Islam, was not adopted by the disciples of Mohammed until the third century of the Hegira. The following story can, at any rate, be cited in this connection. When the 'Abbaside Khalif Al-Hadi forbade his mother Cheizuran who tried to exercise her influence in political affairs, to take part in the affairs of state, he used the following words: 'It is not a woman's business to meddle with the affairs of state; you should occupy your time with your prayers and your *subha*.' From this it seems certain that in that century the use of the *subha* as an instrument of devotion was common only among the inferior classes, and had no place among the learned. When a rosary was found in the possession of a certain pious saint, Abu-I-Kasim al Junaid, who died in 297 of the Hegira, they tackled him for using it, although he belonged to the best society. 'I cannot give up' said he, 'a thing that serves to bring me nearer to God.' This tradition furnishes us with rare facts since it shows us on the one hand that in the social sphere the use of the rosary was common even among the higher classes; and on the other hand, that the strict disciples of Mohammed looked on this foreign innovation which was patronized by saints and pious men with displeasure. To them it was '*bid' a*' that is an innovation, without foundation in the old Islamic *Sunna*, and was consequently bound to stir a distrust among the orthodox."

Later on, when the use of the rosary had long ceased to provoke discontent in the orthodox Moslems, the controversialists, whose principle was to attack all "innovations" still distrusted any exaggerations in its usage. But like a great many things that were not tolerated at the beginning under religious forms, the rosary introduced itself from private religious life to the very heart of the Mosques and the theological schools.

Abu Abdullah Mohammed Al-'Abdari who died 737 A. H., wrote a work in three volumes called "*Al-Madkhal*," which contains a lot of interesting matter on the in-

imate life of Islamic society, their superstitions and their popular customs, and should be studied by all who are interested in the history and civilization of the Moham-medan Orient. "Among the innovations," writes Al-Ab-dari, the "rosary is to be noted. A special box is made where it is kept; a salary is fixed for some one to guard and keep it, for those who use it for Zikr. A special Sheikh is appointed for this, with the title of *Sheikh-al-Subha* and with him a servant with the title of *Khadim-al-Subha*. These innovations are quite modern. It is the duty of the imam of the mosque to suppress such customs as much as it is in his power to do so."

"The appearance of the rosary" says Goldziher, (to quote again from his paper) "and the way in which it had been adopted by the faithful did not pass unper-ceived by the *Hadith*. I believe that the following story which we read in the book called "*Sunan*" written in the third centry, has to do with the entrance of the rosary:

'Al-Hakam b. al-Mubārak relates on authority of Amr b. Jahja, who heard it was from his father and who in his turn had heard from *his* father: we were sitting be-fore the door of 'Abdallah b. Mas'ud, before the morning prayer, for we were in the habit of going to the Mosque in his company. One day we encountered Abu Musa al-Ash'ari \* \* \* and very soon Abu 'Abd al-Rahman came in his turn. Then Abu Musa said: "In former times, O Abu Rahman, I saw in the mosque things that I did not approve of; but now, thank God, I see nothing but good." "What do you mean by that?" said the other. "If you live long enough," answered Abu Musa, "you will know." I have seen in the mosque people who sat round in circles (*kauman hilakan*) awaiting the mo-ment of Salat. Each group was presided over by a man and they held in their hands small stones. The President said to them: "Repeat 100 *Takbirs*"<sup>6</sup> and for a hundred times they recited the formula of the *Takbir*. Then he used to tell them "Repeat a hundred *Tahlil*"<sup>7</sup> and they

<sup>6</sup> *Takbir*—to repeat Allahu Akbur, God is great.

<sup>7</sup> *Tahlil*—to repeat Lailaha illa Allah, the Creed.

recited the formula of *Tahlil* for a hundred times. Then he told them also: "Repeat a hundred times the *Tasbih*"<sup>8</sup> and the persons who were in the group equally went through this exhortation also. Then Abu Abd al-Rahman asked: "What didst thou say when thou sawest these things?" "Nothing" answered Abu Musa, "because I first wanted to find out your view and your orders." "Did you not tell them that it would have been more profitable for them to have kept account of their sins and did you not tell them that their good actions would not have been in vain?" So we together repaired to the mosque, and we soon came across one of these groups. He stopped before them and said "What do you here?" "We have here" they answered, "small stones which help us to count the *Takbir*, the *Tahlil* and the *Tasbih*, which we recite." But he answered them in these terms: "Sooner count your sins and nothing will be lost of your good works. Woe to thee, O community of Mohammed! with what haste you are going toward damnation? Here are also in great numbers, companions of your Prophet. Look at these garments which are not covered with dust, these vessels that are not yet broken; verily by him who holds my soul in his hands, your religion can lead you better than the contemporaries of Mohammed; will you not at least open the door of wrong?" "By Allah, O Abu 'Abd al-Rahman," they cried, "we mean but to do right!" And he answered them: "There are many who pretend to do right, but who cannot get at it, it is to them that the word of the Prophet applies: 'There are of those who read the Koran, but deny its teaching, and I swear it by God, I doubt whether the majority of these people are not among yourselves.'"

Other traditions show us the prophet protesting regarding some faithful women against the use of these small stones when reciting the litanies just mentioned and recommending the use of the fingers when counting their prayers. "Let them count their prayers on their fingers (*ja'kidna bil anāmil*) for an account will be taken of them."

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<sup>8</sup> *Tasbih*—to repeat Subhan Allah, God be praised.

“All these insinuations found in traditions invented for the purpose, denotes a disapprobation of the use of the rosary, at the moment of its appearance. The use of small stones in the litanies was it seems an original form of the *subha*, very much like the later use of the rosary. It is said of Abu Huraira, that he cited the *Tasbih* in his house by the aid of small stones which he kept in a purse (*jusabbih biha*). Let us also mention the severe words of Abdallah, son of the khalif Omar, which he addressed to a person who rattled his stones in his hands during prayers (*juharrikk al-hasa bijedihi*) ‘Do not do that, for that is prompted by the devil.’ ”

Others beside Goldziher believe that the Moslem litanies were counted in this way before the rosary was introduced. One can not be sure. In any case it seems very probable that the traditions against this custom date from the time when the rosary was introduced into Islam. The Tibetan Buddhists, long before the Christian era, used strings of beads, generally 108 in number and made of jewels, sandal wood, mussel shells, and the like, according to the status of their owners. Whether Islam adopted the rosary from India during the Moslem conquest is uncertain, but not at all improbable.

Regarding the Christian use of the rosary we read “The custom of repeatedly reciting ‘Our Father’ arose in the monastic life of Egypt at an early time, being recorded by Palladius and Sozomen. The Hail Mary, or Ave Maria, on the other hand, first became a regular prayer in the second half of the eleventh century, though it was not until about the thirteenth that it was generally adopted. The addition of the words of Elizabeth, ‘Blessed is the fruit of thy womb, Jesus’ (Luke 1. 42), the angelical salutation, ‘Hail Mary, full of grace; the Lord is with thee; blessed are thou amongst women’ (Luke 1. 28) is first mentioned about 1130; but Bishop Odo of Paris (1196-1208) requires the recitation of ‘Hail Mary’ together with ‘Our Father’ and the Creed as a regular Christian custom. The closing petition ‘Holy Mary Mother of God, pray for us sinners, now and at the hour of our death,’ developed gradually in the sixteenth cen-

tury, and was regarded even by the council of Besancon (1571) as a superfluous but pious custom. These facts show that the traditions which ascribe the invention of the rosary to Benedict of Nursia, Bede, or Peter the Hermit, are untrustworthy, and the same statement holds of the Domincian tradition which speaks of a vision of the Virgin commanding the use of the rosary. At the same time, the rosary was originally an essentially Domincian mode of devotion, though first arising long after the death of the founder of the order; but *while some influence may have been exercised by the acquaintance of Oriental Christians with the Mohammedan Tasbih*, all the characteristics of the recitation of Our Father, like the meditations connected with it, can only be explained by the operation of specifically Christian ideals.”<sup>9</sup>

The rosary in Islam is at present used for three distinct purposes. It is used in prayer and *Zikr* for counting pious ejaculations or petitions. It is used for divining the will of God; and it is used in a magical way for healing.

The second practice is called *Istikharah*. It is related of one of the wives of Mohammed that she said: “The Prophet taught us *Istikharah*, i. e. to know what is best, just as he taught us verses from the Book, and if any of you want anything, let him perform ablution and pray two *rakk’as* and read the verse: “There is no other God,” etc. To use the rosary in this way the following things must be observed: the rosary must first be grasped within the palms of both hands which are then rubbed together; then the *Fatiha* is solemnly repeated after which the user breathes (*nafatha*) upon the rosary with his breath in order to put the magic power of the chapter into the beads. Then he seizes a particular bead and counts towards the “pointer” bead using the words God, Mohammed and Abu Jahal. When the count terminates with the name of God, it means that his request is favourably received, if it terminates with Abu Jahal, it is bad, and if with Mohammed the reply is doubtful. Others consider it more correct to use the three words: Adam,

<sup>9</sup> Schaff Herzog Encyclopedia: Vol. 10.

Eve, the devil. When these words are used, the Adam-bead signifies approval, the devil-bead disapproval and the Eve-bead uncertainty, because woman's judgment they say is fickle. This use of the rosary is almost universal among the common people of North Africa and Egypt.

When we remember the high idealism with which Edwin Arnold has clothed the ninety-nine names of Allah in his book on the Moslem rosary entitled "Pearls of the Faith" we must surely enter a word of protest against the use of these glorious names for magic and sorcery.

In this connection a ceremony practiced among the Mohammedans of India on special occasions is worthy of mention; it is called *Subha*, and usually performed on the night succeeding a burial. The soul is then supposed to remain in the body, after which it departs to Hades, there to await its final doom. The ceremony is thus described: "At night, derwishes sometimes as many as fifty assemble, and one brings a rosary of 1000 beads, each as large as a pigeon's egg. They begin with the 67th chapter of the Koran, then say three times, 'God is one,' then recite the last chapter but one and the first, and then say three times, 'O God, favor the most excellent and most happy of thy creatures, our lord Mohammed, and his family and companions, and preserve them.' To this they add: 'All who commemorate Thee are the mindful, and those who omit commemorating Thee are the negligent.' They next repeat three thousand times, 'There is no God but God,' one holding the rosary and counting each repetition. After each thousand, they sometimes rest and take coffee; then 100 times, '(I extol) the perfection of God with his praise,' then the same number of times: 'I beg forgiveness of God the Great,' after which fifty times: 'The perfection of the Lord the Eternal'; then 'The perfection of the Lord the Lord of might,' etc. (Koran 37, last three verses.) Two or three recite, then two or three more verses; this done, one asks his companions 'Have ye transferred (the merit of) what ye have recited to the soul of the deceased?' They reply,

'We have'; and add 'Peace be on the Apostles.' This concludes the ceremony, which, in the house of the rich, is repeated the second and third nights."

In Algeria, the rosary is used by the *Tāleb* in divining whether the sick will die or not. The beads are counted off in threes; if this leaves an odd number, the beads must be recounted in two, if ending evenly, the patient will live, if an odd number remains, it means death. The rosary which is a holy thing is never used in low magic.

In Tunisia, the fortune-teller marks a place on the rosary with a thread and counts off the beads while chanting certain words, sometimes the names of the father or mother of the sick person. The required information is found by the number of beads remaining over after the recitation; if three remain to the thread, it is sickness; if two, it is health.

Mr. G. B. A. Gerdener, of Capetown writes: "The rosary is sometimes worn round the neck as a cure for sickness. The kind most in use is made of sandal wood, said to come from Mecca. For magical purposes, the rosary is used by counting the beads to a certain number."

Miss G. Y. Holliday of Tabriz, Persia, gives the following information: "The rosary is used to decide what medicine should be given, what physician should be called; whether his advice should be followed or not, etc. It is also used about all the affairs of life; it is called taking the *istikhara*. In using it, the rosary is grasped by the first bead the hand happens on; from which they count to the *Khalifa*, or the large bead which is the most prominent object, saying 'bad—good,' the last bead giving the decision."

In Java, the rosary is used as follows for healing the sick, or *for inducing sickness*. With the rosary in the hand, one reads any chapter from the Koran and up to the fifteenth verse; this verse always contains a word of talismanic power, and while this verse is being read, the rosary is counted and the result follows according to the desire of the operator.

In Egypt the rosary is widely used not for divining sickness but for the cure of sickness as well. In this case,

it depends on the material from which the beads are manufactured. Those made of ordinary wood, or of mother-o'-pearl are not valuable, but a rosary made of jet (*yusr*) or *kuk* (a particular kind of wood from Mecca) is invaluable. In Egypt, both among Copts and Moslems, the rosary is specially used for the cure of "retention of urine" in children. It is put on the infant's neck, or is laid on the roof in the starlight to catch the dew, then it is washed and the water given to the child to drink.

"In India," writes Mr. K. J. Khan of Poona, "the rosary is used to protect against the evil eye, and other dangers, sometimes it is washed in water and the water given as medicine to the sick to drink."

When we consider how in all these many superstitions, the original use of the rosary with its ninety-nine beads for the remembrance of the one true God has been lost or obscured, we are forcibly reminded of the words of Warneck, "Animistic heathenism is not a transition stage to a higher religion. I think I have adduced sufficient facts to establish that, and facts do not vanish before hypothesis. Let them produce facts to prove that animistic heathenism somewhere and somehow evolved upwards towards a purer knowledge of God, real facts, not imaginary construction of such an evolution. Any form of Animism known to me has no lines leading to perfection, but only incontestable marks of degeneration."<sup>10</sup>

S. M. ZWEMER.

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<sup>10</sup> *The Living Christ and Dying Heathenism.* (p. 10)

## MOSLEM LITERATURE IN SWAHILI

It does not appear to be certainly known when the Swahili language was first written. The earliest Arab settlement on the East Coast of Africa to which a definite date is assigned is that of the Batawiyyûna in Pate, A. H. 69 (A. D. 689). If the poems attributed to Liongo Fumo are authentic, and if his date is correctly placed by some native authorities as prior to 1300 A. D. it is evident that the language now known as Swahili was already sufficiently developed to be used for literary purposes. No mss. of any great antiquity are known to be in existence, and the only one<sup>1</sup> mentioned (so far as I am aware) by the Portuguese historians of the 15th and 16th centuries, was written in Arabic. We know, from a casual reference by Sir William Jones (*Asiatic Researches*, Vol. 11) that at least one religious poem in Swahili was extant before 1783; but this has not hitherto been traced.

A large number of poems on religious subjects exist in mss. of which some five or six have been published, and it is probable that many more are yet undiscovered. They are called *tenzi* (pl. of *utenzi*), a word which, if derived (as I assume it is) from the verb *tenda* "do" is as nearly as possible equivalent to *chanons de gestes*. They are not confined to religious subjects, some of them dealing, as a native authority informed me, with "matters of war" so that the designation is not inappropriate.

The subject matter of the religious poems belongs without exception to Moslem theology and tradition, derived either direct from Arabia or by way of Persia. The question of Persian influence on the Swahili coast is not yet fully elucidated; confining ourselves to the linguistic and literary side of that influence, we may remark that the language contains a few Persian words (some of which may possibly have been introduced at a later date by Indian Moslems) and some of the stories:

<sup>1</sup> The *Chronicles of Kilwa*—published (from a copy made at Zanzibar in the 19th century) in the *Journal of the Royal Asiatic Society*, 1895.

orally current among the peoples come unmistakably from Persia. Thus the collection printed at Zanzibar in 1894 by the Universities' Mission (*Kibaraka*) contains a version of the "Pardoner's Tale" which differs considerably from the Vedabbha Yâtaka (usually accepted as the original) and agrees very closely with a Persian legend quoted by Dr. Clonstin, in which Christ, at the request of an unnamed follower, changes some heaps of sand into gold, warning him at the same time that the gold will bring about the destruction of any one who meddles with it. The disciple, remaining behind with the gold, unwilling to leave it and unable to carry it away, is surprised and killed by robbers who, afterwards (as in Chaucer) kill each other. To the same category belongs a variant of "The Proud King" (printed in Büttner's *Swahili Schriftstücke*<sup>2</sup> 1892) and at least two of Steere's *Swahili Tales*.

But these prose stories, *in their Swahili form*, were only orally current till written down by, or at the instance of, Europeans within the last 80 years. It is otherwise with the poems, which to judge by their literary form (complying, so far as the character of the language permits, with the canons of Arabic versification and even observing the "eye-rhyme" at the end of the stanza) seem to have been written down to begin with, though perhaps handed on over long periods from one reciter to another. One often comes across people who know much, if not the whole, of them by heart; though I believe all the copies in my possession were made from mss. some of which had been in their owner's families for generations.

Whether any of these poems are direct translations from Arabic originals remains to be decided. Some appear to be taken from the prose romances, of which a great many have been catalogued and summarised by AHLWARDT.<sup>3</sup> Of these there are several dealing with the history of Job which may have been utilized in the *Utenzi wa Agubu*.<sup>4</sup> This introduces the incidents men-

<sup>2</sup> Vol. X of *Lehrbücher des Seminars für orientalische Sprachen zu Berlin*.

<sup>3</sup> *Handschriften verzeichniss der Kgl. Bibliothek zu Berlin Bd. 20; Verzeichniss der anabischen Handschriften von W. Ahlwards* bd. 8. No. 8968.

<sup>4</sup> The open stanzas are printed in Steere's *Swahili Tales* p. 482.

tioned by the Koranic commentators; of Satan tempting Job's wife Rehema, of her selling her hair to provide food for Job, of his vow to give her a hundred blows and Gabriel's suggestion that it can be fulfilled by striking her once with a palm branch having a hundred leaflets. The realistic details of Job's illness apparently came from the same source. Job's sons are represented in the Swahili poem as children at school and when Satan has destroyed them by overthrowing the building, he assumes the form of the schoolmaster in order to announce the disaster to Job. I have not, so far, discovered the origin of this incident.

The history of Joseph is the subject of another very popular poem of which at least two versions appear to be in circulation. This may be adopted from an Arabic prose work, or—which is quite as likely—an independent writing up of matter contained in the Koran and the commentaries on it. The episode of Zuleika is handled at great length, though without offence, and at the end of the poem, when Joseph is at the height of his prosperity, he finds her reduced to the extreme of destitution, begging her bread on the highway. At his request she is restored to youth and beauty and he marries her. This poem has not yet been printed.

A poem whose subject matter is derived (indirectly, no doubt) from the New Testament and the Apocryhal Gospels is the curious *Qissat Sayyidnâ Isa*. The only information furnished by the Swahili who transcribed it is, that it is "old"—which may mean anything from sixty years to six centuries ago. I see no reason to doubt his good faith, and he is certainly not backward in acknowledging the compositions which can partly or wholly be attributed to his authorship. But this poem seems to me to show a closer acquaintance with the Gospels than is usually possessed by Moslem writers. Possibly the copyist has to some extent modified or added to his text. But without careful editing and alteration with other mss. not obtainable at present and with the Arabic material from which it is presumably derived, no opinion on the subject can be offered. Ahlwardt's catalogue mentions four prose

romances on the life of Mary (Nos. 8974-8977) on any or all of which our Swahili poem may be founded. It is much more detailed than anything to be found in the Koran but follows that account pretty closely, quoting XIX, 19, 20 part of XXI, 91 and several other verses. As in the Koran, Elizabeth (not mentioned by name, but as *Mamake Yahya* "the mother of John") is called Mary's sister and Joseph (who does not appear in the Koran) is also described as a relative. There is a certain pleasing simplicity in the account of the two sharing their daily tasks—drawing water from the well and sweeping at the Temple. Mary happens to go to the well alone on the day of the Annunciation—Joseph having represented that he is tired and has plenty of water in the house already. It may be worth while, at a later date, to transcribe and translate the whole poem, in order to determine, if possible whether any new elements have been added in its passage into Swahili.

I have still to notice three *tenzi* based on purely Moslem traditions, which have not, so far as I am aware, been traced to any actual originals. They were all published by the late Dr. Büttner, in his *Anthologie aus der Swahili Litteratur*. To these we may add the *Chuo cha Herkal* published by Professor Meinof in the *Zeitschrift für Kolonialsprachen*, 1912, and narrating the war of the Arabs with the Emperor Heraclius.

The *Utenzi wa Shufaka* describes a dispute between the angels Gabriel and Michael, the former of whom complained that there was no compassion or kindness left on earth. Michael refused to believe this, and they finally agreed to settle the question by experiment and descended to Mecca in human form—Gabriel as a sick pilgrim and Michael as a physician. Michael, being called in by the kind hearted townsfolk, declared that there was but one cure—the sacrifice of an only son. A rich citizen came forward and offered his son for the purpose—his wife when appealed to was equally willing, and the destined victim himself, not to be outdone in devotion, professed his eagerness to suffer through several stanzas. He was then slaughtered but miraculously

restored to life. It is difficult to relate this seriously in English but strange as it may seem it has a certain pathos in the original. The emotions of the parents are dwelt on at great length, and the poem is enormously popular especially among the Swahili women.

Another popular favorite—I found that the women knew many stanzas by heart—is the *Kutawafukwe Muhamadi*, which describes the last hours and death of the Prophet. The writer of this poem says that he found its subject in a book by Hasan of Basra (d. 728) but it is probably a paraphrase rather than translation.

Lastly, the *Utenzi wa Mi raji* describes the Prophet's journey through the seven heavens, as elaborated by tradition from the mere limit of a dream or vision given in Koran XVII. I. It has not so far been determined which, if any, of the numerous Arabic and Persian poems on the subject is the original of this, which consists of 133 quatrains. Space does not allow for detailed discussion but we may conclude by quoting the 52nd stanza, as a specimen of stye and metre. The latter, is, of course, borrowed from the Arabic, but profoundly modified by the difference in the system of accentuation, and the disregard of quantity. The metric stress, which occurs four times in each line, is marked by an accent. Apart from this, each word is accented on the penultimate.<sup>5</sup>

Kíisha wakangí mwombezi na Jibreli,  
Wasita uwíngu wakafika wote wawíli.  
Wakabisha lángo kwa heshima no tabujílí  
Wakafunguliwa wakóana Músa Kalima.

Then they entered, the Intercessor and Gabriel  
The seventh heaven they entered, both of them,  
They knocked at the gate with respect and reverence  
And it was opened to them and they saw Moses the orator.

A. WERNER.

<sup>5</sup> This does not apply to *heshima*. Arabic loan-words are accented Swahili-wise or not, according to convenience and the degree to which they have been naturalised.

## THE MOHAMMEDANS IN THE UNITED STATES

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In speaking of the open door for Christian Missions, some one said: "Formerly we prayed for an *open door* and now God has given us a *swinging door*." This is true in regard to the Moslems. American Christians are carrying the Gospel to them and they in turn are coming in large numbers to America.

They have come from India, Persia, Turkey, Palestine, Syria, Macedonia, Albania and Arabia. Upon informing a lady of the fact that there are Mohammedans in America, she said with some indignation: "They have no business to be here." This may be true, but it does not change the situation one particle; they are with us just the same.

At this time it is not possible to give, even approximately, the number of Moslems in North America. To an inquiry addressed to the Census Bureau at Washington, we have received the following answer, in part: "There have been various efforts to learn the number of Mohammedans in the United States, but so far without any satisfactory result. Of course there are Mohammedans from North India, as well as from Arabia and Turkey." As the result of my personal investigation, I can say that without doubt the number will reach up into the thousands.

They are scattered all over the country, but located principally in the industrial centers of the East and the Middle West. The following list of cities will give a more definite idea as to where they are living: Milwaukee, Wis., Chicago, Ill., Pittsburgh, Pa., Cleveland and Akron, Ohio, New York City, Philadelphia, Pa., Baltimore, Md., Boston and Worcester, Mass., and in many other smaller cities.

They have a Turkish paper "Sedai Vatar" (The Call of the Fatherland), and two Arabic papers, "El-Beyan" (The News) and "Kawkab" (The Star,) all published in New York.

They are almost entirely single men, or married men who have left their families behind for the time being, and as a rule they are employed in doing the heavy and dirty work in tanneries, foundries, and on the railroads.

Wherever it is possible, there is the tendency to congregate in such sections of American cities as will best keep them in constant remembrance of the unclean and unsanitary conditions of their native lands. And, naturally, those of the same language and country group together. For example, the Chicago Mohammedans are divided into two groups, viz: Arabic and Turkish, the former on the South Side and the latter on the North. The Turkish group is subdivided into the Balkan, Turk proper and Kurdish, each having its own *social center* in coffee-houses. These are frequently in connection with boarding and lodging houses, restaurants, pool-rooms, and, I am exceedingly sorry to say, sometimes with gambling-dens and vice resorts. I shall never forget one Sunday afternoon my visit to a Turkish café, where a big group of them were sitting around a long table, while the Turkish bands was playing and the rest of the men were singing, or rather screaming out at the top of their voices, Turkish love-songs. And these followers of Mohammed had already emptied more than one case of beer, and, as I sat there watching, the cafe-keeper ran across the street and brought in another case of beer from a saloon. After describing the incident to a surprised friend he exclaimed: "Why do the authorities in Chicago allow such a thing?" However, it would be more to the point if he should ask: "Do the authorities know it?"

Doubtless by many they are considered "undesirable foreigners," to others they are "good stuff to hitch up in heavy and dirty jobs with not so much pay"; but for Christians they are here in answer to their prayer for "an open door," and I hope this brief article on this most neglected people will be considered as a modest effort to arouse the attention of the Christian public for further and more able handling of the problem.

First of all, let us bear in mind that our Mohammedan neighbors of today will become more or less influential

leaders in their own country sooner or later. The other day I asked a bright looking Syrian (Arabic speaking) Mohammedan if he had anybody living at home and if he was planning to return there. His eyes began to shine and smiling he answered: "Oh, yes, me got father, mother, brother and sister. Me go back soon when my brother-in-law go" And then he added: "All go, many, many in New York waiting to go away." Doubtless many will leave this country at the first opportunity. And they'll be travelers, these wonderful future leaders. Imagine for a minute one of them sitting at the front of his tent or cottage, the whole town for his audience, and he will have no trouble in getting the crowd, as some of our missionaries have. They will ask him one thousand and one questions. Is he not an authority? Did he not just return from Kafirs (Infidel's) country? What he does not know of America is not worth knowing, and he will tell them *all he saw in America*. Someone may say, "What better service can they render to our missionaries, if they tell to their people all they saw in Christian America"?

If possible, in the second place, I would like to save my readers from the above mentioned illusion, for he will *tell all he saw in Christian America*; but for example, how will a worshipper in a "swell" Lake Shore Drive church in Chicago like it if that Mohammedan boy goes back and tells all he saw in America, as he found conditions on 18th and South State Streets, or at the junction of Halstead Street and Milwaukee and Grand Avenues? For all that he saw in America year after year was in that section of the city, where he was doomed to live.

I remember once asking an elderly man, who came from Turkey, although not a Mohammedan, "How do you like America?"

"Not at all" he answered.

"Why?" I asked, "Are you out of work, or what is the trouble?"

"Oh, no," he answered, "I have good work, making good money too. But you know judging from what I heard from American missionaries, I thought America was Paradise, but when I walk up and down the avenues

(Second and Third Avenues, in New York City), and see the half-dressed painted creatures \* \* \* oh—well and other things \* \* \* well, I guess, I'll go back."

Poor fellow, that was his America, *he worked there, he lived there, he walked up and down the avenues there*, on the East Side in New York. That is what he saw.

Let me say it frankly, although the limited space allowed for this paper will not let me elaborate and substantiate every statement I make, that he sees in America just the things that a Christian American would be ashamed to show to a foreigner. Besides the coffee-house which is his self-made social center, he comes in contact only (and I am writing of the average Moslem; there may be very few exceptions to this unpleasant fact) with that aspect of American life which by common consent is considered anything but wholesome, decent or Christian. He gets acquainted with the saloons and the cheapest kind of burlesque, vaudeville and moving-picture shows. In a word he recognizes in the freedom of the country a chance for self-indulgence and satisfaction of his passions, unchecked.

One day an elderly Moslem with whom I was talking admitted in answer to a question, that almost every young man that he knew had a girl living with him. The street life in the so-called "downtown" sections of the big American cities with all its undesirable aspects will be the only America most of the Mohammedans see of this country, and that is what he will tell when they go back over there, where Christian Americans send their missionaries, spending thousands of dollars every year.

The last sentence leads me to the third point of this problem, namely, the awful neglect. I have failed, so far, in all my efforts to find a single agency having the social, moral, especially the spiritual welfare of the Moslems at heart, trying to uplift them. Why is this neglect? Is it because they do not count in millions and no denomination can see a denominational advantage in trying to do home-missionary work for them? Or is it the difficulty of the task? I do not know. But I do know, and the fact

remains just the same, that they are neglected, and our next-door neighbors are living in the shadow of the Crescent in this country where the Cross is supposed to be triumphant. One Moslem brought out of that darkness to the glorious Light of the face of the Son of God may be a mighty instrument for the redemption of his own people. Here is our duty and also our opportunity.

We can approach the Mohammedans in America with literature. The ordinary pamphlets prepared for the careless or nominal Christians are absolutely unintelligible for the Mohammedan. Theological terms and statements mean nothing to him. Consequently it must be good Christian literature prepared for them definitely. The average Mohammedan is not crowded with reading material. Consequently when he gets hold of some book or pamphlet he is liable to read it more carefully. The other day I went out to visit them (the Arabic-speaking Moslems). I had some Nile Press literature with me, and it went like "hot cakes." One fellow wanted one of each kind. I asked someone else, if he wanted to have a booklet to read. He answered, "Why sure. Me read lots. Come in and I show you my books. I got lots." We went in and he brought out the whole library in a small bundle, all Arabic, one war book, a few booklets on different subjects, and a small copy of the Koran tied up with a string. I asked him if he read the Bible, and he said, No, he wanted to read it, but did not have one. I think it will be money well invested if some fund could be created that will furnish every Moslem in this country with a Bible, not a cheap one, but well-bound and attractive, so that he can take it with him if he goes back to his own people. For Turkish-speaking Moslems we are preparing some literature which will be available very shortly.

The second method, and possibly the best one, is personal contact. If approached in the right way, the evangelist will find an open door to preach and teach. The writer has found some splendid openings to preach the Gospel to Moslems even under Abdul Hamid's regime in Turkey. Start on the common ground, because there

are many things in common between a Mohammedan and Christian: for instance, the Unity of God, His might, Omniscience, Omnipresence, Greatness, Sin, and its consequences, God's hatred of sin. A pet method of discussion for me was to bring the Moslem to the point where he would realize that he is a helpless sinner in need of some kind of power to make him victorious over sin, and I often used to close with a personal testimony on the way of Redemption. I have yet to find the failure of this sympathetic and convincing method of approach.

A second line of thought which I often have followed with the Moslems in America is that of comparison and contrast. Unfortunately I have an apt starting-point for this peculiar method. Some years ago my own parents were butchered by the Mohammedans, and after telling them in detail the awful way the whole group of eighty Armenians was treated, my parents included, I often asked them what would they do if they were in my position. Of course, they curse and swear, and ask about revenge on the murderers. And I turn round and tell them what Christ did on the Cross, and how He taught me, His follower, to walk in His footsteps and gave me grace and power to do so. They do not fail to see the contrast between Christ and Mohammed.

Our approach in any way must be sympathetic, serious and a united one. A denominational propaganda, I believe is doomed to fail, as sometimes it deserves.\*

M. M. AIJIAN.

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\* We are glad to announce that in view of this great need, already steps are being taken in cooperation with the Chicago Tract Society, Room 630, 440 South Dearborn Street, Chicago, Ill., to give the Bread of Life to our unfortunate neighbors, the Mohammedans in this country. And in the infancy of this work we earnestly covet the prayerful interest of all those who are interested in this corner of the Master's Big Field—The World. For further information you can write the Director of Mohammedan work at the above address. M. M. A. Chicago, Illinois.

## IN CONSTANTINOPLE DURING THE WAR \*

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Constantinople is a most cosmopolitan city, the meeting place of the East and West, a curious mixture of ancient and modern civilization. Its population of over one million includes a majority of Moslems, but also a large number of Greeks, Armenians, and Jews, besides many Europeans of all nations, and people of mixed nationality. These characteristics seemed accentuated during the War. The Committee of Union and Progress Government was pre-mediaeval in the hand of the selfish unscrupulous triumvirate, Talaat, Enver and Djemal Pashas. The city was full of German officers and their families, eating in the restaurants, dashing through the streets in automobiles, and giving a sense of gaiety to an otherwise sad city. There were Turkish and German soldiers billeted everywhere in barracks and houses, and sometimes one would see a number of British, Russian, Roumanian or Servian prisoners marching under guard.

Selfish men connected with the Government, and others profited so frightfully with food prices, that while they made sudden and enormous fortunes, and spent money freely on fine clothes, entertainments and many luxuries, the great mass of the people were almost starving. Djavid Bey, Minister of Finance, said publicly in 1918 that the cost of living had increased over nineteen hundred per cent during the War. As there was no commerce, the shops soon had little left to sell except local food, and that was so expensive that the poor could only look at it. They were given a small portion of hard bread of poor quality every day at low cost, and they could buy very little besides. Even those well to do before the War had to sell almost all they possessed for daily bread, and later they begged, borrowed or grew ill from want. Most of the poor became more ragged, dirty and emaciated as the War dragged on. It is a

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\* Reprinted from "The Women's International Quarterly," London, by permission.

wonder that they lived at all, and that the prevalent diseases such as typhus, cholera, influenza and dysentery did not attain very, very large proportions owing to the lack of doctors, nurses, soap, medicine, food, water and clean clothing.

Added to high prices were the evils of military service. Enver Pasha boasted that he created a larger army at less cost than in any other country at war. He underpaid the poor soldiers who had to drill, dig trenches and march all day with insufficient clothing, and with no food but a small loaf of very poor war bread and a little watery soup. Their pay, sent to their families, was thirty piastres a month for each member, and if it reached them at all, it was enough to buy two loaves of bread. As soon as a man died, this pittance stopped, and the Government did nothing for the widow and orphans. Because of their treatment, thousands of soldiers grew ill and died. As they hated the army, many spent all their savings to pay the "bedell," which gave them exemption for a while, but they soon had to pay another "bedell," bribe the police or become soldiers.

Consequently the women were left destitute. Many did a little washing or sewing, others worked in a tobacco or army uniform factory, and some were telephone, shop or office workers or street cleaners. There was not nearly enough work, however, as business was at a standstill. Most pitiful was the condition of women and children deported by the Government from their villages on the Black Sea and the Marmora, and living in the streets of Constantinople as beggars without homes. Many people found the easiest way to live was to make their children beg, so the babies even would sit all day on the cold, dirty sidewalks, miserable enough to win pity and piastres from passers-by.

In spite of all this misery there was a more cheerful side to our war-time life. As in other countries, people of all races worked to relieve the suffering. Leading Germans ran or helped soup kitchens which fed thousands of all nationalities. The Turkish Red Crescent also ran six soup kitchens efficiently throughout the War,

feeding thirty thousand daily. The Greeks had twelve or more kitchens, the Americans and others also had a number, but the cost of running them was tremendous, as only the Germans and Turks could secure food at moderate prices.

The few British and French residents, as belligerents, were never safe under such an arbitrary government, and many of their men were exiled to the interior or imprisoned for a while. We Americans were free as our country was not at war with Turkey. We had broken relations, however, and we did not dare organize anything new, as the Government pried into everything and often objected. We were able quietly to help the poor and to give them work such as weaving, sewing, spinning and knitting. Providentially and unexpectedly, we were allowed to continue our educational work in the city—, Robert College for Boys, Constantinople College for Girls, with five hundred students each of many nationalities, and Gedik Pasha School. The people put much confidence in these American institutions, and even poor, ignorant parents sacrificed all they could to give their children a good education. Many of the other schools were closed during the War, and it meant a great deal for the future that we could continue teaching these students Christian principles of honesty, truth and service, combined with a modern education, in a land reduced by war, suffering and misgovernment, to a fearful state of lying, stealing and immorality both in business and in social life. Our students have not disappointed us, but have done much relief work, through their college Christian Associations, and have been living up to their ideals in many ways.

Due to the horrible deportations and massacres of Armenians and Greeks in 1915, there were thousands of destitute, homeless women and children in Asia Minor, infinitely more needy than those in the capital. To relieve this suffering an American Committee was originated in Constantinople to receive funds from the Committee for Armenian and Syrian Relief in the United States, and to send this money to various interior places

where a few lonely missionaries were still conducting orphanages and hospitals, and giving food to the starving people. One of the most thrilling and heroic pages of war history might be written about these devoted men and women, constantly in danger from the hostile government, from typhus or lack of food, with the ever present strain of seeing masses of suffering humanity, very few of whom they could save. Over twenty of these American missionaries died during the War while at their work of mercy.

At last the Armistice was signed. The Germans departed, and the British, French, Greek and Italian armies and navies came in and took possession amidst the rejoicing of most of the population.

Hundreds of poor Armenian exiles who had been through the most fearful experiences, now tried to return to their villages during winter weather. After hard journeys, many arrived to find their homes destroyed or occupied by Moslems. Although many perished, others with true Armenian initiative managed to live somehow, or to come to Constantinople thinking that was a safe place. There was no place for them in the crowded city, but the Armenians there, having been spared by the Government, now came nobly to the rescue. Led by the graduates of mission colleges and others, they organized efficiently and unitedly, providing shelter and food for nineteen hundred refugees at a time. When they found it was safe, they would send these people to their old homes, making room for more. They also started many orphanages and soon took care of over two thousand war orphans, released by the British authorities from Turkish orphanages or brought from life in the streets of interior cities. With the necessities of life such as beds, clothes and food at exorbitant prices, it seemed like a miracle that the Armenians accomplished so much in a few months in their many orphanages. They also sent money and supplies to the interior. The Greeks, on a smaller scale, did equally good work with orphanages and refugee homes.

It was a tremendous help to us all when the American

Near East Relief sent several supply ships and two hundred and sixty workers early in 1919. These doctors, nurses, missionaries and social workers, wearing white star badges, representing the Prince of Peace, were sent with supplies all over Asia Minor, Syria and the Caucasus, to do constructive work, while a few remained in the capital. The latter have organized committees to work jointly with the native societies in the city, to care for the sick, for orphans and for needy families. Through the Hoover Food Commission, the high prices of bread and milk were soon brought down by selling American flour and canned milk at cost price. After careful investigation needed supplies were furnished to orphanages and hospitals, and sewing to women out of work.

One of the American workers who came was Miss Margaret White, a trained Y.W.C.A. secretary, daughter of the President of Anatolia College, and familiar with the languages of the country. After making a survey of the city to discover what the girls wanted most, we rented a house in a central place and started a simple cafeteria, classes in English, French and typewriting, with rooms for reading, resting, social good times, clubs, Sunday vespers and beds for transients. As there are practically no amusements for girls in Constantinople, except questionable cinemas and walking the streets, now full of soldiers of all nationalities, this house, financed by the American War Work Council of the Y. W. C. A. is very much needed and is bound to grow into a large City Association.

Homes for Armenian girls saved from Turks and Arabs all over Turkey are urgently needed. In many places British officers are helping to find and free these young women, who have been through frightful experiences. Some are diseased or mentally affected, others tattooed on their faces by the Arabs, so that they are ashamed to return. Still others have been well treated, and do not want to leave their Turkish husbands or masters, though it would be better for them to do so. What they need, as their families have mostly been killed, is loving care amid healthy surroundings and plenty of work. The Near East Relief, with workers in many centres in Asia

Minor, have already started several of these homes, but they have requested the Y. W. C. A. to manage and finance them as soon as possible. We believe the need is only temporary, but that after these girls have been helped to start life anew, the homes could be used for general Christian Association work. One such home, with about one hundred girls, is well organized and carried on entirely by Armenian graduates of Constantinople College in the old college buildings.

One interesting result of the Young Turk Revolution followed by the War is the emancipation of Turkish women. For the first time they have gone into public business with men, working in ticket offices, post offices, factories, and even running shops of their own. Most of them no longer wear the veil and many are free to go to college, to speak in public and to meet men socially. Four graduates of Constantinople College have been given government scholarships and are studying medicine, history and pedagogy in Europe. The Turkish men and women of the two American colleges have an Alumnae Association for social, literary and college interests. Moslem girls as well as Christians are now eager for the Y. W. C. A. in Constantinople.

These days of reconstruction in Turkey are an unprecedented challenge to us. There is no end to the good we can do with the men and women of many races, who in their great need are crying out not only for material rebuilding but much more, as I believe, for moral and spiritual upbuilding.

ELIZABETH DODGE HUNTINGTON.

(MRS. GEORGE H.)

*Robert College,  
Constantinople.*

## THE NEED FOR ARABIC CHRISTIAN LITERATURE

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Let us consider in order, the language area, the literature available, and the desiderata:

### I. THE LANGUAGE AREA.

Since we write for all Arabic lands, not merely for Egypt, we must attempt a rough enumeration, leaving some authority on Islam to round off the corners and generally revise it.

Morocco	3,500,000
Algeria	5,500,000
Tunis	2,500,000
Libya	1,000,000
Egypt	13,500,000
N. Sudan	1,000,000
Arabia	2,500,000
Hejaz, Yemen	1,000,000
Syria and Palestine	4,000,000
Mesopotamia	2,000,000
Scattered	500,000

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37,000,000 Arabic speaking people.

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In addition to the above, we must note the ten millions of Chinese Moslems who, for lack of any other lingua franca, know something of Arabic, and indeed, it is read by many of their Ahungs or pundits who welcome the books sent from Cairo. Adding these, and allowing for my estimate—in some cases—being under, rather than over, the mark, we get an approximate total of fifty millions.

This sounds very fine at first, but what of the ancient problems of illiteracy? Is it not a fact that in these Moslem lands but a very small proportion can read? True, sadly true, but there are two other considerations: the first and more obvious is the number of persons who can be read to (witness the groups listening to readers in native villages) while the second is a very curious historical fact, that coupled with almost idolatrous admiration for "The Tongue of the Angels," many

of the Arabs of pagan days seemed to be "poets born, not made," and thus able not only to follow, but even to improvise, Arabic verse without needing to undergo such a very rudimentary experience as learning to read! To explain it all is not my business, I only record it. It merely comes back to this, that the number of those profiting by the use of literature is much greater than the number of those able to read.

In this narrow Nile Valley, the Acting Controller of the Statistical Department kindly informs me, there were 872,638 literates in March, 1917. The known illiterates numbered 9,941,423, but there were also nearly two millions who were then under five years of age or who did not answer the question as to their literacy! So that the number of readers in Egypt now must be considerably more than one million. The population, in March, 1917, was 12,718,255.

Apropos of this census, it may interest some to learn that there were 205,998 non-Egyptians in Egypt, in other words the ratio of natives to foreigners was as 60 to 1.

As to Syria, the Manager of Beirut Press wrote to me on June 8th, 1919, "The large death-rate in Syria has been among the poorer and more illiterate class, therefore the proportion of literacy is much higher than in the past."

## 2. LITERATURE AVAILABLE.

The oldest of the existing agencies for Arabic Christian Literature is probably the American Mission Press at Beirut. Their list comprises well bound issues of the Scriptures and a certain number of educational publications, but chief interest centres around their three hundred religious books, from a complete Concordance of the Arabic Bible down to an eight-page sermon on "The Way of Salvation." Their theological and exegetical books are splendid, but it will take a good many years to finish the Commentary upon the Old Testament of which the books of Moses and Isaiah only have been issued.

The Religious Tract Society of London had an auxiliary in Beirut for many years, and was the means of translating into Arabic some 200 useful publications, most of which came directly from R. T. S. English books.

The one criticism directed by some people against the older work of this society is that much of it was Western. From the year 1902 until the Great War, 75% discount was given upon old stock and no reprinting whatever was done, so far as I am aware. (Some few reprints were made, however, at the expense of the A. M. Press which had printed all these R. T. S. books for them.) Many of the R. T. S. publications are sermons, others are small tracts, but the best selling part consists of stories with a spiritual message.

The C. M. S. of Cairo, under the scholarly superintendence of Canon Gairdner, has issued some forty publications, of which the distinctive feature is that they are specially written with a view to the difficulties of Mohammedans. The same applies to the monthly magazine "Al-Sharq wal-Gharb."

The American (U. P.) Mission in Egypt and the Egypt General Mission have each an Arabic paper (*Al-Huda*, and *Beshair-es-Salam* respectively) also a few books suitable for Moslems. *Al-Hidaya*, published by the former society in four volumes, says almost all there is to be said in reply to Moslem critics. It is rather hard on them in certain passages and the work needs revision.

The World's Sunday School Association has, during the last year of the war, loaned its local secretary for Red Cross work in Syria and Palestine, but had already brought out a dozen or so of publications for Sabbath-school scholars and others. I have no statistics for the Methodist Episcopal Mission in North Africa.

The Nile Press, of which I naturally know most, has now completed fourteen years of work with the aid of an united and active Publication Committee of which the Chairman and Deputy-Chairman are Dr. Zwemer and Canon Gairdner. Several new branches of activity have been opened during the war, and the number of our Arabic publications has reached 300.

More than half of all our books are especially prepared for Moslem readers, but others deal with the training of converts, and so on. A few of the most successful publications have been Pfander's "Balance of Truth"

(Tisdall's revised edition, R. T. S.), Dr. Tisdall's "Key of Mysteries," "Apology of Al-Kindy," "My Pilgrimage to Mecca," also "Sweet First-Fruits" and other volumes by the same Syrian author. The publication of some of these, as also of some of those published by other societies, was made possible by generous grants from the American Christian Literature Society for Moslems.

But now the question arises—Are these publications being distributed as well as could be desired, or as well as could be expected under the circumstances? It would not be correct to say that they are. The missionaries of Egypt have cooperated in forming, and in directing, a Joint Colportage Association of which I am director. The fourteen men thus supported (six by N. M. P., three each by A. M., and C. M. S., and one each by E. G. M. and W. S. S. A.) have sold, each year, over 30,000 volumes of what is not simply "good" but definitely evangelical and evangelistic literature. It is a pity that the Bible Societies, with their own men in Syria, North Africa, Egypt and Mesopotamia, do not allow them to carry any of our books, even "The N. T. with notes for Moslems, Vol. I" I would prefer every Bible Colporteur to carry explanations of the Scriptures and every Tract Colporteur to have with him copies of that Book to which his books point.

Another thing is the question of finance. It used to cost £ E. 30 to support an Egyptian colporteur for a year, then it rose to £ E. 36, and now to £ E. 44, besides a large grant of corn at the harvest season. When we start a colportage plan for the Holy Land, we shall need some promises of *large help*. The N. M. P. has its Colporteurs' Training Home in active work, and is ready to train, not only for Egypt but for Palestine also. Who will send *men* and *money* for such a work? It needs as many dollars to distributed effectively as it does to produce literature!

When Kitchener said England's "contemptible little army" must be doubled or trebled, we stood aghast at his figures. But by the time the United States came into the war, people had got used to big figures,—and some of

them cared. Their boy's blood had stained the ground and so they *cared*. But in appeals for Missions do we *care?*

### 3. DESIDERATA.

At the first meeting of the Nile Mission Press Publication Committee in 1918, a sub-committee was appointed to give careful attention to "Desiderata." They duly reported, presenting a bulky list, and their action was more than confirmed by the appeal by Canon Gairdner at a United Missionary Conference held a few months later. The following are some lines of work proposed.

(1) The need for a vigorous Boys' Magazine is being steadily kept in view; but where are we to find an expert Arabist with time to take up such a task? (Most of our little circle of so-called "Literary Workers" are full of administrative and other work and consider an uninterrupted three hours for literary work to be an ideal, a dream, usually unattainable.) What a chance for the right man, one of the William Borden type to be editor-in-chief.

(2) Our great new evidential work by Col. Turton, R. E. on "The Truth of Christianity" is in press and was to be ready by the end of October, barring strikes, riots and other interludes. The first three chapters have been epitomised by consent of the original author. By using a fairly small Arabic type, upon Royal octavo pages, and increasing the width of the page of type, we are able to cut down the number of pages to about 360. But paper is still ten times the ordinary price. The whole book will cost \$800 to print. But this book is worth all the expense and all the trouble put into it.

(3) Canon Gairdner and Mr. George Swan are preparing short notes upon some of the Epistles for the use of Moslems. Not knowing the size of their mss. one cannot estimate (even roughly). One does know, however, that when the Mission Press gets out Vol. 2-5 on the Gospels, these will cost money to prepare and \$500 or \$750 each to print. We much hope that Dr. Zwemer will prepare one of the Gospels or the Acts. But the rough

figures quoted only allow for 1000 copies and surely we ought to do more than that.

(4) Tisdall's Mohammedan Objections has long been on the list; it should not be *translated* but adapted, with extra points by the Arabic editor who should be, if possible, a convert from Islam.

(5) A really solid, substantial book upon our Lord's Deity is needed. A sum of (say) \$250 for expenses of preparation, and (say) \$2000 for printing 2000 copies, ought to suffice for this. This book should treat the following topics:

What we mean by the term. Examination of the chief O. T. passages; then the Synoptics, the fourth Gospel; the Pauline Epistles, and so on.

History of the doctrine in ante-Nicene days, e. g. the Early Fathers; the Ecumenical Church Councils; Reformation days and in recent times.

Moslem and Jewish difficulties to be next considered: how much of the difficulty is historical prejudice? Homiletic suggestions for Arabic preachers on this theme.

(6) Biographies—Two or three of these are already out. Athanasius' famous Biography of St. Anthony, the pioneer of ascetics, is at press. That on Mansour, or John of Damascus will necessarily include the story of his stay at a Moslem court and his Christian testimony to Moslems.

We are hoping to include in our Oriental Church biographies (which is after all but one out of at least six selections of this great subject) Athanasius, St. John Chrysostom, and many others. The cost will vary as the size of the volume varies. Perhaps \$350—\$750 for 1000 copies of a single life. A second thousand can be added for two-thirds of the first one.

(7) Cameos from Early Church History. This also, is such a big scheme that the N. M. P. Publication Committee thought it best, at the present time only to collect materials for *four* volumes of the series. These will deal with the council of Nicea, Arian views of Christ's person, persecutions in Egypt, Athanasius' successive banish-

ments, and the golden-mouthed homilies preached (about 400 A. D.) in wondrous St. Sophia, Constantinople.

Then, after a year or two, we ought to get to work upon "Eastern Lands under the Moslems," of which successive volumes would picture, in graphic "story" style, the conquest of Syria, Palestine, Egypt, Mesopotamia, Armenia, Georgia, etc. This great work cannot be carried through without large and continued grants of money.

Am I dealing with too great things? Are the plans bigger than their makers? Quite probably so; yet surely, after a hundred years of practice we ought to be as big as Carey who preached:

"Attempt *great* things for God;  
Expect *great* things from God!"

ARTHUR T. UPSON.

*Cairo, Egypt.*

## THE GROWTH OF THE MOHAMMED LEGEND

"Am I then anything but a man?"—thus the Prophet himself replied in the Koran<sup>1</sup> to those who expected miracles of him; and even as late as a hundred years after his death Johannes Damascenus was able to cast triumphantly into the teeth of his Saracen opponents that he, whom they called their Prophet, had performed no miracles which could attest his mission. This fact, to which Becker<sup>2</sup> has recently called attention, compels us to renew our researches into the age of the miracles of Mohammed, concerning which important investigations have already been made by Sprenger,<sup>3</sup> Goldziher,<sup>4</sup> Mez,<sup>5</sup> and Caetani.<sup>6</sup> Can we interpret the words of the Damascene to mean that at that time the figure of Mohammed, of whom his followers afterwards boasted: "No prophet ever performed any miracles that our Prophet did not also perform,"<sup>7</sup> was not yet surrounded by a halo of sacred legend? That would scarcely be in keeping with the teaching of folk-psychology and hagiology concerning the workings of the legend-making instinct; the figure of him, who to many thousands had become *the* Prophet, could not well escape the transformation which popular veneration has everywhere at all times forced its heroes to undergo.<sup>8</sup> The new Prophet had to enter into the heritage of his predecessors, and wrap around him their mantle of saintship. His erstwhile heathen countrymen transferred to him the powers which they had formerly ascribed to their Kāhins; the new converts from the old civilizations assigned to him

<sup>1</sup> Sura XVII, 95.

<sup>2</sup> ZA, Vol. XXVI (1912) 181; Johannes Damascenus died about 748-49 (ibid.), see also Lammens in MFOB III, i, 259.

<sup>3</sup> Vol. III, p. LIV ff.

<sup>4</sup> Studien II, 278 ff.

<sup>5</sup> See Verh. des II internat. Kongr. für allg. Religions Geschichte (2nd Int. Cong. of Religions), Basel, 1904, 235 ff.

<sup>6</sup> Annali I, 45 ff.

<sup>7</sup> Kadi Iyad, Shifa (ed. Cairo 1318) 260.

<sup>8</sup> Sir Alfred Lyall says much to the point: "It is impossible in India to make voluntary conversions of any number perceptible in so vast a population without miraculous gifts, rarely claimed by but always imputed to a new teacher or saint" (Asiatic Studies, I, 150).

the attributes of their former saints. Of course, we must realize that the opponents of Johannes Damascenus were learned theologians, and these need not necessarily have voiced their approval of everything which the imagination of nameless worshippers had invented to enhance the fame of their Prophet. When we consider the numerous miracles, however, which even the oldest biography of the Prophet that has come down to us—whose author died about twenty years later than Johannes Damascenus—has woven into the story of his life,<sup>9</sup> we are forced to assume that even during that early period there was no definite, clear-cut line of demarcation between the miracle-mania of the popular faith and the teachings of the theologians. Just as Johannes Damascenus has done, so even before his time others too—opponents as well as converts-to-be—had put the question concerning the miracles of the Prophet and compelled the theologians to make reply. Not naively, as did the popular imagination, but consciously and deliberately the theologians transferred to Mohammed what they had heard in the miracle-legends related by those of other faiths. This process of assimilation of the miracles performed by earlier saints and prophets, which was made imperative, as it were both by the requirements of the popular faith and by compulsion of the theological propaganda, had, at the time when Johannes Damascenus held his disputations progressed so far that the vacuum in the story of the Prophet's childhood and young manhood was already quite filled in with typical saint-legends and his whole career embellished with signs and miracles. However, the argumentation of Johannes Damascenus does prove that at that time no one ventured as yet to make use of the miracles in a controversy with learned opponents, since these had the Koran on their side and the miracles of the Prophet were still far from being a generally accepted article of faith.

The question as to who first circulated these miracle-tales would be very easy to answer if we could still look upon the *isnād*, or chain of witnesses, as unquestionably

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<sup>9</sup> See below.

as we are apparently expected to do. It is especially seductive when one and the same report appears in various, essentially similar versions; in such cases Sprenger has recognized the earliest narrator, to whom all versions refer back, as the originator of the story, but here too there still remains the possibility that a story transmitted by a traditionist on the strength of a certain authority was heard by some one else and then likewise accredited to the same authority. However small reason there may be for doubting that certain of the Companions did report all sorts of marvellous things, still in individual cases it will no longer be possible to tell with certainty what originated with them and what was afterwards attributed to them. Only the date of the written record can give us a safe *terminus ante quem*.

The oldest biography of the Prophet now extant, that of Ibn Ishāk, we have complete only in the form which Ibn Hishām has given it. The latter has made additions as well as omissions; judging by the conscientious care with which he marks his additions as such, we may well conclude that he has made no alterations of any kind in that portion of the text which he retained from Ibn Ishāk—a fact that can be proved by checking up the numerous citations from Ibn Ishāk's book found in the works of Tabarī and others. Ibn Ishāk is already under the spell of the *isnād* even though he does not take it quite as seriously as later writers. In general the technique of the *isnād* does not make it possible for us to decide where it is a case of taking over oral accounts and where of copying from the lecture-books of the teacher. There is no doubt whatever that even before Ibn Ishāk's time there were already written records of the biography of the Prophet, no matter how skeptical we may be about many of the reports concerning books which were supposed to have existed during those earliest times. Without going too deeply into the earliest biographical literature, upon which Sachau has already enlarged in his introduction to the third volume of Ibn Sa'ad, I would only call attention to the fact that az-Zuhri, for instance, who is mentioned so often by Ibn Ishāk as his immediate authority,

had already collected and edited older accounts. Reports which were in substantial agreement but which emanated from different authorities were combined by him into *one* narrative—preceded by an *isnād* in which all the authorities were listed together—and then the deviations of the various individual authorities were carefully noted and appended under their own names. In fact, Goldziher<sup>10</sup> has already pointed out that az-Zuhrī had followed this method; a further proof of it can be found in Bukhārī, Shahādāt XV I. Besides az-Zuhrī (A. H. 52-124), the men whom Ibn Ishāk most frequently mentions as his immediate authorities, in those portions of his book with which we are mainly concerned, are Yazī b. Rūmān (d. A. H. 130), ‘Abdallāh b. Abū Bakr (d. 135), ‘Asim b. Omar b. Katāda (d. 127).<sup>11</sup> In addition to these he mentions members of his own family (his father Ishāh b. Yasār) and descendants or relatives of the hero of the story. Very often the source of the story is only vaguely indicated by the use of formulas such as: *fīmā balaghanī, fīmā yadhkurūn, dhakarū, haddathanī man lá attahim or man athik bihi or ba‘d ahl al-‘ilm* and the skeptical or at least reserved *fīmā yaz ‘amūn*. Frequently every intimation of the source, even the vaguest, is lacking, and I am inclined to believe that these portions were taken from older collections which already assumed the character of a Vulgate; even documents, lists, etc., are given quite anonymously.<sup>12</sup> As did all the older “historians,” so Ibn Ishāk contented himself with collecting the material, pouring in upon him from all sides, and dividing it into chapters, occasionally expressing an opinion concerning the authenticity of a report. In the selection of his material he was guided by his own judgment, which had not remained uninfluenced by his religious and political prejudices; but there is absolutely nothing to indicate that he arbitrarily made any changes whatsoever within the material itself. He invented just

<sup>10</sup> ZDMG. Vol. I., 474.

<sup>11</sup> On these authorities see Fischer, *Biographien von Gewährsmännern des Ibn Ishāk*.

<sup>12</sup> Cf. Caetani, *Annali I*, 31 ff.

as little <sup>13</sup> as did those before him who had collected and edited the material; the case of the narrators, however, is a different matter—often enough they invented stories as well as chains of authorities. There were already many traditions in circulation during Ibn Ishāk's time, which, for some reason or other, he did not incorporate into his work. Therefore it would be quite incorrect to assume that certain stories were not yet in existence, because Ibn Ishāk does not mention them. In general, a comparison with later works shows the miraculous becoming more and more noticeable, although it does occasionally happen that later works give us versions without miracles of stories which are full of miracles in the earlier works. For we must never forget that even in the case of the oldest collectors it was merely a question of selecting from among the various accounts current at the time.<sup>14</sup> Certain it is that much of what we find in Ibn Ishāk was invented during his life time; but it is equally certain that the older works, had they been preserved, would have given us the biography of the Prophet just as fully adorned with miracles as Ibn Ishāk gives it to us. This figure of the miracle-performing Prophet must have become crystallized during the last quarter of the first century of the Hijra. An attempt at systematic treatment of the miracles is already apparent in the case of Ibn Ishāk when he uses the heading *mā zahara li-rasūli-llāh min-al-mu'jizat fī hafr al-khandak* (671). Whether anything similar had been attempted by any of his predecessors we do not know; at all events, belief in the miracles of the Prophet had not yet become an established fact during the first century of the Hijra.

In order to show clearly what a large rôle the marvelous already plays in Ibn Ishāk's work, I am appending a list of the miracles related by him (exclusive of those added by Ibn Hishām); the names of the authorities to whom he refers are in every instance subjoined in parentheses.

<sup>13</sup> It is probably quite true that he used to put verses composed by his friends into the mouth of his hero (see *Fihrist* 92); that was a concession to the literary taste of his audiences who were accustomed from time immemorial to the alternation of prose with poetry.

<sup>14</sup> Cf. also Becker's remarks in *Papyri Schott-Reinhardt*, I, 89.

Marvellous signs accompanying the birth of the Prophet. At his birth a light goes out from his mother by the rays of which she can see the towers of Bostra (102 *yaz ʿamūn fīmā yatahaddath an-nās wallāh aʿlam*); a Jew calls out to his co-religionists: "tonight the star has arisen under which Ahmad was born," as Hassān b. Thābit heard with his own ears (Sālih b. Ibrāhīm ib. 102-3). The arrival of the child brought blessings to the tribal lands of his foster-mother Halīma, which had been visited by a great drought (103: *Jahm, maula of Hārith b. Hātib*). These as also the Prophet himself (106: *Thaur b. Ziyād*) relate how two angels took out his heart and cleansed it. From youth up he is preserved from sin: one time, when he had removed his clothes during play, an unseen hand dealt him a blow and he received the command to put on the *izār* (117: *fīmā dhukiralī* from the Prophet himself;) as a shepherd boy he happened to be present at a wedding in Mecca when there was music going on; there he was put to sleep by God himself so that he might not hear the music (Tabarī 1126 ʿAli from the Prophet). Many things pointed to the speedy disappearance of idol-worship: An ʿAʿif, to whom they used to bring the boys that he might foretell their future, immediately recognized the signs of his special election (114-15, Yahyā from his father ʿAbbād b. ʿAbdallāh b. az-Zubair); out of the interior of a calf, that was being sacrificed to an idol, Omar heard the prophecy concerning the man who was to call out: "there is no God but Allah" (133-3: *Man lā attahim from Abdallāh b. Kaʿb*). Many signs make known to the enlightened that a Prophet is tarrying in their midst: The monk Bahīra saw the boughs of a tree bend low to shade the young Mohammed; from his utterances he recognized in him the future Prophet, just as he also saw on him the Seal of his prophethood (115-16: ʿaz ʿamūn, in Tabarī 1123, *Abdallāh b. Abū Bakr*). Salmān the Persian also recognizes him by the Seal (141 *Asim b. ʿOmar from Ibn ʿAbbās from Salmān*); Jesus, whom Salmān meets in the course of his journey, directs him to the Prophet (142-43 ʿAsim b. ʿOmar, with intermediate authorities:

*huddituh* <sup>c</sup> *an Salmān*). In Syria two angels cover him with their wings (120 *fīmā yaz* <sup>c</sup> *amūn*), the trees greet him (151 <sup>c</sup> *Abdalmalik b. Abdallāh from ba* <sup>c</sup> *d ahl al-ilm*) and at his command one of them comes towards him (258 *Ibn Ishāk's father*). All his dreams come true (151 *az-Zuhrī from Orwa from A* <sup>c</sup> *isha*). A strange, wonderful, light appeared on the face of *at-Tufail b. Anas* and then later on his whip as a sign that he had accepted Islam (253 *fakān at Tufail yudahhith*).

The story of the night-journey to Jerusalem on Burak *Ibn Ishāk* already gives us in several versions (263 ff.); even at that time there was much discussion as to whether it had been a dream or a reality; the journey to heaven is also related according to *man lā attahim* from *Abū Saīd al-Khudrī* and *Abdallāh b. Mas* <sup>c</sup> *ūd* (268-70). The enemies of the Prophet are unable to harm him in any way: *Abū Jahl* is forced to realize that when his hand withers just as he is about to stone the Prophet (190 *ba* <sup>c</sup> *d ahl al-ilm from Ibn Abbās* see 187). *Swrāka* who is pursuing him cannot get at him, his horse stumbles and falls, his arrows are ineffective, the vapor which arises makes him realize that the Prophet is invulnerable (331 *az-Zuhrī* with intermediate authorities from *Swrāka*). *Jaurath* also, who threatens him with his own sword, cannot injure him (633 *Amr b. Obaid from al-Hasan from Jābir*). On the other hand the Prophet puts his enemies to flight with the simplest of weapons, at *Badr* with a handful of pebbles which he hurls at them (445 *Ibn Hishām* without any *isnād*, *Tabarī from az-Zuhrī*, like the preceding account). His prayer against his enemies is answered, they die of diseases which break out on those parts of their bodies at which the Prophet pointed (272 *Yazīd b. Rūmān from Orwa* "or some other scholar"); *Obay* must die, although his wound which the Prophet had inflicted upon him was very slight; for did not the Prophet say: "I shall kill you if God wills?" (575 *Sālih b. Ibrāhīm b. Aub*). Three times the earth ejected the corpse of *Muhallam*, as the Prophet had prayed God not to pardon him (988-9) *man lā attahim from Hasan al-Basrī*). His enemies are

cowed by threatening visions: Abū Jahl sees a terrible camel standing at the Prophet's head, which would have devoured him if he had not obeyed the Prophet (257-8 ° Abdalmalik b. Abdallāh ath-Thakafī.) On the other hand the Prophet remains invisible to his enemies, as they are struck with blindness (326 *Yazīd b. Ziyād* from *Mohammed b. Ka ° al-Kurazī*). The angels assist him: at Badr they battle on his side (449-50 twice, Abdallāh b. Abū Bakr indirectly from a fellow combatant, Ibn Ishāk's father indirectly from a fellow-combatant), also at Honein (849 Ibn Ishāk's father from one who was there); against the Banū Kuraiza he was assisted by Gabriel in the form of Dihya (685 Ibn Ishāk's father from *Ma ° bad b. Ka ° b*). Gabriel also helped to carry the corpse of Sa ° d b. Mo ° ādh (698 *man lā attahim* from Hasan al-Basrī). And in numerous other instances we find that the Prophet's Companions as well as himself enjoy special protection; thus the corpse of ° *Asim b. Thābit*, who had sworn never to touch a heathen, was protected from the bees (639 ° *Asim be. ° Omar*). The Prophet has power over inanimate nature: a staff is transformed into a sword (452, see the *isnād* which is authority for the entire chapter, pp. 427-8); water gushes forth at his prayer (904, see the *isnād* which is authority for the entire chapter, p. 893, cf. Tabarī 1703); a rain-cloud also appears at his prayer (899). A hard piece of earth becomes soft when water into which the Prophet had spat is poured over it (671 *balaghanī* from Jāibr). With little he feeds many: with a handful of dates he feeds all the "People of the Ditch" (671 *Sa ° d b. Mīnā* indirectly from a daughter of *Bāshīr b. Sa ° d*, who had herself brought the dates); in like manner a single sheep of Jābir's sufficed for all (672 *Sa ° d b. Mīnā* from Jābir). A little piece of gold that the Prophet had on his tongue weighs 40 *okīya* and is sufficient to ransom *Salmān* (142 *Yazīd b. Abī Habīb* from one of the *Abd al-Kais*). Hidden things are known to the Prophet and the future is revealed to him: the conversation of ° *Omar* with Safwān carried on without any witnesses is disclosed to the Prophet (472 *Mohammed b. Ja ° far b. az-Zubair*

from *‘Orwa*; from Heaven he learns what the Nadīrs are planning (652 *Yazīd b. Rūman*); the bone of a sheep reveals to him that it has been poisoned (764 anonymous); he knows about the letter of *Khātīb b. Abī Balta‘a* to the *Kuraish* (809 *Mohammed b. Ja‘far from ‘Orwa*) and he knows where the lost camel can be found (900, the *isnād* p. 893 applies to the entire passage, see *Tabarī* 1699 and 1692). He prophesies to Khālīd that he will come upon Okaidir while the latter is hunting, which is exactly what does happen (903, for the *isnād* see p. 893); also his prediction that Abū Dharr would soon die is fulfilled (901 *Buraida b. Sufyān* indirectly from *‘ Abdallāh. b. Mas ūd*. The Prophet's death took place according to his own choice: when he was given his choice between the keys of Paradise and those of eternal life on earth he chose the former, and so he died (1000 *‘ Abdallāh b. ‘ Omar* indirectly from a *manulā* of the Prophet. Even after his death he is still the object of divine solicitude: when there is doubt as to just how his body is to be cared for a mysterious voice brings the decision (1-9 *Yahayā b. ‘Abbād* indirectly from *A‘isha*).

Old Arabian "motifs" (like the knowledge of hidden things, which the Kāhins also possessed), interpretations of passages in the Koran, Hebrew tales of godly men and pious rabbis, apocryphal gospels and legends of Christian saints, ancient heathen, Buddhistic<sup>15</sup> and Zoroastrian<sup>16</sup> elements, they all had to contribute their share—even as early as the first century of the Hijra—towards embellishing the picture of the Prophet; the ancient and the Buddhistic elements entered mainly through Christian channels, the Zoroastrian directly. Here the Christian influence is stronger than the Jewish, which latter is triumphant in the *kisas al-anbiyā*.<sup>17</sup> It is remarkable how often in the biography of the Prophet we find mention of things Christian. The passage about the Paraclete on St. John's Gospel (XV, 23-27) which was interpreted as

<sup>15</sup> See Basset's translation of the *Burda* (*La Bordah du Cheikh el Bousiri*, Paris, 1894); cf. also Windisch, *Buddhas Geburt und die Seelenwanderung*, Leipzig, 1908, for the details of the Buddha-legend.

<sup>16</sup> See Blochet, *RHR.* vol. 40, pp. 1-26.

<sup>17</sup> Also cf. Goldziher, *Studien*, II, 382.

referring to Mohammed is quoted by Ibn Ishāk in the form a literal Arabic translation, and this—as Guidi has already pointed out<sup>18</sup>—shows a close resemblance to the Palestinian-Christian version. Much space is devoted to the Christians in Najrān and in this connection a typical Christian legend, that of Phemion (Euphemios?) is related.<sup>19</sup> Salmān al-Fārisī, who was a Christian before he accepted Islam is directed to Mohammed by Jesus himself. In the account attributed to him we find a rather remarkable description of the personal appearance of Jesus: “a ruddy man, of medium height with smooth hair and many marks on his face; he looks as though he had just emerged from the bath (*dīmās—synóslav*), one might imagine his head dripping with water, but there is no water on it” (206); this sounds like the description of a picture of Christ seen somewhere or other. Moreover the account of the Najāshī, who, in marked contrast to his bishops, received the Moslems very kindly, also shows a Christian coloring in the Abyssinian expressions which it contains, like “sheyūm” and “dabr” (231). When Othmān Ibn Maz'un, whose left eye has been put out, wishes that the same might happen to his right eye (244) we readily recognize the original in Matthew 5: 39. The twelve *Nukabā* of the Prophet are purposely placed parallel to the twelve *Hawārīyūn* (299).

The learned theologians of the first and second centuries were by no means ignorant of the extent to which Christian influences had contributed towards the adornment of the Prophet's picture, and doubtless for that very reason they were reluctant to expose its genuineness to the criticism of a Christian controversialist. However, just those very controversies with Christians must have encouraged them to put on the missing colors all the more heavily.<sup>20</sup>

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<sup>18</sup> Le traduzioni degli Evangelii in Arabo e in Etiopico (Atti della R. Accademia dei Lincei, 1888) 6 Nota 4.

<sup>19</sup> See also Nöldeke, *Geschichte der Araber u. Perser*, 177.

<sup>20</sup> Cf. also Becker, *ZA*, loc. cit.

## THE AHMADIYA MOVEMENT \*

Mr. Walter's book on the Ahmadiya movement is one of the series "The Religious Life of India," the purpose of which is "to produce really reliable information for the use of all who are seeking the welfare of India." Some readers may be disappointed that the tenets and false claims of the Ahmadiya Movement are so calmly stated, they would have preferred to see the author break forth in indignation at the many unfair misrepresentations which Ghulām Ahmad and his followers make concerning Christian doctrine and practice, or at the frequent and deliberately blasphemous statements that their writings contain. But the calm and patient statement of fact is one of its greatest assets of the study. The reader feels that here we have no one-sided presentation by a propagandist but a fair, accurate and painstaking review of the rise and development of this strange movement among Indian Moslems.

Before saying anything further of the book itself, it is fitting that one express a sense of the deep loss which Christian work in India has sustained on the death of the author who succumbed to the after effects of influenza last year. From one who could give us such a valuable book as "The Ahmadiya Movement," great things, indeed, might have been expected.

The book is divided into seven chapters:

1. Mirza Ghulām Ahmad (Biographical).
2. The Distinctive Claims of Ahmad.
3. The Ahmadiya Movement and Orthodox Islam.
4. The Ahmadiya Movement and Christianity.
5. The Ahmadiya Movement and the Indigenous Religions of India.
6. The Ahmadiya Community.
7. The Significance of the Ahmadiya Movement.

There are added an Ahmadiya Bibliography and seven Appendixes.

The Ahmadiya Movement was, in its beginning, an attempt to bring life into "the dead Mohammedanism" of the mass of Indian Moslems. Mirza Ghulām Ahmad clearly saw that even in India Christianity was living,

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\* *The Ahmadiya Movement.* By H. A. Walter, M. A. The Religious Life of India Series. Association Press, Calcutta (Oxford University Press) 1918. pp. 185. Price \$1.00.

while orthodox Islam was dead. His early intercourse with Christian missionaries brought home to him that the cause of this was that Christians believed in an ascended and living Christ, while Moslems looked for guidance to a dead and buried prophet. With true Moslem incapacity to understand spiritual truth he rejected the essential teachings of Christianity as unreasonable, and clung to the faith of his fathers, but felt the need of reformation and awaking.

Like Mohammad himself, Mirza Ghulām Ahmad was a "pathological case." From his youth he had strange visions and dreams, which he interpreted himself and in which he always figured in some pre-eminent capacity." (p. 15.) After his father's death, "His hatred of the world grew upon him and various eccentricities developed." (p. 14) A careful study of the earlier years of Ghulam Ahmad's life might throw considerable light on the workings of Mohammed's mind and lead us to understand more clearly the experiences by which he finally arrived at the conclusion that he was a chosen prophet of Allah.

Gradually, Ghulām Ahmad began to believe, or, at least, claimed to believe that these visions and dreams were "revelations" from Allah. In 1891 he "announced that he was both the promised Messiah and the Mehdi expected by the Moslems." (p. 16) It was here that he practically broke with orthodox Islam, for though he did not profess to bring a new *book*, he claimed to be a *prophet*, while orthodox Islam recognizes *no prophet after Mohammed*. Further, his conception of the expected Mahdi was contrary to the accepted teachings of orthodox Islam, which maintains universally that the Mehdi "will be a man of blood who will lead forth the entire host of Islam in a world-wide and altogether victorious jihad." (p. 71) Ghulam Ahmad's teachings on jihād appeared to contradict such a conception, though as Dr. Griswold (quoted p. 72) points out Ghulman Ahmad was apparently opportunist in his teachings on this point for he appears to have held that in altered circumstances (i. e. should British control weaken) jihad would be a

duty, seeing that he declared one of his "five principal doctrines" to be "To preach Islamic truths with reasoning and heavenly signs and to regard *ghaza* or *jihād* as *prohibited under present circumstances.*" (p. 72) (The italics are Dr. Griswold's.)

In claiming to be a prophet, the second Messiah and the long-expected Mehdi in one, Ghulām Ahmad pressed far beyond his original purpose of reforming and reviving Islam, and the Ahmadiya Movement is in reality the rise of a new sect in Islam—a sect which, in many respects, is marked by a special bitterness and antagonism towards Christian doctrine, especially the belief in the death, resurrection, and ascension of our Lord.

While being, in special, antagonistic to Christianity, the Ahmadiya Movement is also in strong opposition to orthodox Islam, and the Ahmadis do not hesitate to regard orthodox Moslems as unbelievers (*kāfirs*), because they will not acknowledge Ghulām Ahmad as a prophet. The orthodox party, on their side, equally regard the Ahmadis as heretics, if not unbelievers, and the opposition between the two parties is strong and bitter. Only the powerful arm of the British Government prevents the employment of physical and violent methods of "argument" on both sides.

While the British authorities recognize the Ahmadis as Moslems, and protect them, the late Amir in Afghanistan, on the 14th of July, 1903, put to death two of Ghulām Ahmad's followers who sought to carry their teachings into Afghanistan, a purely Mohammedan country. These two Ahmadis were stoned to death as renegades from Islam. (p. 70)

The Ahmadiya Movement is wholly unlike the well-known movement inaugurated by the late Sir Syed Ahmad Khan and whose best known living exponent is Syed Amir 'Ali: which was merely an attempt to reform Islam on rationalistic basis, and to assimilate the results of Western scholarship. Indeed, in some ways, the Ahmadiya Movement is a protest against the modern Mu 'tazalite teaching.

Mirza Ghulām Ahmad and his followers, while pro-

fessing to accept the results of Western scholarship, do so only in so far as it suits their purpose. They scour the literature of the world for any statements which seem to them to throw doubt on the truths of Christianity, or to weaken its claims to recognition as a divine revelation, and yet they retain, throughout, a blind belief in the wildest stories of Moslem tradition concerning the miracles of Mohammed, and add to these equally wild statements concerning the prophetic powers of their "Second Messiah."

The Ahmadiya Movement is bitterly opposed to all the essential teachings of Christianity. It denies the Fall, the Trinity, the Incarnation, the Atonement, the Living Presence of the Holy Spirit. In opposition to orthodox Islam it also denies the Virgin Birth of our Lord as well as His sinlessness.

We have already pointed out that Mirza Ghulām Ahmad denies not merely the death on the cross, but he goes further and claims that he has "proved" that Jesus Christ did not ascend to heaven, but lived on earth after the crucifixion, having been stolen from the tomb and revived by his followers, after which he wandered to Kashmir, when he died at the age of 120 and was buried at Srinagar. The main "proof" of this is the fantastic story of the miraculous "discovery" by Ghulām Ahmad of the tomb itself.

Yet Ghulām Ahmad, like his predecessor Mohammed, was plainly an opportunist. For, while, whenever it appears to him advantageous to do so, he vilifies the character of Jesus, he yet claims on many occasions to admire His character and teachings, and, indeed, professes to have come in the spirit and power of the Christ so that in him is fulfilled the great hope of all Christendom. He agrees with most Christian teachings whenever this appears to be likely to further his cause; but, whenever it appears opportune to do so, he denies the same teachings and pours upon them the vials of his contumely.

One of the strongest impressions received from the reading of this book is a feeling of amazement at the unrestricted freedom with which the leaders and agents of

the Ahmadiya Movement have been permitted to write and publish in India articles and pamphlets which cannot but shock—and in some instances were apparently intended to offend—Christian feelings. To show to what lengths they have been permitted to go, let us quote but one statement:

“The manner is very amusing in which the three Persons of Trinity (sic) shifted the responsibility of the reformation of mankind from one to the other. There was the Father, who, having a certain superiority, in name if not in reality, thought of restoring man to his original state—one should (sic) think it means the savage state, for human progress has been gradual from a lower to a higher stage—but he found his hands tied by the strong manacles of justice. Out of final reverence the Son offered himself, but when he came into the world, he went away with the empty consolation that the third partner shall come and teach them all truths and guide them into all truth. The third Person, *being only a pigeon*, (the italics are ours) found himself unable to undertake the teachings of truths, but thought he had done his duty by teaching the apostles a few dialects, which they were thus able to speak stammeringly” (p. 95).

Well does Mr. Walter write, “Could deliberate blasphemy go to greater lengths?”

Yet against a liberty of the press which permits the publication of such perverse and unworthy distortions of the truth *we do not object, if Christian apologists and controversialists are given a free hand in publishing whatever they may deem fitting and helpful in carrying on their missionary enterprise*. We may be certain that however bitter their words may appear to Moslems or others, they will never be studiously blasphemous.

The scales of censorial justice are not always held even, and to an outsider such action on the part of British authorities gives the impression that these authorities often toady to Moslem sentiment to such a degree that instead of giving to Moslems the idea of justice and impartiality, they encourage the belief that the British Government, for some reason, is afraid of Islamic sentiment.

Since the death of Mirza Ghulām Ahmad, which took place in 1908, there has been a secession among his followers. The Qādiān Party, following the second Khalifa, Mirza Bashīr ud-Din Mehmoud Ahmad, the son of the Founder, has continued and probably will indefinitely continue to be in opposition to the orthodox Moslems:

for they claim that Mirza Ghulām Ahmad is one of the *prophets* and that "only those are true Moslems who believe in the prophets of God, those who do not so accept Mirza Ghulām Ahmad are 'kafirs' (unbelievers)."

Mr. Walter thinks that this party may continue and grow and perhaps finally become a recognized sect in Islam. This may be so: but we think that the future continuance of this party will depend largely, it not wholly, on the protection afforded it by the impartial Christian Government of India. There can be little doubt, we think, that if Mirza Ghulam Ahmad had attempted his propaganda in any independent Moslem country he would have succumbed to such fate as befell his two followers in Afghanistan. Orthodox Islam has no recognition to give to any one who comes as a new *prophet*, and the ideal Mahdi of Islam must ever remain, as we have already pointed out, a victorious warrior.

The other party, that of Lahore, of which Maulvr Muhammad 'Ali is the most prominent leader and best known representative, has approached orthodox Islam, and, in the view of Mr. Walter, will probably be ultimately merged in Islam. "In their writings and missionary work the person and claims of Mirza Ghulām Ahmad are almost invisible. At most they consider him to be only the latest of the Mujaddids (Reformers) and his influence survives only in their beliefs in the death of Jesus and his burial in Kashmir and in the hostile attitude toward other religions which is found among them to an extent that does not exist among educated Moslems generally in India today." (p. 116).

In conclusion we strongly recommend "*The Ahmadiya Movement*" to all who desire to know what this Movement is and how it arose. It is to be specially hoped that the book will have a wide circulation among all who are interested in Christian missions to Moslems.

W. R. W. GARDNER.

*Edinburgh, Scotland.*

## THE RAYMOND LULL HOME IN TANGIER, MOROCCO

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About twenty years ago the Raymond Lull Home was founded through the imperative call of an irrepressible Moslem lad.

In the busy market of Tangier M. Herbert Elson was stopped by a little lad of about eight summers who said "I want to go with you and be your boy." "I cannot take you, I have no place for you" was the answer; but the little lad knew his own mind and was not to be put off so easily. To his Moslem mind it was one of the common answers he had always heard to the request of the needy. One morning, however, when Mr. Elson opened the door of his house a little roll of rags and tatters was curled up on the door step. "I have come to stay," was the brief announcement as the little roll of rags stood up. The will of God was sought and the answer seemed to be to take in the lad and trust God for his care.

The future Home for Moorish Boys was founded though no one suspected the fact, but God was ordering events that would result in some hundreds of Moslem lads being brought under Christian influence and taught the Word of God.

A little later Mr. Elson felt constrained to take home with him a poor wretched little fellow who had come to the Refuge—a place where men traveling from one town to another are welcome to come and sleep for the night and also have an opportunity of hearing the Gospel. Moral conditions in a land like Morocco make it both unwise and unfit to allow a small boy to remain among men in such a place so it was decided to take the boy home.

Later on a woman came and brought her two boys asking that they might be cared for; others were brought but had to be refused for lack of accommodation.

Prayer was made to God that if more boys were to be taken a suitable place might be found; it was soon answered and a larger place was rented. It was old, but with suitable repairs, the turning of the stable into a dormitory

for the boys and the building of a new school-room, the Home was fairly established. Other boys were brought for admission and the new quarters were soon overflowing. Another school-room and a few more changes accommodated the need. The labor of all this was not light nor was it a little thing that a comparatively unknown missionary with no official connections whatever should thus look to God alone to supply all the need without solicitation of a penny.

Once more the place became too strait and prayer was again made for more ample quarters and it was God's will to provide grounds and buildings about three miles from the town of Tangier. An immense amount of labour was needed to repair and make the place suitable for the work but the task was soon accomplished.

For four years or more the accommodations of the house sufficed but when the number of boys reached nearly thirty the demand exceeded the room and in answer to prayer sufficient money was forthcoming to build more suitable buildings, viz: two large dormitories with bath rooms, also a school room, dining room and kitchen, thus giving accommodations for fifty boys.

The boys who come to the Home are usually of the poorest class and from the villages close by, and as a rule are brought by one of their parents or a relative. Some have come alone and asked to be taken in but in these cases the parents have usually come and taken them away. On one occasion a little lad begged to be taken in the Home, his father he said had been dead a long time and his mother was buried the previous day, he had nobody in the world but God and the missionaries. He was admitted but the next day his mother came in great distress and said she had been looking everywhere for him. She allowed him to remain and he was in the Home for seven or eight years. He was a most irripresible lad, an expert thief, an atrocious liar and one for whom much prayer was offered. During the last year of his stay in the Home he wrote the following letter to the missionaries: "I am now a believer in the Lord Jesus. Yesterday He again knocked at my heart and I

said to Him, 'Welcome! Oh, Jesus Thou Son of the living God, enter my heart and cleanse it! These seven or eight years Thou hast come and knocked at my heart and I have said to Thee go away, go away!' Yesterday He knocked and I opened to Him and today I am of a truth a believer. You have done your best for me and more than enough and praise God for the rest that I have in the Lord Jesus." On one occasion he was very troubled and when asked the reason he said "I am thinking of my mother, here am I a Christian and she died a Moslem!"

Life in the Home is of the simplest yet so very different to what the boys have been accustomed. Several hours of the day are given to school work in which the boys are taught the usual elementary subjects; there is also a certain amount of work in the garden for the larger boys and when old enough we have endeavored to get some of them apprenticed to different trades.

The chief aim of the work is that the lads should be taught the Word of God and led to a knowledge of our Lord as their own personal Saviour, consequently not a day passes without religious instruction. They very soon become acquainted with the Bible stories and also learn quite a number of texts, several of the boys have been able to repeat a hundred and one was able to repeat the whole of the Gospel of John.

Whilst the majority of boys have made no profession during their stay in the Home yet several have and it has been a great encouragement to the missionaries to receive letters from old boys telling of their acceptance of the Lord as their Saviour and thus fulfilling the promise: that "My word shall not return unto me void."

H. E. JONES.

*Tangier, Morocco.*

## VILLAGE EVANGELIZATION IN OMAN

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The pioneers of the Arabian Mission occupied strategic places along the Persian Gulf. In this they followed the example of most missionary organizers. But can we say now, that because we hold five centers that this strip is even inadequately occupied? The villages between stations are almost untouched, save as the people come to our hospitals for medical treatment. From Bahrein, one of our oldest stations, a missionary writes as follows: "It is really surprising how fearful the people are. In walking distance from the mission compound people are so afraid that you would not think that we have been here twenty-five years." What is true of Bahrein, is equally true of Oman. To evangelize a country means more than manning a station here and there. The villages must be not only visited; they should be worked.

The need of village evangelization is as great in Oman as in any part of the Mohammedan world. Oman is a province of about two hundred by four hundred miles in extent. With the exception of Muscat, there is no living witness for the Cross anywhere. Unlike Northern Arabia, not a Roman Catholic or Syrian Protestant is to be found. Knowledge of Christ is derived from and limited to the teaching of the Koran. Gospels have been sold, but Mullahs forbid the study of them. On a coast line of less than one hundred miles southeast of Muscat are some eleven towns, all centers of trade, some having a population of eight thousand. The same is true along the shore northwest of Muscat. Villages and date groves dot the shore every where. A sail along the shore ever in sight of villages and people all the time. Inland from this entire coast to a depth of about one hundred and fifty to two hundred miles, to where the desert separates Oman from the rest of Arabia, villages are scattered along every camel track.

To say that the people are Mohammedans only partly

describes their religious status. Illiterate many of them and secluded, they are but poor followers of the prophet. During a week's stay last year in Seeb, a town thirty miles from Muscat, I do not recall ever having heard the prayer call. The Wali, in whose house we were lodging, not once left our mejellis at prayer time to perform the greatest of religious duties. I am sure he did not observe early morning prayer on the day we left, for desiring to bid him farewell, we had to arouse him out of sleep only a little before sunrise. And he is the leader of the place whom the people respect, adore and follow. On Friday he took me to a lively bull fight in the desert. He gave me to understand that this was a weekly event. When I asked him whether his people did not attend the mosque on this sacred day, he replied: "What do they know about a mosque?" When I tried to show him the evil results of such practices, an evil admitted by most Mohammedans, he said: "Well, you have your horse races and cock fights. We have our bull fights. Every people has its own sport."

The people of the villages are much isolated. Only the head man and a few boatmen ever see Muscat. When these do come, it is on business, and very few take the trouble to look for a book shop, especially one kept by a Christian. If we want the people to read the Gospel, there is no other way but to take it to them. We have to search them out and make it easy for them. When the Armistice was declared every boy in Muscat knew about it. The British flag floats there. But a month later I visited a village one hour from Muscat. Here the people had not so much as heard that the war was over. When it takes the villages months to hear about things that so vitally touch them as the war, how long will it take them to hear of things that do not touch them as the religion of the despised Christian.

The political situation is unstable at present. The enmity between the Sultan of Muscat and the inland sheikhs is not of recent origin, and the causes are many no doubt. The situation became so acute in 1913 that the British, according to treaty, came in to protect the

Sultan. Since then a regiment of Indian (Hindu) troops has been stationed in Beit-Al Felleg, three miles out of Muscat, to repel the recurring attacks of the tribes. This naturally limits the missionary in his village work.

Bedouin with their date-laden camels pass Beit Al Felleg every day on their way from Oman to Mutra, but these are all poor fellows who mix quite freely. The rich and influential have no dealings with one another. If the inland rulers could be made to see that the missionary has no political connections with the English or the Sultan, he would be welcomed and would be safe, but it is not safe to speculate on this. That a medical man could safely tour Oman no Arab that I have met seems to doubt. When Dr. Harrison was in Abu Thubi last summer, he had an invitation to come to Bereimah and from there he could no doubt have gone to all the strongholds of Oman. He was tempted to do so, but his overcrowded hospital in Bahrein demanded his return. Dr. Harrison left Bahrein for the Pirate coast largely to see what opportunities are open to us. Our Mission cannot spare a doctor to undertake this work. May the crying need, however, for medical men reach the hearts and ears of young men at home. Oman and all Arabia offers untold opportunities for the medical profession.

To evangelize Oman there must be wider Bible and tract distribution, and along with it the establishment of friendship between the Mohammedan and the Christian. Our preaching is vain without this link. It will be to the Arab "as sounding brass and a tinkling cymbal." The Arabs are not attracted to our faith but, thank God, they are to us. The fact that the missionary leaves his country for them, and day after day labours for their education and the general uplift of the place, is an unanswerable argument. They melt in the face of such consecration. They know full well that it is not for money we come to Arabia. Then why should we come, if not for the love of the Arab!

The villages cannot be adequately evangelized without more men and women, doctors, clergymen and colporteurs. The medical work at Mutra, broken off by the

sudden death of Dr. Thomas, must be reopened. The countless Arabs from the Inland, accustomed to get relief at the hands of the missionary doctor, must not be disappointed. Two doctors, one at Sohar and the other at Sur, would find more work than they could properly attend to by working into the interior. In all important towns along the coast, book shops should be opened with good live colporteurs in them—colporteurs who love the Arab, and who have a working knowledge of Islam as well as of the Bible. While we are cognizant of the fact that His Word does not return to Him void, it needs to be complemented by the living witness. False prejudices against the Word must be corrected. Poisonous fabrications regarding it must be counteracted. Its keeping and transforming power must be demonstrated in the life of the Christian. A consecrated life is a living epistle. The most illiterate can read it and the cleverest Mullah cannot abrogate or disprove it.

G. D. VAN PEURSEM.

*Muscat, Arabia.*

## UNOCCUPIED CENTRAL ASIA

### A FORGOTTEN LAND: THE LAW OF THE STRONG<sup>1</sup>

There is a vast area of the world of which it might be said with truth that the surface of the moon itself is better known and, after the fashion of great things neglected, it may one day very terribly revenge itself. For with every day in the modern world it becomes more and more apparent that one of man's greatest crimes is ignorance, remediable ignorance—that is, the kind of ignorance that hides its head in the sand and insists on blundering on its way in the face of all warnings of probabilities and history. This area is greater than a continent, for it is in itself the better half of two continents. The forces of Nature have hedged it about with inaccessibilities, and, lest these should be insufficient, knowing man's insatiable greed and curiosity, have suffered it to lie under an imputation of uselessness and want of interest more effectual as a barrier than rivers or mountain peaks.

Darkest Africa has ceased to be quite dark, but over Central Asia there hangs a curse, a Lethean veil like the dust clouds over an earthquake-buried city. It is little more than the Old World's grave yard, just a place of skulls and dry bones. Yet, did it never strike one that Nature may just have laid it by? She has not forgotten it. She is a crafty dame, working with a fine disregard of man, and while he cajoles himself that he is defeating her here, she is quietly proceeding to his undoing there. And she can wait. If empires have lain under the sand a hundred centuries, it makes no difference. Where they have been they can be again. Something of these ideas stirred in me when I found myself a traveller on the confines of these regions, and when I heard from men who had come from the midst of them, as men might come out of a dream and meet one on the roadway, the unbelievable tales of peoples remote and unknown.

From where I pitched my small tent at night and lay with my camelmen around me jabbering by their thorn

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<sup>1</sup> Reprinted from the correspondence of "The London Times" Aug. 22, 1919, by special permission. Ed.

fire to the verge of the Arctic itself was one great desert whereon men were moving like cloud shadows across the sea, moved, but had no homes. They were descendants of men who had carved out empires, nevertheless. Were they only biding their time? For Central Asia has ever been the world's reservoir of conquerors. Men, hard-bitten and hard-living, Ishmaels their lives through, superstitious, indeed, but not with the soft idolatry of the plains peoples; ignorant, perhaps, but not with the self-sufficient ignorance of civilized men who cannot conceive any reasonable state of existence other than their own. The history of India has been the history of the descents of these wild men. Again and again their hordes have poured through the passes of the Himalaya and the Hindu Koosh to sweep into nihility the soft-living, self-satisfied people of the hot plains, to found kingdoms and empires, only to grow enervated and luxurious in their turn and in their turn to be destroyed by fresh swarms of mountain and desert-nurtured men. And as their lives have been through the ages, so they are now. While I write and while you read somewhere in that remote immensity tribe is fighting with tribe, brigands are looting, men are murdering, women are shrieking, lost men are perishing, weird rites are performing, carvans are marching, bazaars are buzzing, and merchants are trafficking, all as they did in the days of the Great Mogul, as in the days of Alexander and of Darius, and of Nebuchadnezzar. The only modern invention that has come their way is gunpowder.

### TALES OF WILD JUSTICE

I had a fierce, black-ringletted little fellow, a man of about 45, to teach me one of the tongues of this region. His instruction followed no known methods of pedagogy, but, what was more interesting, consisted of a running story of his own life. He had had a brother who under forms of law jockeyed him out of a small inheritance. So one night he mounted his wife and baby on their only camel, having loaded the beast with dates and a water-skin, and hid them in a nullah not far from their camp. Then he crept to his brother's tent, and having found him

asleep, with a small axe and his short sword cut off his head. He described to me minutely the whole process, how he knelt and groped in the dark, how still the camp was and how the blood poured over his hands. The deed done he ran and caught the camel, and flying day and night never drew rein until he had crossed the Suleiman Mountains and come safely into Sind.

He told me of an incident which befell after a wedding. Two brothers had been suitors for the hand of the bride. and the unsuccessful one, full of jealousy, murdered his rival in the night. Thereupon he was brought before a council of the elders and the chief. The latter, who seems to have been a bit of a jurist in his way, stated that no public harm had been done, but that the only sufferer was the widow, and she might take whatever course she liked. The girl immediately went to the prisoner and, bidding him kneel with his face to Mecca, drew out a knife and, in front of the assemblage, cut his throat.

Again, it happened that a young man married a girl whom he loved very deeply, but being poor, left her in charge of an aunt, and went off to Seistan to try to make some money as a labourer. As soon as he was gone the old woman turned traitor and introduced into her hut a would-be paramour of the bride. After this degradation the girl sought out her old grandfather, and bade him cut off her head after the custom of the tribe, for she had betrayed her husband's honour. The old man was blind, but the girl herself directed his hand with the knife, and in a few minutes she lay headless in his tent. Then the old man, blazing with senile rage, but cunning as a jackal through it all, crept from his tent, and felt his way to the tent of the aunt. Creeping up to her in the dark, which was no dark to him, he hacked off her head before she could make a sound, and then found his way to the tent of the paramour and did the same by him.

These tales and many like them this half-wild man told me with the childlike innocence of a boy relating the plunder of an orchard, his fierce little eyes blazing the while, but as to any consciousness of horror, entirely unashamed. And these were tales of everyday life, life in

the waste lands of Asia. There they, are only commonplace. All about me I used to come across evidences of a dead civilization—remains of huts and villages and long, dry watercourses. The camel-men averred they were haunted, and would not go near them. But I used to think of them and of the buried cities found by Aurel Stein and of the homeless millions of Tartars of the deserts and steppes that spread away to the north of me as far as the Polar ice, and wonder if they would ever come again to be, as they had been a factor in the life of the world.

For life is to the strong, the virile, the men who look it in the face, and not to the sophists and idealists with their ill-digested theories and verbal entanglements, which, after all, are only the concealment of their disinclination to face disagreeable facts.

## ISLAM VERSUS CHRISTIANITY

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[The following is an abridged translation by Ghulam Mohammed, B.A., of a pamphlet, *Chashmai Masihi*, written by the Promised Messiah of the Punjab in reply to a Mohammedan gentleman who wrote to him saying that the study of the *Yanabi-ul-Islam*, a book by Rev. W. St. Clair Tisdall, had created doubts in his mind as to the truth of Islam. We give a portion of the article as it appeared in the *Review of Religions* (Qadian) for October, 1919, to show the character of the Ahmadiyah arguments and their attitude toward Christ.—Ed.]

My dear friend, writers of the type of the author of the *Yanabi-ul-Islam* are men whose whole and sole aim is to make people renounce the light and have darkness. I wonder how you have been influenced by the writings of such men. They have surpassed even the magicians of the time of Moses who with the power of their magic caused ropes to appear like serpents. But as Moses was a true prophet of God and no mere charmer, his rod swallowed up all their serpents, similarly the Holy Koran is a rod of God and is daily devouring all magical serpents which happen to cross its path, and the day is fast approaching, nay, it is even at the door, when all such hallucinations will be brushed aside as useless cobwebs and not a mouse will stir itself in their defence.

The effort of the author of the *Yanabi-ul-Islam* to find out the sources from which the stories and teachings of the Holy Koran are derived, falls far short of that of a learned Jew with regard to the New Testament.

This learned Jew has made it clear as day that the moral teachings of the New Testament have been borrowed from the Talmud and certain other Jewish books. Whole sentences and paragraphs have been traced back, word for word, to the books above referred to. The efforts of this learned Jew have been crowned with remarkable success. He has shown that the New Testament is nothing but a collection of teachings borrowed from different books. The Sermon on the Mount, of which the Christians are so proud, has been traced back *verbatim* to the Talmud. Similarly, he has traced back many paragraphs and sentences of

the Holy Book to different ancient writings. This has come as quite a revelation and surprise to the Christian Europe; and has attracted the attention of the thoughtful section of the community. Recently I came across a Hindu paper, the writer of which has been at great pains to show the New Testament to be nothing but a copy of the moral teachings of Buddha. What is still more strange, the story of the Temptation of Buddha current amongst the Buddhists is the same as it is in the New Testament. Every one, therefore has a right to think that the story above referred to has been copied, with a few necessary alterations, from the Buddhist writings. Again, it is a proved fact that Jesus Christ visited India and we have shown by strong and incontrovertible arguments that his tomb is still to be seen in Srinagar, at Khanhyar street. The evidence in support of the above statements is so varied and so convincing that there is no room for any doubt or suspicion. Cannot then the authenticity of the New Testament in the light of the facts stated above, be brought into question, and are we not within the bounds of right, justice and common sense to think that the teachings of the Gospel are nothing but an imitation of the teachings of Buddhism? The book of Yus Ausaf, which is thought even by British critics to have been written before the birth of Jesus Christ and which has been translated in all the European languages, bears such a strong resemblance to the New Testament that even a superficial reader cannot go through its pages without being struck by the strong similarity existing between the ideas and sentences of the two books. Even the parables are the same and are expressed in similar language. What wonder then, if one is tempted to think that the contents of the Gospels have been borrowed from this source. Some critics, including some eminent Englishmen, are of opinion that this book gave the teachings of Gautama Buddha in Sanskrit from which it was translated in other languages. If we admit the truth of the above statement, the New Testament falls to the ground and all the sublime teachings of Jesus must be

taken as based on the teachings of Buddha. The book in question is with us and anyone who wills, can satisfy himself by reading it. Our opinion is that it is a Gospel of Jesus Christ himself which he wrote during his travels in India and which is far more genuine than the others. But the European critics who ascribe its authorship to Buddha are spoiling their own nest and doing a great harm to the cause of Christianity because by so doing they are supporting the contention that the teachings of the Gospels are borrowed from Buddhistic writings.

It ought to be borne in mind that the sacred literature of the Church is valueless. The Christians declare some of their books to be heavenly and others spurious, for reasons best known to themselves. For instance, they consider the four Gospels, not on the basis of any arguments but merely on the basis of their own whims and conjectures, to be of heavenly origin, to the exclusion of fifty-six others which they consider to be false and spurious. The contradictions and discrepancies of these three score gospels are so wide and marked that even the most rash critics have demurred and hesitated to express their opinions as to the exclusive authenticity of any one of them. It was only this doubtful belief in the authenticity of different books which led the Church of England to present King Edward VII at the time of his coronation, with a volume of the Bible containing the apocrypha along with the other books of the Bible. We have with us a copy of this collection. If all these writings are false and spurious, then, is it not a sin to have them bound in the same volume along with the sacred and divine writings and is it not highly improper to present such a collection to His Majesty the Defender of the Faith on the solemn occasion of his coronation? The real fact is that they have no settled belief, and they have no reasonable ground to accept some of the books and reject others. It is only their religious prejudice and not any conclusive argument, which leads them to reject those Gospels which testify to the truth of the Holy Koran. For

instance, they have rejected the gospel of Barnabas merely on the ground that it contains, in clear and unmistakable words, a prophecy about the advent of the Holy Prophet, may peace and blessings of God be upon him.

The Holy Koran is a miracle because all of its stories are revelations and prophecies for all times which will continue to be fulfilled in all ages to the last day of the world and because it is written in a language the rhetoric fluency and flow of which are unique, unparalleled and inimitable. The Christians of the day, therefore, had a golden opportunity of exposing the falsity of Islam and of holding it up to the contempt, hatred and ridicule of its followers and enemies alike by bringing forward the books from which its teachings were plagiarised and thus dealing it a death blow at the very time of its birth. There is no tangible reason whatever, considering the force and virulence of the animosity and opposition of the enemies of Islam at the time, to lead us to the inference that the Christian Arabs having such books with them, were so "full of the milk of human kindness" as not to avail themselves of the only opportunity of rooting out the sapling of Islam while it was yet green and pliant. Every word of the Holy Koran is therefore a revelation, a revelation so complete and mighty that in spite of its repeated challenges no one had the courage to take up the gauntlet thus thrown down and produce a parallel to it. Again, how could a person, who in his heart of hearts knew that he was an imposter and a cheat, that the book he presented was not a revelation from on High but only a plagiarism from other known and current books, have the courage to stand up and boldly challenge the whole world to produce the like of his book and extol it to the skies as being unique and inimitable, without having ever been exposed by any of his numerous adversaries.

The real fact is that the Christian missionaries have a great grudge against the Holy Koran because it has deprived Christianity of much of its force by attacking

the godhead of Jesus Christ who was no more than a man, by exposing the falsity of the Christian doctrine of atonement and by proving the weakness, inadequacy and insufficiency of the teachings of the Gospels. But the person who, after having been blessed with Islam, wishes to turn Christian, is like one who after having seen the light and having attained to the age of discretion wishes to go back into the womb of his mother and return into the protoplasmic form from which he had originally emerged. I wonder what it is which makes the Christian missionaries so proud of their religion. He, whom they consider to be God was but a man and is dead and is buried in Khanyar Street, Srinagar, Kashmir. As to the miracles recorded in the Gospels they do not excel those of many other prophets, those of Elijah being decidedly superior. According to the Jewish account, they were no miracles at all. This statement is corroborated by the confession of Jesus Christ in the Gospel where he says: "An evil and adulterous generation seeketh after a sign and there shall no sign be given to it but the sign of the Prophet Jonas." It is plain from this that had Jesus Christ shown any signs to the Jews he, instead of that denial which is a sure sign of weakness, would have referred to them in answer to the above request. Again, if we turn to the prophecies of Jesus Christ, we find that very few of them turned out to be true. Did all the twelve disciples receive their respective thrones in the paradise as they were promised by Jesus? Surely not. Is there a single missionary in the whole of Christendom who can say aye to the above question? Surely none. Again, did Jesus Christ receive the kingdom to attain which he ordered his disciples to buy weapons? Did he descend from heaven within the time he had promised? Far from it. He could not even ascend to it. The learned European critics also agree with us in this opinion. He escaped from the cross in an unconscious state. When his consciousness returned, he secretly fled to Kashmir where he died and was buried.

Again let us turn our attention to the Christian doc-

trine of atonement. It is an old law of God that He forgives the sins of the penitent and the prayers of the good but we have never seen anything in all His laws which may justify us in thinking that if John knocks out his brain, it will relieve Henry of his headache. If it is not so, then what law of God or man can be brought forward to justify the Christian belief that the crucifixion of Jesus Christ can cure others of their spiritual diseases and what process of reasoning can lead us to the conclusion that the blood of Jesus Christ can in any way serve as a palliative for the sins of others. We fail to see this.

If Jesus Christ allowed the crucifixion to take place of his own free will, then we are constrained to say that this act of his was not a wise one and that his self-sacrifice served no useful purpose. Had he spent his life in preaching, it would have been a source of blessings and of immense good to those of his fellow creatures who might have hearkened to him, and his words would have served as an anodyne and a soothing touch for generations. Had he after his self-sacrifice risen from the dead and ascended to heaven before the eyes of the Jews, they at least might have believed in him but now his resurrection and ascension are mere myths in the eyes of the Jews as well as of all those who are possessed of even a grain of sense.

Now turn we to the Christian belief in Trinity. Here again we find a "confusion worse confounded," a veritable skein which is beyond the power of wisdom itself to unravel. It is one of the simplest axioms in mathematics that a part cannot be equal to the whole, but here is a doctrine which has baffled even the mathematicians by representing three absolute, complete and independent entities as equal to a single entity. Thus you see that Christianity is a strange religion, not a single doctrine of which is free from weakness.

## THE MORAVIANS IN MOSLEM LANDS DURING THE EIGHTEENTH CENTURY

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Evangelization of heathen tribes and the renewal of vital Christianity among adherents of churches that had succumbed to formalism, rather than missionary work among Mohammedans, constituted the aim of Moravian missionaries who were sent to Moslem lands in the eighteenth century. Under the existing political conditions the establishment of congregations of converts from Islam would have been an impossibility. Indeed the story of the efforts that were put forth is a record of heroic self-sacrifice that was attended with suffering, privation, illness, abuse, death and apparent failure. Yet the very heroism of it all is worthy to be remembered.

Zinzendorf's attention was directed to Persia in 1738 and he wished to send a medical missionary, Dr. Kriegelstein, thither via Russia. But that government was hostile to the scheme; and when Kriegelstein was found in Livconia, he and other Moravian workers were made prisoners, to languish many years and end his life as a captive in Kasan, in 1760. A second attempt to move the Russian government to give permission to Dr. Eller to reach Persia via Astrachan and the Caspian Sea in 1743 likewise met with a refusal. Hence, when early in the following year Dr. Frederick William Hocker, of Sachse-Gotha, who had been converted by reading sermons of Zinzendorf, volunteered and the Synod of the Moravian Church accepted his offer, he was sent with Dr. Rueffer, a surgeon, via Livorne and Alexandretta in Syria. Their actual start was not made till 1747. In Alexandretta all the Europeans, few enough in number, sought to dissuade them, holding out inducements to men of their profession to remain in Syria. But they had received a commission to supposed descendants of Zoroastrian sun and fire worshippers in Persia, and therefore disregarded inducements and offers alike. On

Oct. 23rd their caravan was attacked in the hilly region of western Persia by some two hundred Kurds. Their armed escort unfortunately distinguished itself by cowardice. When trying to escape Hocker received three wounds and was stunned by a blow. On coming to himself he found he had been plundered of everything and almost stripped of clothing. Rueffer had been left stark naked and suffered terribly from sun-burn. The next village was a good part of a day's march distant. Only the pity of Mirza, their Mohammedan servant, secured them pitiful covering for their poor bodies. When on November 1st another horde of brigands fell on them and sought to take the Europeans as slaves, it was the interposition of certain Persians that saved them. In these straits they next owed everything to aid sent by the English Consul, Pierson, who provided food and clothing when he learnt of their plight, and proved their true friend on their arrival at Ispahan, November 25th. For half a year Hocker and Rueffer sought an opening for missionary work; but though their medical services were welcomed by many, they learnt that the Guebres or Zoroastrians had been killed off in recent wars, or had been scattered and were in hiding or exile, or had turned Mohammedans. The country was torn by civil strife. Of twenty villages near Ispahan only one retained inhabitants. Consul Pierson advised them to leave, since he himself expected soon to be compelled to withdraw, when they would be without any protection. Therefore in June, 1748, they started back for Europe, via Alexandretta, Cyprus and Damietta. In Damietta Rueffer on July 26, 1749, succumbed to the hardships experienced, and then Hocker returned to Europe.

Yet this did not deter him from following the call to Egypt two years later with a view to proceeding to Abyssinia. He made his home in Cairo and for two years supported himself by his medical profession, whilst he learnt Arabic. A firman from the Grand Vizier in Constantinople being necessary for his journey to Abyssinia, he then went to the Turkish capital, and

at last obtained the desired permit through the good offices of the British Embassy. But before he could make use of it the death of the Grand Vizier annulled its validity and in his perplexity he went home, but not for long. In August, 1756, he was given an associate, George Pilder, an instructor in the Theological Seminary of the Moravian Church, at Barby. After two years of fruitless activity in Cairo, a new attempt was made to reach Abyssinia via Suez and the Red Sea. Wrecked on an island in the latter, the native Arabs kept them in suspense for their lives for twenty days, during which pangs of hunger and thirst had also to be endured. At last they could cross over to Jiddah. But all their medicines having been lost in the shipwreck, both being ill, and Pilder seriously so, they gave up the Abyssinian project and slowly made their way back to Cairo, where the pest was raging on their arrival. Pilder's ailment developed into a stubborn dysentery accompanied with sleeplessness and loss of memory; he even forgot his own name. No wonder this demanded a return to Europe, whither Hocker followed him in 1767.

But again in 1768 the indefatigable physician returned to Egypt, this time with John Henry Danke, who had been serving as an evangelist in Holland. It was an inopportune time, for a revolution broke out in Upper Egypt soon afterwards. But of this the Brethren in Europe seem not to have been aware, for early in 1769 a third worker was called to the African field, John Antes, a Pennsylvanian by birth and prior to his ordination a watch-maker by occupation. Sailing via Cyprus, where he fell seriously ill, he owed much to the monks of the cloister Terra Sancta in Rosetta, who nursed him on his landing in Egypt. In the event the Abyssinian project was abandoned, for the explorer Bruce advised very strongly against an attempt on the part of an ordained man to penetrate to that country, owing to the fanatical hatred of the Abyssinians for all Europeans, but especially for priests. Repeatedly, however, evangelistic tours were made among the Copts of

Upper Egypt, especially by Danke and by his successor, George Henry Wieniger, who obtained an influence for good over the Coptic inhabitants of Behnesse, the head man of the place, Michael Bashara, in particular identifying himself with them. They made no effort to detach these awakened persons from the Coptic Church, and stood on a friendly footing with a number of Coptic priests. Indeed the Patriarch himself expressed approval of their work. But the great majority of the Copts were so fanatically attached to the importance of questions about ceremonial, that faith and holy living and charity had little scope in their conception of religious life. They were ever ready for discussions on points like these: "Do you use incense and myrrh and oil at the baptism of a child? How many vessels do you use at the Holy Communion? Do you make the sign of the cross at each prayer? Do you say the Kyrie Eleison two hundred times a day? Do you fast twice a week, and twice a year for two weeks at a time? Can you heal the sick by prayers? Do your priests forgive sins?" The need of conversion seemed unknown to them.

Danke, and after him Wieniger, spent half of each year at Behnesse and in evangelistic tours, whilst apparently their companions earned what was necessary for the support of the mission. Life was lived in a most primitive way and devoid of common comforts. Danke succumbed to hardship and fever—he had been compelled to sleep on the bare ground without any covering during one of his tours—in Cairo on October 6, 1772. But although two other missionaries were added to the force of workers and Weiniger succeeded in attaching to himself a number of the converts in Behnesse, nothing permanent resulted. War between Turkey and Russia rendered the position of all Europeans in Egypt insecure. When seen on the streets of Cairo they were liable to ill-treatment. Antes was mobbed and beaten. When he visited the converts in Behnesse, twice the boat on which he was traveling had to resist attacks by robbers. Finally, when the Mamelukes were at war with

the Turks and the Beys began to quarrel among themselves, it was scarcely safe to leave the house, in spite of the fact that Hocker, who had attended members of the household of Ali Bey, who was at this time at the height of his power, had the title of Ali Bey's physician. The European consuls left Cairo, yet the missionaries stayed on. Behnesse was plundered; but Weiniger's dwelling was let alone, its safety being ascribed to its poverty-stricken appearance. In November, 1779, Antes fell into the hands of Ali Bey, who sought to press money out of him by the bastinado. He was frightfully beaten, so that for six weeks afterwards he had to keep his bed. No wonder, when Hocker died in August, 1782, the Synod of the Moravian Church in that year determined to recall its missionaries, so fruitless, humanly speaking, had been the expenditure of human lives, though three additional recruits had been sent out in 1780.

So far as the records that are accessible in Bethlehem go to show, there had been very few conversions of Mohammedans, though Mohammedan officers now and then professed friendship for the missionaries, and regarded them as consistent and holy men. One notable exception was a wealthy Aga, who, however, was compelled to keep his faith in Jesus a secret from all except the missionaries, such were the conditions of the times. With it all, Weiniger was not in sympathy with the act of recall, and would gladly have labored on.

J. TAYLOR HAMILTON.

*Bethlehem, Pa.*

## BOOK REVIEWS

**Old Testament History.** By Ismar J. Peritz, Ph. D. (Harvard). Price \$1.50, pp. 336, The Abingdon Press, New York. 1919.

This is the third edition of one of the text-books on Bible study in a series published for college use by The Abingdon Press. It covers the history of the Hebrew people from its beginning to the Christian era. The style is clear, and at times fascinating, the method of approach to the subject is inviting and the plan of study-questions stimulating and helpful. The book, however, is written from the standpoint of modern criticism and raises more questions regarding the Old Testament than it answers. "Moses did not write history," nevertheless he had a distinct influence on the life of Israel. "The religious conception of Mosaic times may be termed an *ethical henotheism*, that is, the recognition of only *one* God for Israel, or *monolatry*, the worship of only one God. This is the intermediate stage of development between polytheism and monotheism. All the religious sentiments and cultic acts are concentrated on Jehovah. There is only one sanctuary, and the cult is centralized. Only a comparison with the religions of surrounding peoples can make clear how notable this faith is. There is no image of Jehovah; no sacred prostitution, which Baal worship had; there is an absence of the rank spiritism, animism, and magic, so prominent in the cults which later influence the Israelites; and in religious leadership the prophetic element, or the moral and spiritual, dominates over the priestly or ritual." In these characteristics of the political, social and religious ideas of the times of Moses can be recognized many of the ideals of the prophets of whom Moses was thus incipiently a forerunner; and which still justify the order "Moses and the prophets."

The treatment of the Messiah and Messianic hopes is inadequate. If the Old Testament history bears witness to the coming of our Saviour, and if "all the wealth of sacred story gathers round His head sublime," then we might expect more than two paragraphs on the subject. The bibliography is incomplete and one-sided, and there is no index.

S. M. Z.

**Jerusalem, Its Redemption and Future.** The Great Drama of Deliverance described by eye-witnesses. By Mme. Yehudah, Prof. Kemper Fullerton, Prof. Edgar J. Banks, Lieut.-Col. J. S. Wardlaw-Milne, Prof. George L. Robinson, Ph. D., Dr. John H. Finley, Theodore Waters. The Christian Herald Publishing Company. New York, 1918, pp. 227.

An admirable summary of conditions in Jerusalem immediately before and after the war in seven chapters of unequal length and value. Mme. Ben Yehudah tells the story of the siege and the relief following the capitulation in sixty pages. Professor Fullerton of the Oberlin School of Theology was in Jerusalem when war was declared and interprets the events that followed the call to a "Holy War." The third paper by Professor Banks does not relate to

Jerusalem but sketches life and customs in Mesopotamia, and the advent of the British; while the next chapter gives a desultory account of the campaign in the same region by Lieut. Col. Wardlaw-Milne. Dr. Robinson's description of the Jewish Agricultural Societies of Palestine is interesting and thorough, but is based on pre-war conditions. The last two chapters (if the two-page interview with Dr. John H. Finley may be called a chapter) deal with the future of Palestine especially as related to the Jewish population. The illustrations are numerous and excellent.

S. M. Z.

**The Encyclopaedia of Islam.** A Dictionary of the Geography, Ethnography and Biography of the Mohammedan Peoples. Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and H. Bauer. Numbers 22, 23 and 24. (*Hanafic-Idjtihad*) Leyden, Late E. J. Brill, Ltd., London, Luzac & Co., 46 Great Russell St., Publishers and Printers. PP. 257-448 of Vol. II.

Our last notice of this work appeared in the January, 1918, number. The contents are as usual as interesting as a novel to the student of Islam; and up to the high standards of scholarship and accuracy represented by the editors and contributors. Among the geographical articles those of greater length are on *Harar* by Littman, *Hausas* by G. Yver, *Hims* (with map) by Sobernheim, and *Himyar* by Mordtmann. The description of *Hayil* and *Hofhuf* is disappointing as the writer, J. Schleifer, depends too much on Palgrave.

Among the religious articles that on *Hanif* by Prof. Buhl of Copenhagen is illuminating, although inconclusive. Wensinck treats *Harut* and *Marut* as well as *Hur* (the maidens of Paradise); Louis Massignon has a number of articles on mystic sects and a brief note on *Hulul*. Macdonald, among other articles, has an illuminating account of *Hikaya* and the place of the "story" in Islam.

The biographical articles are numerous, as we have in these three parts biographies of the various *Hassans*, *Husains* and *Ibrahims*, not to speak of Ibn Khaldun and Ibn Adjurrum, the famous grammarian whose synopsis of Arabic grammar was published in twelve different European versions and editions; of the numerous commentaries on the work in many volumes, no less than eleven are here noted as in print.

The article on Ibn Rashid by J. H. Mordtmann is an example of thoroughness of treatment. After sketching the history of the Wahhabi rulers in Nejd, a careful genealogy is appended with complete bibliographical references to all the descendants with references to articles in the Turkish, Arabic and Anglo-Indian Press, as well as notes supplied by Miss Gertrude Bell.

Among the general articles there is one on *Hisab* (Arithmetic) by H. Suter, from which we quote a paragraph to show the conservatism of the East. "We cannot here go into details of the methods of counting as space is limited, but shall only emphasize a few points that differ from modern procedure. We may first mention that Muhammad b. Musa, unlike the Hindus, begins addition and subtraction on the left-hand side: the erasure of the left-hand figures required for this purpose was facilitated for the Arabs by their custom of counting on the dust-board; al-Hassar also still begins subtraction (not however addition) on the left; al-Kalasadi was the first to begin both operations on the right; it thus required six centuries for the simplest and most natural way entirely to supersede the others, but we do not doubt that

in the interval practical arithmeticians had here and there adopted the natural way."

S. M. ZWEMER.

**Student Witnesses for Christ.** S. Ralph Harlow. Association Press New York. PP. 83.

This is an inspiring little book. The students referred to are in Asia Minor. The scenes of the book take us to such familiar Bible places as Smyrna, Ephesus, Tarsus, Galatia, and the Lebanon. We are told of a Student Volunteer Movement in the Turkish Empire, with the challenge not to go abroad, but—what is more difficult—to remain in Turkey as witnesses for Christ.

Then follow seven brief, vivid sketches of some of these students. There is Shemseddin, a Turkish *Imam*, with his smiling face who becomes a truth-seeker, a disciple, a witness, and a martyr; Maria, the Greek girl of Samos, who became as enthusiastic for Christ as she had been for her country and her church; Hagop Yeranian, the Armenian, whose unsullied life and undaunted labors in the hardest of fields is "an unanswerable challenge to those who maintain that missionary work in Turkey is not worth the price;" Kohar (Jewel), a deformed girl with a transformed life, who brought light and joy to many other girls and women; Amy, the Koordish girl, who shows the possibilities of those wild mountain tribes; then the two lovable Greek lads, Savas Arghryiades and George Michaelides, who devoted all the fresh strength of their clean young manhood to the service of the Master, and the tragedy of their drafting into the Turkish army to serve under a flag which they had no cause to love.

We come to love the students he introduces to us. They are the hope of those lands of the Near East, in the new day that has come for that part of the world. Work that can bring to light and develop characters such as these is infinitely worth while, and ought to present a mighty appeal to the student volunteers of the West. The book throws vivid sidelights on the war, especially as it affected the more enlightened Christians of the Near East. The attractive English in which it is written adds to the pleasure of the reading.

JAMES G. HUNT.

**A Pilgrim in Palestine.** Being an account of journeys on foot by the first American pilgrim after General Allenby's Recovery of the Holy Land. By John Finley, Price \$2.00, pp. 251. Charles Scribner's Sons, New York.

Dr. Finley, Red Cross Commissioner to Palestine, says in the Preface that he consented to the publication of these notes "in the hope that they might help other pilgrims." His hope will not be disappointed. His close fellowship and friendship with General Allenby have made possible an extraordinarily vivid book. He clothes the present in the atmosphere of the past, and has carried his Bible with him through Palestine. The chapters which describe the British entry into Jerusalem are dramatic, and he pays high tribute to General Allenby, as Commander-in-Chief. "I suppose that a German general impresses one first of all as a soldier, but—and it may be due in part to the semi-civilian British uniform—the English officer impresses one first of all as a man. When I saw General Allenby I did not think of this man of powerful shoulders, of high forehead, of the kindest of eyes, of blunt, staccato speech, and of most genial manner, as a soldier. I was in the presence of a great human being. And it was so when I met Marshal Foch, in the days before he was a marshal."

He tells of how they read the Old Testament Scriptures together, and after discussing the utter destruction described in the thirty-fourth chapter of Isaiah went on to the 35th, which describes the great restoration. "And the imperious but modest man before me was the Restorer. In the habitation of the jackals grass was beginning to grow again; 'glowing sands' had become pools. Waters had literally broken out in the wilderness and streams in the desert. All the way up from Egypt, nearly one hundred and fifty miles, has the water of the Nile been led to break forth in places of desolation."

The journey from Jaffa to Jericho, and another on foot from Beersheba to Dan, as well as a night spent on the Mount of Olives, are the titles of other chapters. There are a number of short poems the most impressive of which is entitled "Armageddon."

"For I have been in Armageddon's vale,  
The Judgment Place, which John of Patmos saw  
In his Apocalypse. There have I walked;  
There seen the Dragon's bayoneted tongue;  
There gotten this Beast blood-splotch on my boot;  
There heard the Teuton-Ball Prophet cry  
His blasphemy to stir a Holy War;  
There seen the Allied Men on horses ride  
Guided by "eyes that were as flame of fire"—

A remarkable feature of the book is the illustrations taken from photographs by Dr. Finley depicting, among others, the entrance into Jerusalem December 11th, 1917, and the graves of British soldiers under a tree at the foot of the last hill before they reached Jerusalem. There they laid down their lives climbing.

"Beyond the hill the Holy City lies;  
These never saw its glories with their eyes,  
They never reached its crest;  
Thy perished climbing these last sacred heights,  
But when they died, like true Crusader knights  
Their feet were on the Quest."

S. M. Z.

**The Armenians in America.** By M. Vartan Malcom, with an Introduction by Ex-Ambassador James W. Gerard. The Pilgrim Press, Boston & Chicago. PP. 142.

This book Mr. Gerard says in his introduction is "not only a valuable addition to our current literature on the problem of immigration, but also a faithful portrait of the character and quality of the Armenian people." It is packed full of interesting information, set forth in a clear and concise style. The author has gone to much pains to collect full and authoritative data on all phases of his subject, making large use of the statistical tables of the United States Government.

The 80,000 Armenians in America have proven themselves a desirable element in the population easily superior to most other immigrant races.

The author quotes numerous striking testimonies regarding their ability and character from such men as Lord Cromer, Lord Bryce, Dr. Dillon, Ambassador Morgenthau, Cyrus Hamlin, Dr. Bliss, and Dr. Barton. No less striking and convincing is the statistical comparison with other immigrant races, though the frequency of such comparisons it is to be feared would make them odious to members

of other races, and strikes the reader as going rather beyond good taste.

The question of continued immigration in the future hangs upon the outcome of the Peace Conference. If this is to mean as we hope a new day for all oppressed races, with a free Armenia, not only will immigration largely cease, but many now in America—not less than two thirds, the author thinks—will return to their native land. And with the knowledge, experience and skill they have gained, they will prove an invaluable asset in the development of their native country.

The author's treatment of the religious phase of his subject is less satisfactory than some others. He devotes but a scant five pages to the religious life of the Armenians in America; while he seems to regret the introduction of Protestantism into Armenia as "a severe blow to the unity of the nation"—as if national unity were more vital than truth, enlightenment, elevation, and progress.

His pages contain many references to the large literature on the subject of Armenia and her people. The illustrations include the attractive faces of many young Armenians who have risen to positions of prominence in America.

JAMES G. HUNT.

**Albania—Past and Present.** By Constantine A. Chekrezi. pp. 255. New York, Macmillan Company. \$2.25. 1919.

This is the first book by an Albanian that has appeared in the English language on his own country. In his introduction Prof. Charles D. Hazen tells us that Mr. Chekrezi was graduated from the Gymnasium of Korcha, studied law at the University of Athens, and was Secretary to the International Commission when Albania was made independent in 1912. He came to the United States in 1914, and was graduated from Harvard.

The book consists of three parts, a history of Albania from the earliest times to the present; an account of Independent Albania and the political events that preceded the War; and lastly a description of the land and the people. Albania was the last Balkan nationality to fall under the dominion of Turkey and suffer the pernicious effects of Turkish rule. Each chapter that deals with the chequered history of this country has a full bibliography. The present population of the country, after the dreadful losses of the War, is put at one and one-half million. The people are divided into two ethnical groups,—the Ghegs in the North and the Tosks in the South. The main differences are those of dialect and temperament. In the North the people are more rough and war-like; in the South more sober and polished. The Ghegs are the tallest men in the Balkans "the Cyclops of Homer," while the Tosks are of medium stature. The Moslems are in majority over the Christians, except in the North. Eastern Albania is almost exclusively Moslem. The author gives interesting details regarding the character of Islam in Albania and the reasons for its conquest in the past. Although a Mohammedan, the Albanian is too greatly a lover of liberty and independence to be a fanatic in religion. He loathes and despises the Turk. "The Albanian Moslem has never forgotten his nationality or considered himself a Turk even for a single moment; nor has he forgotten his former religion, to some of the saints of which he still pays tribute, such as St. George, in memory of George Castriota Scanderbeg, and to St. Demeter. Moreover, he has always protected his weaker brethren, the Christian Albanians, against the brutalities of the Turk."

Among the Moslems who show religious differences towards Chris-

tianity the author mentions two groups: First, the Bektashis or Reformed Moslems. "This interesting sect, the members of which include the larger part of the Moslem population of Albania, constitutes the Protestant element of Islamism. Its rise marks a liberal reaction against the fanaticism and the rigorous rules of the faith of Mohammed. The Bektashis are free thinkers and skeptics in religious matters; their belief is imbued with a pure humanitarian philosophy, and they lead a life of religious contemplation. Their doctrines are mainly borrowed from the Stoics, and they have cast off every ritual of the Moslem faith. Many Christian Albanians are affiliated with, and initiated in, the mysteries of this sect."

"The second group, is still more interesting. There is in the province of Albanian, Central Albania, as well as in other parts of the country, a pseudo-Moslem group of people, who are both Christians and Moslems at the same time. During the Turkish domination, they had two sets of names, Christian and Moslem, and employed both corresponding religious rites. Inwardly they were Christians, but outwardly they professed to be Moslems. This peculiar religious situation was, of course, due to fear of persecution on the part of the Turks. When Albania regained her independence, in 1912, they openly avowed their Christianity. That they did so in the presence of the Moslem majority of the country is a more eloquent proof of the real religious condition of Albania than any argument could afford."

There are more than 40,000 Albanians in America, and they have exercised strong influence through the press upon their country, publishing no less than fourteen newspapers and weeklies.

The book has three maps, but no index.

S. M. ZWEMER.

**The Spread of Christianity in the Modern World.** By Edward Caldwell Moore. pp. 352. Chicago, Ill. The University of Chicago Press. \$2.00. 1919.

One of a series of hand-books on ethics and religion. This is by the President of the American Board of Commissioners for Foreign Missions, and dedicated to his colleagues with whom he served for twenty years in missionary administration. The book aims to depict the missionary movement in broad lines against the background of general history. Necessarily, therefore, the treatment is sketchy, and there are important omissions. We find no reference, for example, to Korea in text or index. The religious view-point of the author is that of the modernist. Speaking of early missionary methods he says: "It does not admit of question that the pioneers of the missionary movement believed in the Christian religion as an absolute religion, the one faith whereby men could be saved. They viewed the ethnic religions as more or less completely erroneous, creations of the darkened minds and superstitious fears of men, or else bare fragments of an almost forgotten revelation from God. One and all were evil, misleading, and soul-destroying." Apparently to the writer, Christianity is not the absolute religion. "The view of the nature and authority of Scripture has been transformed. There has been a kind of contagion of the influence of the historic spirit even among those who possess little or nothing of the learning of the historian. It appears axiomatic to minds of but limited training that all things have had a development, have passed through stages of progress, have unfolded and been but gradually revealed. This dynamic view of all things in the universe, including the fact of religion and the essence of Christianity, is as

instinctive with the modern man as was its contrary, the static view of these same matters, three or even two generations ago. Therewith is conceded the relativity of Christian doctrines, institutions and practices." He himself, however, acknowledges the peril of the modern view of missions. "If it was once too other-worldly, it is clear that its peril is now that of being too completely and entirely absorbed in aims which begin and end in this life and world \* \* \* What is needed is still that kind of ministry to character, that alchemy of character, which none among men has ever so exemplified as did Jesus and which true followers of Christ seek to exemplify. It is the alchemy which can make a son of God and a saint out of the most forlorn being in an untransformed world but which also infallibly sets that saint upon the transformation of his world."

After a general outline of the expansion of Christendom in six brief chapters, the second part deals with the Christian movement in India, Japan, China, the Moslem world, Africa, the Americas and the Islands. These chapters are of unequal merit, yet all show a marvellous power of condensation and grouping of the main essentials. One is surprised that so little is said of the supernatural character and the work of God's Spirit in revivals and mass-movements. There is always a reverent sympathy of treatment, but it never kindles into glowing enthusiasm. In the chapter on the Ottoman Empire we note (pages 244-245), the following errors: There is no "State University" as yet at Cairo; Azhar University does not "prepare Moslem missionaries" for the great work which is going on in Africa. This has been pointed out frequently, but the old error dies hard; *Gardiner* should be *Gairdner*; Professor Edward Palmer did not make a pilgrimage to Mecca disguised as an Arab; the population of Arabia is not confined to the borders of the peninsula; Ian Keith Falconer's name is misspelled, and he did not go to Aden under the impulse of Palmer but chose that field because of the paper written on Arabia by General Haig in "The Christian" Feb. 18, '85. The book has a valuable bibliography but a meagre index.

S. M. ZWEMER.

**Mohammed or Christ?** By Rev. J. H. Masterman, M. A. pp. 11. Society for the Propagation of the Gospel in Foreign Parts. London. 1918. 2d.

**Islam.** By Rev. G. R. Ekins. pp. 30. The Lay Reader Headquarters, Westminster. London. 1916. 3rd.

Both of these pamphlets issued in connection with the S. P. G. Study Department are an indication of the rising tide of missionary interest in the Moslem problem. Mr. Ekins was formerly a missionary in Persia and the Punjaub and we therefore regret to notice a bizarre derivation for the word Moslem and some other very unfortunate although minor errors. As outline study both booklets are well adapted for laymen. Many of the points suggested for discussion in the first study are original and thoughtful.

**Social Problems and The East.** A point of honour. By Frank Lenwood. pp. 208. United Council for Missionary Education. London. 1919.

A courageous book on a timely topic and giving evidence on nearly every page of broad outlook, keen insight and warm sympathy. The author succeeds in his attempt to show all who are interested in the social problem at home how deeply trade, politics and missions have

committed us to a Christian solution of similar problems abroad. "The East" includes Africa and South America but this wide outreach has not led to superficial conclusions. The titles of some of the chapters indicate the scope and method of these studies: The Hour of Need, The Value of Life, Truth and Character, The Redemption of the Idea of Sex, The Vineyard and Naboth, the Problem of Race, etc. Among other non-Christian faiths Islam receives proportionate treatment. Mr. Lenwood believes that the reasons why this religion can not produce permanent social reform are inherent in its very idea of God in "its metallic theory of verbal inspiration" and in "polygamy the most reactionary of sex relations." Peoples can not prosper or progress under Moslem tutelage. He quotes the Koran passages that lay down once for all the attitude of Islam to non-Islamic human life; shows that the rigidity of the seclusion of women in other oriental faiths varies in direct proportion to the proximity of Moslem influence; and quotes approvingly Dr. Macdonald's verdict on "the moral declension down the slope into the abyss of evil" when characterized the last ten years of the Prophet's life and resulted in tarnishing the sex relation in every respect among his followers.

The book abounds in happy phrases and arguments condensed into a sentence: "Literature, that Cinderella of the missionary household;" "our wonderful system of communication has telescoped the centuries;" "two generations from the stone age the savage is confronted with the hydraulic drill;" "the life of great countries is being altered by men whose dominant idea is dividends;" the missionary "who falls into the heresy of mere statistics is lapsing from grace;" "the dark places of the world are not perhaps so dark in God's sight as the indolent places where men dream or fool away the years in which mankind might be lifted to its destined glory."

Intended for the "British Public," American readers will excuse such expressions as "the lift-man in the tube" "the kit of the native physician" "what rot!" the "stunt" press, etc. The author admits that Christ is the only and sufficient remedy for the social problem for nations and for the individual. We were the more disappointed there fore that in the "Search for a Principle" the significance of the Atoning death of Christ was not more clearly expressed. "Christ reveals God suffering to absorb the sin of the world into His healing pain. God enters into it all, His overflowing, health-giving passion fills up the fetid hollows of corruption. His agony sucks away the poison from the world's gasping throat!" The creeds of Christendom may be dogmatic but they are intelligible.

S. M. Z.

**The War in "the Cradle of the World," Mesopotamia.** By Eleanor Franklin Egan. pp. 312. Hodder & Stoughton. London. 12s. Net.

A very interesting and instructive account of a journey to the Near-East War Front, made at one of the most critical periods of the Campaign. The more interesting to some because told by a citizen of a country then neutral.

The authoress undoubtedly believes in a great future for "Mespot." The War has caused a complete change in the face of the whole land. The people also are changing. Having never worked in their lives before they are doing so now. They have seen the impossible accomplished again and again by men of other nations and this has had a stirring effect upon the thought and customs of the Arab. Road

building has proceeded in every direction and this has opened the country as never before.

But it is with the achievements of "the Man of Mesopotamia" (Lt. General Sir Stanley Maude) and those associated with him that the book really deals. The advances, retreats, the siege of Kut-el-Amara and its horrors are told by one who was in closest touch with all that was going on. The passing of "The Army Commander" is portrayed with much pathos. How everyone loved that man! His final message "Carry on" should move the world to finish the work he began.

The book teems with incidents and facts which at times are hard to believe. Thames penny steamers appeared on the Tigris! In many such ways does Eleanor Egan lift the veil on the Mesopotamia Campaign. From a missionary standpoint, altho' not written from that point of view, attention is frequently called to this as a Bible land and the authoress took the trouble to re-read and verify the prophecies or at any rate the Bible history of the country. Nevertheless, Islam remains Islam still as shown by the difficulties met when Miss Egan tried to be present at the time the Sheikh of Muhammerah was invested with the Grand Cross of the Most Eminent Order of the Indian Empire. None but harem women had ever been in his palace before.

Mesopotamia is opening her doors—the Messengers of the Cross must "Carry on."

J. L. O.

**History of Religions.** By George Foote Moore. II Judaism, Christianity, Mohammedanism. Scribner's, New York, 1919. 552 pp.

The latter part (pp. 386-521) of this generally admirable volume is given to Islam. There are seven chapters: Mohammed; the partisans of Ali; mysticism and philosophy; orthodox theology; creed; worship, morals; extravagant sects and derivative religions. While the learning of the whole is, of course, second hand, the sources used throughout are trustworthy, and it is of interest and advantage to see how the picture of Islam has formed itself, under these conditions, in the mind of so careful and critical scholar as Dr. Moore, especially after he had gone through the preliminary training in the history of religions involved in the rest of his two volumes. In consequence, for a practical or first-hand student of Islam, a most valuable side of his book lies in the little notes of comparison and contrast between Moslem theological positions and Christian doctrine, as it has developed in the different systems, Augustinian, Thomist, Calvinist, Lutheran. This could, it is true, have been carried much farther, and with great advantage for the intelligibility of Islam and for the defense of the character of its theologians as thinking men; but even so much as is given here is rare and we may use it thankfully. The balance, also, of Dr. Moore's picture is good and is not marred by the eccentricity which too often attends amateur efforts to enter into an alien system of thought. He has conscientiously laboured and could probably quote chapter and verse in one or another of his authorities for every statement he makes. Other of his authorities might have other views; but that is a difficulty incident to all such compilations. Above all, he has maintained a sceptical attitude to all sweeping and popular views on Islam, and on p. 496 this has been expressed in a golden sentence, "Most prevalent opinions about Islam are wrong." Almost the only one of these venerable idols of the cave which has survived with him is the speaking of "Arab philosophers," "Arab Aristotelians, and the like. After the very dubious case of al-Kindi

there were none and it is a misnomer to apply the term "Arab" even to the Moslem civilization from the Abbasid period on. It was Persian, Mesopotamian, Syrian, Egyptian, North African or Spanish; but not Arab.

Some other phases, also, of that civilization have not sufficiently impressed themselves on his imagination; some, indeed, it is plain, did not appeal to him. The great formative principle of the Agreement is not sufficiently emphasized; it is not recognized that the formulation of the doctrine of Ijmā' is really a recognition of the very subtle way in which a view comes, unconsciously and automatically, to be held by all, e. g. that the earth moves around the sun; nor is the vital relationship between Ijmā' and Ijtihād brought out. More unfortunately still the dominating influence of mystical views in Moslem religion is not made sufficiently plain, and the fact that the dervish fraternities have always been the media of religious life. Dr. Moore also shares in the dislike of all philosophers of the chair for the originality of al-Ghazzali. It is evident, from his statements on p. 45, that he does not realize the point of al-Ghazzali's "Tahāfut" and the subtilty of the philosophical agnosticism which lies behind it. As I have said, elsewhere, "The first Pragmatist, the anticipator of Hume and the neo-Hamiltonians and the teacher, if indirectly, of Aquinas, he [al-Ghazzali] played a more formative part in the thought of the world than Averroes or any other of the Arabic-writing Aristotelians."

DUNCAN B. MACDONALD.

**The Traditions in Islam.** By Rev. William Goldsack. 105 pp. Christian Literature Society for India, Madras. 8 annas (= 15 cents) paper.

The author is well known to all missionaries to Mohammedans through his excellent little treatises of a similar nature entitled, "God in Islam;" "Christ in Islam," etc. This essay on the Mohammedan traditions, as was the case with the writer's previous works, has been written primarily for the enlightenment of the Mohammedans themselves as to the character of their own sacred writings, and the teachings which they contain. In India some of the most intelligent Mohammedans have received a thorough education in the English language, and there is a considerable sale amongst them for English books. In order to satisfy Mohammedan readers of the correctness of quotations taken from their own writings, it has been necessary to give the original Arabic in most cases, and to enter into many details which would perhaps be unnecessary if the book were intended for English readers. For the missionary, however, it is of course of very great value to have the full text of all such quotations, though unfortunately in this work the quotations are not by any means free from obvious misprints. Owing to lack of training and education proof-readers in the Orient are usually so incompetent that it is extremely difficult to avoid printing mistakes in books published on the mission field, and it is to be regretted that in this book there are a great many errors in the spelling particularly of Arabic words and proper names. The author has shown very clearly the utter unreliability of the great mass of the Traditions which purport to have been handed down from the days of Mohammed, and he wisely bases his arguments on the well known statements of the great Moslem writers, whose authority cannot be questioned by Mohammedans. In a chapter on the relation of the Traditions to the Bible, Mr. Goldsack has given a number of quotations from the Traditions to show to what an

extent the language of the Scriptures is actually reproduced or echoed in many of these sayings which are supposed to have been handed down from Mohammed, but are obviously of later date. Some of these Traditions he characterises as "gross plagiarisms," and others as "blasphemous teachings," "crass absurdities," "egregious blunders," etc. Such violent denunciations seem very harsh even to the ear of a Christian. How they must shock the feelings of the Moslem who has been brought up to look with veneration upon these writings which to him are sacred! Would it not be far better simply to state the facts, and to leave the reader to draw his own conclusions? The statement has been made that Indian Moslems consider Margoliouth's life of Mohammed more damaging to the cause of Islam than those biographies which are more polemic in character. Missionaries would do well to take Margoliouth as their model in the care with which he avoids calling a spade a spade when the fact is sufficiently obvious from the data given. Much of our controversial literature written especially for Moslems would be more likely to win a sympathetic hearing from them if such expressions as those mentioned above were omitted.

W. G. S.

**Round About Jerusalem.** Rev. J. E. Wright. pp. 247. 7s. 6d. net. London: Jarrolds. 1918.

This is an attractively illustrated account of life in Jerusalem, with various expeditions to other parts of the Holy Land, based upon extracts from the author's letters home during a period ending in 1913 and during the months since the British occupation. The writer was in the service of the London Jews' Society and has the missionary point of view, but unfortunately the book is too expensive to have as wide a circulation as it deserves. It contains just the kind of descriptions of places and ceremonies in the different churches which would deepen the interest of those whose sons are in Palestine and Syria today and therefore ready to help in the rehabilitation of the country.

E. I. M. B.

**British Campaigns in the Near East 1914-1918.** Edmund Dane. London: Hodder & Stoughton. 1918. pp. 331. 7s. 6d. net.

Of books on the Near East more or less from the military standpoint there scarcely seems an end, and yet with few exceptions who does not still welcome them, and especially those which, like this one, take a wide survey. The author has the ready pen of a correspondent of a leading London newspaper, "The Westminster Gazette," the gift of correlating masses of material into an intensely interesting story.

His period proper is from November, 1914, to January, 1918, but his first chapter opens with the diplomatic mission of Herr von Radowitz of the German Foreign Office to St. Petersburg in 1875, which dates the German "penetration" of Turkey, the ultimate fateful issue of which has been realized in the great War. Chapter II deals also with diplomacy rather than with campaigning. The careful general setting, however, brings the actual narrative well into perspective, and the reader grasps afresh the significance of the part played by Turkey in the War and how and why that Empire was dragged into the struggle.

Seven of the sixteen chapters deal with the Gallipoli operations, five with Mesopotamia and the rest of Salonica, Egypt and Syria. "No fact has been glossed and no statement advanced as fact which

is doubtful." It is in fact a book without personal bias; the defeats are described no less in detail than the victories, and the evacuation of Gallipoli in all its tragedy and brilliancy is one of the best parts of the whole.

The book is illustrated by 19 good maps and plans and has a good index.

E. I. M. B.

**Jerusalem.** Von Sven Hedin. Leipzig 1918. F. A. Brockhaus. 400 pp. Price 12 Marks.

In 37 brief chapters we have lively sketches of the experiences through which the author passed in the summer of 1916, in his travels in Syria and Palestine. With remarkable skill and poetic pen he sketches the life and customs of the Syrian cities and villages such as Jerusalem, Jericho and Capernaum. Special emphasis is given to the political, military and economic questions that were then to the front. We have a sketch of Djemal Pasha and also of the German colony established in Jerusalem since 1871. The author speaks of the rise of Zionism and its object but his conclusions have been disturbed by the result of the war. The book is well illustrated and very readable.

F. W.

## NOTES ON CURRENT TOPICS

### The Proposed Railway from Cairo to Fez

A recent report from the British Consul-General at Tripoli, published in the *Board of Trade Journal*, states that a North African railway, about the 30th parallel, from Morocco to Egypt, across Algeria, Tunis and Libya, was discussed recently in the Tripoli official newspaper *La Nuova Italia*. A memorandum by an expert in colonial railway construction treats of the question of connecting Tripoli with the rest of North Africa—an enterprise which, in his opinion, cannot long be delayed. He points out that it is not a case of competing with the railway developments of other Powers, which tend inevitably towards the **most complete and perfect railway communication**, but rather of the co-ordination of the proposed lines in agreement with the interest of colonial expansion and penetration in the rest of Africa. Therefore the final scheme of colonial railway systems must not be limited to the construction of detached lines connecting the emporiums of the coast with the commercial centres of the interior.

The memorandum makes the important point that the function of the Trans-Sahara line must not be subsidiary to the Cape to Cairo line, but must be independent and complete in itself. The great trans-continental railways are latitudinal in direction, as the Trans-Siberian line and the trans-continental lines of North America, and it is in this way that the Trans-African railways will be successfully developed. In the case of the French railways—and the same holds good in the case of the Italian railways in North Africa because of Italy's geographical position—their development must be in two transverse directions and for West and East Africa the two following lines are proposed:—(1) The line of the Atlantic littoral from Tangier to Dakar (eventually to be extended to Comarkry), which would have no competitor and would be the shortest route from Europe to South America. (2) The line of the Mediterranean littoral from Fez to Cairo through Algeria, Tunis, and Tripoli, already in part existing in Algeria and Egypt, to link up Palestine and Mecca.

### Flying Over Arabia

In the current issue of "Flying," a magazine devoted to aviation, Mr. C. Thompson Walker describes the little-known service of British airmen in Arabia and along the Red Sea during the War. He shows what the British fleet and seaplanes did to depress the Turks on the Arabian coast and concludes with a paragraph on the gratitude of the Arabs toward the British. He says:

"Before we left Loheiya, Said Mustafa came aboard and through his interpreter thanked us all for the valuable assistance we had rendered to his troops, which had resulted in the capitulation of hostile villages and ensured the final surrender of the besieged Turks. He concluded this speech with the quaintly poetical words, 'As a man is with out a soul, so should I be without seaplanes.'

"Mustafa, who is brother to the Kings of the Idrissi and Senussi Arabs, was educated at Cairo, and is possessed of considerable statesmanship, political influence, and diplomacy. I believe we had his influence largely to thank for the friendly conduct during the war of the formerly hostile Senussi. As evidence of his modernity he boasts a Ford car, although Loheiya and the surrounding district are roadless and quite unfit for motoring.

"We left Loheiya with great regret for many reasons. It was disappointing to leave our task uncompleted, and we were sorry to lose the powerful fascination that a little-known race and country held for us. We had spent many halcyon days at Loheiya, days abounding with interest, full of absolute freedom from the trammels of convention and civilization, days of pleasantly relaxed discipline, hours of dreamy lotus-eating under a cloudless sky, a sun always bright, afloat on a sea whose azure depths revealed a landscape more beautiful and strange than that around us. After bidding good-bye to our friends on the *Fox*, *Clio*, and *Odin* we steamed slowly up the coast until we reached the village of Midi, where resided, in hermit-like seclusion the King of the Idrissi. We anchored to take in a supply of sheep, fowls, eggs, tomatoes, aubergines, and bananas, sent to the ship by the generous monarch, and carried out one more flight, this time for the peaceful purpose of dropping a letter to the King, setting forth our thanks and good wishes. The letter in its weighted carrier was seen to fall in the courtyard of the royal palace.

"And so, after introducing into that mediaeval atmosphere a glimpse of the twentieth century, we left Loheiya. Some months afterwards the C. O. of the contingent and the Senior Observation Officer each received a curved steel dagger, with a massive enriched silver hilt and scabbard, and ornate belt, accompanied by the *printed visiting card* of Said Mustafa, with his compliments and thanks."

### The Hejaz Railway Today

Miss T. Newton, of the Church Missionary Society, was a pioneer traveller along the Hejaz Railway in the spring of 1913. She travelled further toward Mecca than any Christian woman had ever reached. The object of her journey was to ascertain what openings there were in missionary enterprise in North Arabia. Any attempt at present for entering this country seems impracticable. On the other hand, there were important results in the securing of a good map of the railway and excellent photographs. In a lecture before the Royal Asiatic Society, according to a summary given in "The Near East," she said:

"The whole story of the railway was a romance. It followed closely the ancient caravan route transversed by Mohammed when journeying as a trader with his camels. It had been built by the labour of Turkish conscripts, working for an average wage of 2s. 6d. a week. It was a narrow-gauge railway. This was partly to save expense, and partly because the rolling stock, brought from Europe, had to be transported from Beyrout to Damascus over a narrow-gauge railway. It had been seen from the first that the railway could not pay as a commercial venture, and the most extraordinary devices had been resorted to in order to raise money to build it. Large sums were received as gifts from pious Moslems; small stamp duties were placed on almost everything. On one occasion, proceeding to the pier at Haifa to take the steamer for Jaffa, she had been engaged in conversation by a Turkish official, who was exceedingly polite, but showed no disposition to let her proceed on her journey. At length someone came and whispered in her ear that nobody would be allowed to go on to the pier that day without giving something voluntarily towards the Hedjaz railway. She had previously made a donation, but she now gave another sixpence, whereupon she was allowed to proceed, and was just in time to catch the steamer."

Speaking of her journey, the lecturer said "that through its whole

length the railway ran through no towns and hardly any villages; almost the only inhabitants of the country were wandering Bedouin, and one of the deepest impressions left on her mind was that of the absolute silence of the empty space, with here and there a mound beside the railway showing the grave of some poor pilgrim. Another oppressive feature was the absence of any sign of road or footpath at even the most important stations. The journey from Haifa to Madain Saleh occupied from 3 a. m. Monday until the same hour on Wednesday. Madain Saleh was situated in a plain in northern Arabia, with mountainous country all around it. There was no trace of human habitation there now, nor any evidence that a city had ever existed. But the mountains around were full of tombs carved out of the solid rock. The whole district was a vast Nabatean necropolis, extending towards the south for miles. It was conjectured that there had never been a town upon the site, but that it was in ancient times a centre to which dwellers in the district around had resorted for purposes of trade."

### Advance Programme in Turkey

Extracts from Minutes of first meeting of Central Turkey Mission (American Board—Congregational) held since the summer of 1914. The cities of Aintab, Marash, Adana and Tarsus were represented at this meeting, held at Adana, June 23rd-27th, 1919.

#### WORK FOR MOHAMMEDANS

(1) We are of the opinion that the time has now come to call definitely for the immediate location of at least one man and one woman in each center of missionary residence with direct reference to Moslem work.

(2) We express our thanks to Rev. S. W. Gentle-Cackett, and to the B. L. M. A. S. for the offer of £250 for Moslem Work, and shall be glad to use the gift for work among the Kurds of Albustan Plain (north of Mar'ash).

(3) We feel that the Evangelical Churches form the strategic approach to the Mohammedan population, and we urge upon the Churches their privilege and responsibility in this regard.

(4) We favour the formation of groups of Moslem converts wherever possible, leaving forms of organization and church affiliation to future guidance.

(5) We feel that the non-nationalistic character of the Gospel and of the Evangelical churches should be preserved.

(6) We favour the establishment in this Mission of suitable publications to represent Evangelical truth among Moslems as well as Christians.

(7) We appeal to the Bible Societies for Bibles for free distribution among Moslems.

(8) We favour the opening of a club for Moslems in each of the centers of the Mission.

(9) We record the desire expressed by Moslems for the publication of a translation of the Koran in Turkish, and would be glad to see it gratified.

### Islam in Venezuela

From "The Literary Digest," August, 1919, we learn the following interesting facts regarding the oriental colony in Venezuela:

Few people associate the idea of Arabs, Moors, or Turks with the

picturesque cities of the Spanish main, yet there is a flourishing colony of these Orientals in Venezuela, hailing from northern Africa and Asia Minor. They maintain among their foreign surroundings all the customs of their brethren in the Old World, except that of plural marriage, on which institution the Venezuelan Government has put its foot. "It is a strange thing to walk along one of the main business streets, say, of Caracas, essentially Spanish in every respect," says a writer in the *New York Times*, "and suddenly see alongside Spanish names of merchants strange oriental inscriptions, such as Abu Amad, Ben Sid, Chalala, Benatar. One might easily imagine one's self in the bazaars of Tangier or Damascus." They are an interesting lot, these "Turcos," as the Venezuelans call them, irrespective of whether they came from Turkish territory or not. They will not work under a "boss," and so all of them are in business for themselves, mostly as peddlers or small shopkeepers; and all of them make money hand over fist. Not only do they take in the coin but they also save it, and it is no uncommon thing for a humble peddler to come into a bank, plank down \$20,000 in gold and ask for a receipt and a check-book. They don't like banks and therefore keep their money at home until the amount becomes so large that they fear for its safety. And they will, under no circumstances "mix" with the native population. As we read:

These Arabs and Moors and Turks live a life entirely apart from the Venezuelan community. Whereas, if a Venezuelan has half a million dollars, he is known all over the country and pointed out as one of the leading men in the community, a "Turco" in Caracas, the Venezuelan capital, may have that amount, or nearly as much, and live so entirely to himself that scarcely anybody in the city can even tell you where he dwells. There are "Turcos" with big accounts in the leading banks of Caracas who are still living in the wretched hovels they occupied when they first reached Venezuela, with ten or fifteen of their race packed into the same house, several in a room. And when they return to northern Africa or Asia Minor they often go back as they came, in the steerage, crowded in with hundreds of other passengers, though the purser of the steamer may have locked up for safe-keeping thousands of their dollars which they have earned by years of hard work in Venezuela.

As a general rule, when a "Turco" has accumulated a sufficient amount of money, he will close up shop, pack up his belongings, and return to his native land, where the means acquired in the western world enable him to live in "grand style," according to the standards prevailing in the home town. Once in a while, however, one of the little shopkeepers will decide to remain in South America and "branch out," as a result some of the most important shops in Venezuela are owned by "Turcos."

### Controversy and Preaching in Kansu, China

Mr. Mark Botham, of the China Inland Mission, who with his mother has been spending a few months at Ningsia in Kansu, writes in an interesting journal: "A few visitors came to the Mission house on most days. These have included a large percentage of Moslem ahungs and students, some of whom have called specially to see the Arabic Scriptures. I have a beautifully printed copy of the Koran, which has brought quite a number of visitors, and has formed the basis of some interesting conversations which it is one's prayer may

not be unprofitable. In this connection, it may be of interest to mention that I have lately come across a book published by a Chinese Moslem and translated from an Indian book entitled, 'A Record of a Conversation between Islam and Christianity.' It purports to be a record of a public dispute in the year 1854, between Dr. Pfander and an Indian ahung, and treats of abrogation, alteration, the doctrine of the Holy Trinity, etc. The Christian doctrines are presented in a wrong light, and are proved to be wrong. The book is written in thoroughly up-to-date Wenli, and usually uses Christian terms. Quotations from the New Testament are taken from the union version mandarin. The book will not have had much circulation among Chinese Moslems yet, but will certainly be a force to be reckoned with among those who are versed in Chinese literature.

"From February 3rd to 9th, we had special evangelistic services daily. Each morning at ten o'clock there was a prayer meeting for Christians only. At eleven o'clock or soon after there was a service in the chapel. In the afternoon, several of us went out into the streets to preach. The street preaching was the most encouraging feature of the week. Large crowds gathered every day."

### The Nomadic Turk

Herr von Hoff contributes to the *Deutsche Revue* for June an article on the deeper causes of the break-up of Turkey. The cause of the lack of civilization in Turkey, according to this writer, is due mainly to the nomadic character and habit of the Turk. The nomadic life does not favour stability, the nomad has no ideas of possession, construction, maintenance, or furtherance of any object. The only stable element in the Turcoman or Osmanic national life is the common belief in Islam. Yet the doctrines of Islam have had no deep effect on the national civilization as in the case of religion of the Western nations, and the cause is to be found in Islam itself. The chief aim of Islam is to make earthly existence as pleasant as possible. It lacks the deep moral teaching of Christianity, which requires the performance of duties very difficult of attainment. Mohammed knew his nomad followers and made splendid promises to them for the hereafter but that fulfilment of these promises should result from a life of good deeds, or a life guided by high moral principles, is quite omitted from his teaching. Islam is in fact a nomadic religion. The Moslem is pious only in form; he knows very little of the doctrines of his religion and for centuries he has remained the enemy of progress.

There can be no such thing as a geographical conception of a Turkish Empire, seeing that the nomadic tribes, especially Turcomans and Kurds, wander ceaselessly through the land, guided by one motive—food for themselves and their herds. They always leave desolation behind them. They have destroyed the wonderful forests of Asia Minor. To-day the bulk of the population of Asia Minor, while not purely nomadic, still possesses the soul of the nomad. And it is because the Germans did not understand this world of thought that their work among the Turkish populations has been in vain. Hygiene is, of course, quite unthinkable in nomadic conditions. The nomad is indifferent to the sufferings of men and animals, and the value of human life is quite unrecognised by him.

The Turk, if he is to be civilized, must be made to have a settled abode. Probably he will never be anything more than a wage slave; he could never be independent. Not only does his nomadic habit make

independence impossible, but his Eastern imagination is also to blame. He has no idea of punctuality; no notion of space or time, or of facts. His attention is easily diverted; he forgets the main thing. No matter what he is doing, his thoughts always wander. He is not given to observing and when he looks at a thing there is no thinking at the same time. He cannot repeat anything which he has been told, for he has been thinking of something else. Superstition and credulity play havoc among the Turkish people. The untrained imagination does not distinguish between truth and fiction, and as soon as lying is found to be of use, it strikes a chord in the heart of the oriental, and soon makes him a swindler when opportunity offers.

To rob the Oriental of his imagination would be a mistake. What is needed is training, so that the imagination from being a hindrance may be transformed into a force to further high endeavour. In conclusion the writer says that the Germans who have returned from the nomadic life at the front are suffering from something resembling nomadic disease.—*The Review of Reviews* (London).

### A Model for Missionary Reports

The following paragraph quoted in one of our exchanges from an old number of *The Christian Spectator* (1863) is so pungent and practical that we commend it to all missionaries. Unless our reports are readable and attractive they fail in their object and lack of interest at home may be due to those on the field who are not themselves kindled by the situation and need.

The reports of religious societies ought to be among the chief means of creating fresh interest in their proceedings; they ought to be such that able and instructed minds should read them with zealous delight, and the young people of our households pore over them as they do over *Robinson Crusoe*. The four Gospels and the Acts of the Apostles are the models of what a missionary report should be; and it is evident that our missionary annuals are as little like these models as possible. What is it that has made the Acts of the Apostles a readable report for the last eighteen centuries? Is it not the lifelike account of the contests of the preachers of the Gospel with their powerful adversaries, and such heart-stirring records as those of the conversion of the Ethiopian eunuch, or of the Philippian jailer? Is it not the ever fresh log-book of the Mediterranean voyage, the shipwreck at Malta, the journey to Rome? And were we not intended to learn from this bright example the art of writing Church history? If the account of the Apostles' ministry had been delivered in the style of our modern reports. We might have had some such memoranda as these:

*Thessalonica*.—The people of this district were found in a state of much indifference to the Kingdom of God. The Synagogue services were attended with regularity, but the animosity of the Chief Priests and Scribes rendered it difficult to direct the minds of the people to Evangelical truth; even violence was offered to the persons of the preachers.

### Moslem Converts Praying for British Soldiers in Egypt

"The post office at X— was the scene of a serious riot on March 16 last. Two British soldiers were attacked in the streets by natives, and they ran into the post office, where they were given shelter by the postmaster until enabled to escape. That unfortunate official became the object of the mob's violence, and as he refused to give up the key to

the office safe, the premises were looted and he was severely handled. He is now in hospital recovering from an operation for fracture of the skull. Both Borton Pasha and Williams Bey paid him a visit, when the former rewarded him with a cash gratuity equivalent to three months' salary and promoted him, as well as thanked him for his devotion. The postmaster's assistant, who bravely defended his chief, has also been awarded a month's salary.

"A letter has arrived as we go to press, from the Rev. J. L. Macintyre, of Old Cairo, which shows that an interesting little narrative attaches itself to the foregoing official account of the attack by a mob on the post office at X—during the recent riots in Egypt. Living almost next to this post office was one of the C. M. S. Christians, a Moslem convert who had married an Armenian Christian wife. They saw from their window the two young, unarmed British soldiers take refuge in the post office below, and their hearts went out in pity for these two fellow Christians in their peril. Calling his wife and sister to join him, our friend knelt down and, pleading the promise to the two or three, proceeded to pray for the lives of the two unknown British lads besieged by the mob below. The shouts of the crowd grew louder and louder, and they were bringing iron bars to smash in the doors of the post office; while up above, three people of different race and tongue—two of them formerly of a hostile creed—wrestled in prayer, not for themselves but for the deliverance from a cruel death of their brothers in one true faith. Just as all hope was gone and the door was crashing in shots were heard. Around the corner rushed five or six British soldiers and the crowd melted away, enabling the two imprisoned men to escape."—*C. M. S. Gleaner*.

### New British Treaty with Persia

We reprint, without comment, the following summary as given in the *London Times*:

"A White Paper [Cmd. 300] has been issued containing the text of agreements signed by Great Britain and Persia at Teheran on August 9, 1919, and of two letters from Sir P. Cox, the British Minister at Teheran, to the Persian Prime Minister. The agreements now concluded are the result of negotiations which have been proceeding for nine months.

Of the two agreements one is political and aims at binding more closely Anglo-Persian relations and promoting progress and prosperity of Persia. To these ends Great Britain agrees

To respect Persian integrity;

To supply experts for Persian administration;

To supply officers and equipment for a Persian force for the maintenance of order;

To provide a loan for these purposes;

To cooperate with the Persian Government in railway construction and other forms of transport.

Both Governments agree to the appointment of a joint committee to examine and revise the Customs tariff.

The second agreement defines the terms and conditions on which the loan is to be made to Persia. The loan is for £2,000,000 at 7 per cent., redeemable in 20 years. It is secured on the revenues and Customs' receipts assigned for the repayment of the 1911 loan, and should these be insufficient the Persian Government is to make good the necessary sums from other sources.

Article 5 of the 1911 agreement is included for purposes of reference.

Of the letters, which both bear date August 9, one assures the Persian Prime Minister of British cooperation in securing revision of treaties actually in force between the two Powers, compensation for damage during the war, and the rectification of frontiers; and the other states that Great Britain will not claim from the Persian Government the cost of maintaining British troops in Persia for the defence of her neutrality, and requests that Persia in turn will not ask for compensation for damage done by the troops in Persian territory."

### Some Instructions for New Ahmadis

The following is taken from their pamphlet for new converts printed at the Ahmadiya Printing Works, Lahore.

"Since the Promised Messiah was a messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith, hence according to the Koran, the Traditions of the seal of prophets and the sayings of the Promised Messiah, it is the duty of every Ahmadi that he *should pray under the leadership of Ahmadi Imams only*. But in those places where Ahmadi Imams can not be found, he should offer his prayers alone and should pray to God to give him a Jamaat or Society of his own, because a true believer can never remain alone. Similarly, *it has been prohibited that Ahmadis should give their daughters in marriage to non-Ahmadis*, for wives are generally influenced by their husbands and thus it is making a soul apostate. Likewise, *Ahmadis should not attend the funeral service of non-Ahmadis*, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the Promised Messiah."

### The Duties of the Ahmadiya Community

"The Ahmadiya community is neither an Anjuman nor is it a religion. But the meaning of the Ahmadiya movement is this: that it is a body of Moslems that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammed and who have accepted all the claims of the last messenger of God, *viz*, the Promised Messiah. Hence the obligations of the Ahmadis are the same as have been fixed by the Holy Koran for a Moslem and which have been sanctioned by the usage and practice of our Lord Mohammed and his companions. Hence acting upon the laws of the Koran, the practices and sayings of the Prophet is a distinct duty of every Ahmadi. But since Islam considers the proclamation of the truth as one of the important duties of a Moslem and it has been considered as one of the distinguishing features of the Moslems that they ask the people to do good and prohibit from doing evil—a duty the performance of which made the Moslems so successful in the beginning, hence the Promised Messiah has laid so much stress upon this point and has made it obligatory for the members of the community that they should send a part of their income to Qadian for this purpose. This money is spent for the propagation of Islam on the lines fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of his income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed but left to be determined by the love and zeal of a man for the movement. Be the sum small or great, it is obligatory on every Ahmadi to help the movement with his mite. Some friends spend one tenth and even more of their income

for the help of their religion."—from a pamphlet printed at Lahore entitled "*Condition of Initiation.*"

### A Call for Men with the Martyr Spirit

It is told in the *Life of Cardinal Lavigerie* that, when he founded the White Fathers, that wonderful missionary society which has had so glorious a part in the work for the conversion of Africa, young men from all over Europe came to Algiers to beg for admission. They had heard the call of Africa, with its burning climate, its deserts and its mysteries, its cruel negroes and its fanatical mussulmans, and, as *soldate d' élite*, were ready to start for the post of danger. On the papers of one young priest, when he presented them, the Archbishop, in place of the usual formula, wrote: *Visum pro martyrio*, "Passed for martyrdom."

"Read. Do you accept that?" he said returning them.

"I came for that," replied the priest simply.

No doubt things have, to a certain extent, changed to-day. Africa is no longer the "dark continent" that it was in Livingstone's or in Stanley's lifetime. White men may be found almost everywhere. Accurate maps can be procured. The shadow of Europe lies over its sun-swept spaces. But the same spirit of sacrifice that burned with so bright a flame in those early White Fathers and in those who have borne the burden and heat of the day in our own Universities' Mission from the time of Bishop Mackenzie down to our own time, is still needed. The man who volunteers for work in the dioceses of Zanzibar, Nyasaland or Northern Rhodesia, is accepting, for the love of Christ, exile, hardship and danger.—"*Central Africa*" the organ of the Universities Mission.

### Persia in War-time and After

Writing in "The Bible in the World," Mr. A. Hope, the Bible Society's Secretary in Persia says:

"Although the realm of the Shah remained neutral in the world-conflict, a large section of its western territory was invaded by warring hosts. At the end of 1914 Turkish and Russian troops fought in Azerbaijan, a province which was largely under Russian control before the war; and later on, the towns and districts of Hamadan and Kermanshah in the south-west, and also the province of Mazanderan in the north, had sufficient experience of war's actual horrors.

"In Persia the year 1918 has been the darkest since the outbreak of war. The horrors of famine and pestilence have added to the distress of this unhappy country, where hundreds of thousands have died from starvation, cholera, and typhus. In and around Teherân alone it is estimated that 150,000 succumbed to hunger, hundreds perished in the streets, and their bodies were carried like animals for burial. In Hamadan—in an extremity which recalls the famine when Benhadad besieged Samaria—two women were stoned to death for the crime of killing and eating a child.

"In the early summer of 1918 West Persia was invaded by Turks and Kurds. Thousands of the Christian population in that region fled to town in the interior, thousands more were plundered and massacred, while hundreds of women and girls were carried captive to Moslem harems. It is reckoned that out of a population of 70,000, about half have been slaughtered or enslaved.

"Conditions of life and work in Persia, which are always unsettled grew far more disturbed. Postal communication throughout the

country became uncertain and difficult. When Russia fell out of the fighting, postal communication with Europe ceased to exist for months, and even after the Bagdad route was opened it continued to be very unsatisfactory.

"In ever part of the country where our representatives are at work—excepting Ispahân, where Turkish and German propaganda was intense, and the minds of the inhabitants were poisoned against everything Christian—the circulation of the Scriptures went steadily forward up to the end of 1917; and in that year nearly 30,000 volumes were sold, most of them to Persians. Before the war our annual circulation had averaged not more than 9,000 volumes. Moreover, the large majority of the additional Persian copies sold were either Gospels or New Testaments—which is unusual in a Moslem country.

"The Persian Government has now granted a permit for printing the Scriptures in the vernacular in the city of Teherân. This indicates that the Moslem ecclesiastics have lost to a great extent their former powerful and harmful influence, and also that the men of authority in Persia have come to recognize that the Bible is a book which will be a means of good to their nation."

STATEMENT OF OWNERSHIP, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912 OF THE MOSLEM WORLD, published quarterly at Cooperstown, N. Y., for January, 1920.

State of New York, County of New York, ss:

Before me, a Notary Public in and for the state and county aforesaid, personally appeared, Delavan L. Pierson, who, having been duly sworn according to law, deposes and says that he is the Business Manager of THE MOSLEM WORLD and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation) etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the name and addresses of the publisher, editor, managing-editor and business managers, are:

Publisher, Missionary Review Pub. Co., 156 Fifth Ave., New York City.  
 Editor, Dr. Samuel M. Zwemer, Cairo, Egypt.  
 Managing Editor, Miss E. I. M. Boyd, London, England.  
 Business Manager, Delavan L. Pierson, 156 Fifth Avenue, New York City.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock).

Rev. Samuel M. Zwemer, Cairo, Egypt.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

(Signed) DELAVAN L. PIERSON.

Sworn to and subscribed before me this

6th day of November, 1919.

Caroline Bahr,

Notary Public, Westchester County,

Certificate filed in N. Y. Co., No. 167.

Also in register's office No. 1292. Commission expires March 30, '21.