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EDITORIAL

THE NEAR EAST

The Near East presents at this time a situation that should command not only the attention but the sympathy and the cooperation of all Christians.

Politically, Turkey, Armenia, Mesopotamia and Arabia are the storm centers in which mutually hostile forces are contending and where the entire area is in unstable equilibrium. Without outside assistance, and that soon, long continued peace—such even as now exists—seems impossible. Within the country outlined there exists no government capable of maintaining order or of affording the people there even a semblance of justice. The country expectantly awaits the ratification of the League of Nations by the United States, hoping that soon thereafter the League will begin to function and something effective will eventuate. America's delay may cause the sacrifice of hundreds of thousands of lives in Turkey and Armenia. The suffering, due to the Turkish atrocities of five years ago and the subsequent misery, appeals mightily for the continued sympathy of the benevolent people of America.

Tens of thousands of Armenian, Greek and Syrian orphans and thousands of Christian girls and women rescued from Moslem homes are wholly dependent upon American philanthropy, and, while present conditions prevail, their need will persist. The Near East Relief has not yet fathomed all the depths of misery and need that make that land of the Bible a land of heart-breaking sorrow and mourning. Here is a call to Christian America to

demonstrate to Turk and Christian, to Arab and Kurd the great truth of Christianity, that finds its most adequate expression in service and sacrifice.

Religiously the country presents conditions that are the despair and the hope of the Christian world. The foundations of religion have been shaken and in sections almost broken up. The spiritual reaction of events of the past few years has been, even among the Armenians, both disheartening and encouraging. Their crushing experiences have driven many away from the God of their fathers and drawn others closer to His protecting side.

It is upon the Mohammedans that we are beginning to witness a change of attitude, the correct interpretation of which it is impossible as yet to make. The entire body is staggered by the great outpouring of American philanthropy towards the multiplied thousands of victims of their own misdeeds. But when Moslems and victims are treated by Christian doctors with equal tenderness and consideration and for no ulterior purpose that they can discern, it forces to a serious consideration of the wide difference between Christianity and Islam. It is no wonder then that Turks, Kurds and Arabs are so unanimous in their desire that America, from which such a spirit seems to emanate, shall be their political and economic protector under the League of Nations.

During the centuries of Moslem exclusiveness, Mohammedanism has assumed some of the characteristics of a caste. Moslems guard as closely as do the Brahmins any tendency or danger upon the part of their co-religionists of spiritual contamination. This breaking of caste does not come from physical contacts but from intellectual and religious inoculations. Because of this, Mohammedans have in the past opposed Christian schools for Moslems and assiduously guarded their weaker brethren, to the best of their ability, from exposing themselves to any form of instruction that might weaken their faith in Islam. They seemed to be attempting to protect their religious caste from all threatening corruption.

The war and subsequent events have seemed to produce marked changes in the general Mohammedan attitude.

The Turk, Arab and Kurd are vastly more free to discuss matters of religion with a Christian. They seem to have lost much of their fear of Christian instruction. The writer recently spoke to over 200 boys in one of the American Mission Schools in the interior of Turkey and over half of them were Turks, Arabs and Kurds. In another inland city a *hodjah* from a prominent *hodjah* family made public profession of Christianity. He was beset by his Mohammedan family and friends to recant upon the sole ground that if he persisted in his adherence to Christianity, the spell would be broken and all the Moslems of his city would become Christians. He remained true and now has a class of Mohammedan inquirers, two or three of whom have expressed a wish to prepare for Christian work among their own people. These have banded themselves together into a church, and many others are seriously studying the New Testament.

There are many indications that the caste spirit is giving way and that Mohammedan solidarity is breaking up. In order to meet this situation the Church must be ready to give to these new seekers after truth that which will more than take the place of what they are yielding. A staggering responsibility is thus laid upon the Christian world, but most especially upon America.

Boston, Mass.

JAMES L. BARTON.

THE PARACLETE OR MOHAMMED

The Verdict of an Ancient Manuscript

(Jesus said) "And I will pray the Father, and He shall give you another *Paraclete*, that he may be with you for ever, (even) the Spirit of truth."—(S. John, ch. xiv, 16.)

"And (remember) when Jesus the son of Mary said, 'O children of Israel! of a truth I am God's apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be *Ahmad!*'"—(Korān ch. lxi, 6. Rodwell's translation.)

It is permissible to conclude that, by these words of his, Mohammed intended to convey the idea that he was recalling to the minds of his hearers a passage known to exist in the Christian gospel. The opening phrase in this verse, with the word "remember" understood, is a familiar one to readers of the Korān. Its use is well illustrated in Rodwell's rendering of chapter II, at verse 44 et seq. That verse, recalling recorded facts in the history of the children of Israel, actually reads in the Arabic the word "remember;" but, according to a common usage in the Korān, once employed it is dispensed with in immediately succeeding verses, a mere conjunction, constantly repeated, being made to carry on the force of the verb throughout a series of references to the times of Moses. Thus Rodwell renders, "And when we parted the sea for you . . . ;" and again, "And (remember) when Moses said . . . ," etc. In the verses, however, immediately preceding the one we have quoted from chapter LXI, the use of the imperative "remember" is entirely dispensed with in the Arabic, the familiar conjunction alone being thought quite sufficient to suggest it.

The common usage of the Korān, then, justifies the conclusion with which we start. And indeed anyone having the slightest acquaintance with the Moslem controversy inevitably turns to the Paraclete sections in John's Gospel for the passage to which reference seems to have been

made. Of these we have selected for the purposes of this article section Ch. xiv, 15-21, and placed the sixteenth verse side by side with the extraordinary passage from the Korān. It is at once perfectly clear to every student of the Gospel that there is here a serious discrepancy. Christ does not promise a man, an "apostle," but a *spirit*, "the Spirit of truth," invisible, and much else concerning the *work* of this Spirit which cannot possibly be made to square with the idea suggested by the Korān. (cf. John xiv, 17, 26; xv, 26; xvi, 8, 13, 14). Apart from all this, it can be safely held that the word *Paraclete*¹ cannot by any stretch of language be made to mean the same as *Ahmad*.² This is ultimately a question of etymology and can be promptly verified, if need be, by a reference to standard lexicons. But where such an investigation is utterly impossible, and the principal terms in the two verses are banded about approximately in their original form, the discrepancy may be neither apparent nor admitted. Indeed, millions of Moslems today still fondly cherish the notion, as did their fathers before them, that "*Fāraqlīt*" (Pers.) or "*Baraklīt*" (Ar.) as they variously have it, means the same as the Arabic name Ahmad, and that therefore Jesus did foretell the coming of Mohammed. The obligation rests on us to point out to them how unfounded this notion is. The task will not be easy. We do well to remember that Mohammed not merely disclaimed any part in the composition of the Korān, but repeatedly declared it to be *ipsisima verba* of God. That being so, we can appreciate the fact that the average Moslem believes his Korān against anything the Christian may say, and in particular he believes its version of the promise of Jesus and not our explanation. To this extent at least, has the prophet of Arabia succeeded, though the success in this instance has not advanced the cause of Truth.

The followers of Mohammed, then, have got a long lead with an utterly wrong conception of a matter of the most vital importance every way. It is our plain duty nevertheless, in a spirit of love and sympathy, to bring the

¹ Greek, *Parákletos*—(a) advocate, (b) comforter.

² Another and rarer form of the name of Mohammed, from the same Arabic root, *hamd*—"praise."

truth home to them. It is hoped that this article will contribute in some practical way towards that end.

The first question that presents itself to the mind is as to *how* Mohammed ever came to make such a very definite statement in regard to himself.

It will be generally agreed that one of the greatest achievements of the prophet was the production of materials ("revelations" he called them) such as were eventually used in compiling new sacred scriptures. A prime factor leading him to essay this task was his profound sense of the superior position of peoples who possessed a book over those who did not. Whatever else the Korān may be, it is a remarkable testimony to the presence of that conviction in the mind of Mohammed.¹ Not only so, a careful study of the Korān has satisfied all leading scholars that Mohammed treated the books of the Jews and Christians as inspired and trustworthy documents. This opinion is not shaken by any attempt on the part of modern Moslems to go back on the explicit views of the early commentators. The verse from the Korān engaging our attention at the present moment is a witness to that fact also. It is immaterial, in this connection, whether Mohammed knew or did not know what Jesus actually promised about the Paraclete. He manifests here the attitude of one who believes the Gospel to be a reliable record, safe enough to be used in support of his claim to be a messenger from God. And yet there is no vestige of evidence that he ever read, still less studied, the Scriptures for himself. How then did he get so far as to attempt quotations from them, and in particular to conceive the notion embodied in the verse under consideration? Without doubt he relied on reports made to him by some of "the people of the book," both Jews and Christians. Respect for them led to intercourse with them; only thus could he have come to know of the prophetic passages in the Old Testament and the promise of Jesus in the gospel.² Mohammed's interest quickened with all that he heard of a Messiah and Paraclete. There existed some necessity in his mind that since

¹ Cf. The fact that the Jews and Christians earned from him the distinguishing title of "the people of the book."

² Cf. An exhaustive article on the subject entitled "Mohammed's controversy with Jews and Christians," by J. Bryan, of Alexandria, in *THE MOSLEM WORLD*, October, 1919.

he was the apostle of God these Scriptures would speak of himself. And there were not wanting Jews and Christians who played him false; who knowing the attraction the Scriptures had for him, led him to believe that it was of him those predictions had been made. As Muir says: "The assurance with which Mahomet appeals to Jews and Christians as both possessing in their Scriptures the promise of a prophet to come . . . is very singular, and must have been supported by ignorant or designing men of both religions."³

But though it is not the purpose of this article to attempt, even if it were possible, to apportion the blame for this Koranic perversion of the precious promise of Jesus, we cannot altogether exonerate Mohammed. He was too shrewd and too far-seeing to be readily taken unawares. by this time⁴ he had made enemies among "the people of the book." Many of them resented his suggestions that their books contained any reference to him whatsoever. (chap. ii, 70-75). It is not possible, therefore, to convince one's self that when perverts from other faiths presented him with prophecies alleged to be concerning himself from their own books, that he received the announcements with no shadow of suspicion. To quote Muir once more: "Assuming, perhaps, that former scriptures could not be at variance with the mind of God as now revealed to himself, he (Mohammed) cared not to verify his conclusions by a reference to 'the Book.' A latent consciousness of the weakness of his position probably rendered him unwilling honestly to face the difficulty. His course was guided here, as it was guided at so many other points, by an inexplicable combination of earnest conviction and uneasy questioning, if not of actual though unperceived self-deception. He was sure as to the object; and the means, he persuaded himself, could not be wrong."⁵

To revert to the particular verses we are considering. We have already indicated that it is in no way possible, etymologically, to square the Arabic term *Ahmad* with the Greek *Parákletos*. It is just possible that the difficulty

³ Sir Wm. Muir. *Life of Mohamet*. Vol. ii, p. 313, ed. 1861.

⁴ The verse occurs in a late Medina chapter.

⁵ Cf. cit. Vol. ii, p. 305, ed. 1861.

was never brought to Mohammed's notice. It is fairly certain that unaided he would never have appreciated it.

In any case the connotation of the Greek term would not have held the chief interest for him. He seized upon the main idea, a promise made by none other than the great Jesus himself, of one who should come after him. Was not this Mohammed himself? It was by no means the first time that so outstanding a prediction as this had been used for personal ends. Montanus appropriated it in the second century, and Mani, the founder of the Manichæan sect, in the third.

Yet the time did come when this stubborn fact so impressed the Moslem mind that the theory was started that the Gospel quoted by Mohammed actually read in the Greek not *parákletos* but *periklytós*.¹ This would give a signification very similar to the meaning of Ahmad. It would be interesting if we could determine at what date this suggestion first made its appearance. One fact, however, should be noticed just here. The transliterated forms (*Fáraqlīt and Baraqlīt*) that we generally find in this connection in standard Persian and Arabic writings, point to an original *parákletos* and not *periklytós*. That would seem to indicate at the outset that the suggestion of this alternative reading of the Greek text is not of a very early date.

Sale, in his famous translation of the Korān made in 1734, says in his note on our verse: "The Persian paraphraser, to support what is here alleged, quotes the following words of Christ, 'I go to my Father, and the Paraclete shall come;' the Mohammedan doctors unanimously teaching that by the Paraclete (or as they choose to read it, the *Periclyte* or *Illustrious*), their prophet is intended, and no other." We are prepared to agree that "the Mohammedan doctors unanimously teach that by the Paraclete their prophet is intended," but Sale's words seem to imply that the said doctors also unanimously choose to read *Periclyte* for *Paraclete*, and to that we cannot agree. It is not true for instance, of Husain (A. H. 900), the Jalalain (A. H. 864, A.H. 911), or Baidawi (A.H. 685), in their commen-

¹ "very renowned."

taries on this verse. The Mishkat (A. H. 737) mentions this prophecy but does not seek to connect *Ahmad* with an imaginary *periklytós*. We have evidence from a still earlier writer. Ibn Hishām (d. A. H. 213), the biographer of the prophet, apparently knows only of *pará-kletos*, as we shall see later on.

All of which rather goes to show that when European writers, like Muir,¹ Deutsch² and Rodwell,³ seek to account for the rare form of *Ahmad* by supposing the existence in Mohammed's time of this variant reading in some Greek manuscript, they are merely following the groundless claim of some Moslem writers of no very early date. The fact is that all available New Testament evidence is dead against such a notion. The word *periklytós* not only does not appear in the whole of the N. T., it is not to be found in any of the various readings of John ch. xiv-xvi, nor in any of the old versions made long before Mohammed's time.

It might be thought that we are on more certain ground when we turn to consider something else Sale has to say on the point in the course of a reference to the apocryphal "gospel of Barnabas" in his "Preliminary Discourse."⁴ Sale held that the book was originally not the work of Moslems, though undoubtedly they had tampered with it since to serve their purpose, "and in particular, instead of the Paraclete or Comforter, they have in this apocryphal gospel inserted the word Periclyte, that is the *famous* or *illustrious*, by which they pretend their prophet was foretold by name, that being the signification of Mohammed in Arabic; and this they say to justify that passage in the Korān where Jesus Christ is formerly asserted to have foretold his coming under his other name Ahmad." Later, when writing the "Preface" to his Korān, Sale makes the confession that he had not seen the "gospel of Barnabas" before what he had said of it in the "Preliminary Dis-

¹ Op. cit., Vol. i, p. 17.

² Literary Remains, ed. 1874, p. 68, note.

³ note on Koran Ch. 61, 6. Rodwell indeed, makes the astonishing suggestion that Mohammed may have confused Pará-kletos in his mind with Pariklytos. Surely that is expecting rather much from Mohammed.

⁴ Sale's Koran, Preliminary Discourse, Sect. iv. It is to be noticed that Sale there makes the Moslems a gift of "a gospel in Arabic," for we are still without the remotest proof that either the Spanish or Italian manuscript of this "gospel of Banabas" ever had an Arabic original; all the available evidence is against such an idea.

course" was actually in print. It now transpires that he had but the slenderest ground for making the deliberate statement that "Barnabas" reads *periclyte*. This "gospel," of which so much has been made from time to time by Moslems in India, has been carefully examined recently, in its only available form, by Lonsdale and Laura Ragg.¹ They say (Introd. p. xxxi) that, "In the Italian text of *Barnabas* the reference (sc. to the Paraclete) is no clearer than that in the text of the Korān—so vague, in fact, as to be unrecognizable. In one place, when about to reveal the name 'Machometo' to the High Priest, Jesus is made to say 'il nome del messia le *admirabile*;' but in the passage where the Arabic glossator has seen a reference to the Paraclete the phrase is 'uno splendore.' The gloss in question is sufficiently confused. It makes "splendore" equivalent to the Arabic "Ahmad," but also to the Hebrew "Messiah," the Latin "Consolator," and the Greek "παράκλητος." It is presumably to this passage and the gloss upon it that Sale is alluding—unless, he too, for once, is quoting from hearsay.

The present writer during the course of enquiries in the summer of 1918 with regard to the reading of the great uncials at the Paraclete sections in John's gospel, received a valuable letter on this subject from Mr. F. C. Burkitt, the well-known palaeographer of Cambridge. Mr. Burkitt considers that "Ahmad" could not, because of the etymological difficulty, have come directly from the Greek. On the other hand, he draws attention to the fact that some Aramaic-speaking Christians of Palestine in communion with Constantinople were, at the time of Mohammed, using a Syriac version of the gospels and not Greek. Mr. Burkitt has demonstrated that this version "probably originated in the sixth century as a part of the efforts of Justinian and Heraclius to abolish Judaism from Judaea and Samaria."² In this letter Mr. Burkitt points out that

¹ "The Gospel of Barnabas" (from the Italian MS. at Vienna) by Lonsdale and Laura Ragg, Oxford, Clarendon Press. The conclusions to be drawn from their valuable study are that the Italian "Barnabas" is to all intents and purposes, an original work. Its "whole tendency and purpose is Mohammedan." All available evidence points to an author nurtured in Latin Christianity of the Middle Ages or the Renaissance, one whose knowledge of the Christian Scriptures is considerably in advance of his familiarity with the Scriptures of Islam; presumably therefore he was a renegade from Christianity.

² Kenyon. Textual criticism of the N. T. (2nd ed. 1912), pp. 159-170, where he quotes Mr. Burkitt's opinion published in Journ. Theol. Stud. ii, 174-183 (1901).

this version has a translation of *parakletos* and not a transliteration as have the Syriac Vulgate (Peshitto) and its predecessor the Curetonian. This Syriac word is *manahmanā*.

Mr. Burkitt is probably the greatest living authority in this matter of the ancient Syriac versions. He says with regard to this Palestinian Version of the Gospels, that there is no evidence to show that it existed before the time of Justinian († 566). From which it follows that in all probability this very version was one much used by the Christians in and around Syria in Mohammed's time. Nor is this all. Mr. Burkitt had previously pointed out a striking parallel in the well-known biography of Mohammed by Ibn Hisham. In a certain place¹ the biographer quotes freely some verses from John xv. When he comes to the words of ver. 26 he uses in the place where we should have expected to find the Arabic transliteration of *parakletos*, no other than *al manahmanā*, the very word we have just discovered to be in the Palestinian Syriac! Thus "If *al manahmanā* had come whom Allah will send to you, etc." Says Mr. Burkitt, "Ibn Hisham's authority must have got this from the Palestinian Syriac version, possibly from a monk of Mt. Sinai."

But our surprise is not yet complete. The text of Ibn Hisham at the place has the following remarkable gloss; "now *al manahmanā* in Syriac is Mohammed, and in Greek (*bi'l rumiyyati*) *al baraqlitas* may the blessing and peace of God be upon him and his family." *Manahmanā*, despite its sound and appearance means nothing of the sort, but is rather a fair translation of *parakletos* in the sense of "Comforter," derived from the Aramaic root *nahm*, "to be sorry," "to have compassion." It is not impossible that Mohammed may have heard of the promise of Jesus in the form it takes in this Syriac version.

It is clear, however, that even in the light of this further contribution to the subject, we are no nearer to finding any evidence to prove that the Koranic *Ahmad* is in the least degree justified by any known reading of the

¹ Sirat-ul-Rasul. 3 vol. ed. phd. 1329 AH. Vol. i, pp. 223-3, in the section entitled "Sifat-ub-rasul min-al-injili."

Gospel. Not only is the hypothetical *periklytós* without a vestige of support from the manuscripts, we do not find it even cited by several of their leading authorities. Neither is there any hope in the direction of *manahmanā*. And yet, be it remembered, the only ground Moslems have of claiming that Jesus promised the coming of their prophet is the presence of this unusual form of Mohammed's name in the Korān, viz: Ahmad; for the existence of which apart from this theory they cannot otherwise account. The *characteristics* attaching to the description of the Paraclete in John's gospel are to them a stumbling block, and indeed are of a nature calculated to upset any argument for Mohammed that they might attempt to base upon them.

This being so, it is, in the cause of truth, matter for regret that Moslem writers, ancient and modern, can handle so loosely and unscientifically terms little known, and base large assumptions on them. We have seen how Ibn Hishām does so, and he has given the lead to others. Can anything be more ludicrous than the way in which our friend *manahmanā* turns up in the Urdu Tafsīr Qādiri and Tafsīr Raufi in their comments on "his name shall be Ahmad?" In Tafsīr Qādiri (Vol. ii, p. 537), we find the commentator "Tabyān" quoted as saying "In the Syriac language Mohammed's name is *matahmia* and the meaning of this is 'God will send him to you after the Messiah.' Tafsīr Raufi (Vol. ii, p. 361) has something similar. He says "Husain has made out from 'Tabyān' that the name of Mohammed in the Syriac language is *mahya* and this means 'God will send him to you after the Messiah.'" Tafsīr Qādiri, also known as Tafsīr Husaini, is merely the Urdu translation of Husain's commentary. Raufi also claims to be quoting from Husain. It looks remarkably like grossly careless handling of the original Syriac word!

The treatment of this subject would not be complete without calling the reader's attention to the most recent contribution from the Moslem side. It is in the form of a note on Ch. 61.6. in the commentary on the new translation of the Korān published by that section of the Ahma-

diya Moslems now at work in England with their headquarters at Woking, Surrey.¹

It is worth while transcribing the greater part of this note.

“Jesus’ verification of the Torah, or the books of Moses, here refers to the prophecy therein about the advent of the Holy Prophet, which is clearly stated in the latter part of the passage where Jesus is spoken of as prophesying the advent. It should be borne in mind that the Holy Prophet had two names; he was called Mohammed as well as Ahmad, both names being derived from the same root *hamd*, which signifies ‘praising,’ the word Mohammed meaning ‘a man praised much’ or ‘repeatedly’ or ‘time after time’ and Ahmad meaning ‘one who praises much.’ It should not be supposed that Jesus uttered the very words which are reported in the Holy Quran, for he spoke the Hebrew language and not Arabic. Another great difficulty is that the actual words of Jesus Christ are not preserved in the Gospels and we have to depend on a Greek translation, in which we find the word *paraclete*, which is translated in English as ‘comforter.’ We are well aware how translations are sometimes misleading, and therefore the use of the word *paraclete* in the Greek version; or that of ‘comforter in the English version, does not show what the actual word in the language spoken by Jesus was. But all these qualifications that are given in John xiv, 16 and xvi 7, are met with in the person of the Holy Prophet. He is stated to be one who shall abide for ever, and so is the prophet’s law; for after him comes no prophet to promulgate a new law. He is spoken of as teaching all things, and it was with a perfect law that the Holy Prophet came. And clearest of all are the words of John xvi, 12-14: ‘I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify Me.’ Now, this prophecy about the

¹ The Holy Koran, containing Arabic text with English translation and Commentary, by Maulvi Muhammed Ali, M. A., LL. B. The Islamic Review Office, Woking, England.

spirit of truth, which is the same as the comforter, clearly stated in John xiv, 17, establishes the following points: 1. Jesus could not guide into all truth, because his teaching was readily directed only to the reform of the Israelites, and he denounced only their crying evils; but the teaching of the comforter would be a perfect one, guiding men into all truth, and the Holy Quran is the only book which claims to be a perfect law. 2. That the comforter would not himself speak a word, but that which he shall hear and speak; the words conveying exactly the same idea as those of Deut. xviii, 18, 'And I will put my words in his mouth,' a qualification which is met with only in the person of the Holy Prophet Mohammed. 3. That he will glorify Jesus, and the Holy Prophet did glorify Jesus by denouncing as utterly false all those calumnies which were heaped upon Jesus and his mother. The only Christian objection to this clear fulfilment of the prophecy in the person of the Holy Prophet Mohammed is, that the comforter is here called the spirit of truth and that hence the words cannot be applicable to a man. But it is equally difficult to see why Jesus should call him 'another comforter' as he does in John xiv, 16, thus showing that he would come as a human being as he himself had come; and then, according to all sacred history, the teachers have always been men. Moreover, we cannot imagine a spirit not speaking of himself, but speaking only that which he shall hear, which a comparison with Deut. xviii, 18, clearly shows to be a prophet like Moses. And it should be noted that the Holy Prophet is frequently called 'The Truth' in the Holy Quran, as in xvii, 81, 'And say, The Truth has come and falsehood vanished.' "

This is the work of an educated Moslem of today, one of the foremost champions of the sect. *It is significant that he abandons all hope of support from the Greek parákletos.* We do not know, he says, what the actual word was that Jesus used. Perhaps not, but why doubt the ability and integrity of the translators in this vital particular? If the writer abandons Paraclete as unsafe, how can he venture to base any argument on the statements about his advent that are to be found in

the Greek Gospel? It is *all* translation, it may be *all* "misleading." Surely it is not sound reasoning to cast doubt on the *pivotal* term because, forsooth, it cannot, after centuries of vain endeavor, be made to give a meaning which fits in with a desperate theory! We are further told that the "only" Christian objection to the fulfilment of Jesus' words in Mohammed is that the latter could not be designated "the Spirit of Truth." On the contrary, why does the writer when attempting to show that the qualifications of the Paraclete are met with in his prophet, omit to mention (to quote one verse only) John xiv, 17, "whom the world cannot receive; *for it beholdeth him not*, for he abideth with you and *shall be in you.*" Again, the Paraclete was to convict men of sin (xiv, 8), the very essence of which is stated in v. 9 to be disbelief in Christ. How can it be claimed for Mohammed that he met this requirement when the outstanding fact, as seen by any but prejudiced Moslems, is that he denied fundamental facts about Christ? He denied His Divine Nature, His Crucifixion, and (implicitly) His Resurrection and Atonement for sin—claims, all of them, made by Jesus Christ Himself.

The present contribution has not been made without some definite purpose in view. Let the reader consider for a moment the deprivation his life would now suffer were he to be suddenly denied the promise, the presence and the power of God's Holy Spirit, the Comforter, "the Spirit of Jesus." Then let him contemplate the Moslems of the world, shut out, for the most part, from this rich heritage through a lamentable perversion of the promise of Jesus and its fatal results.

How can we persuade them to reconsider the question afresh *ab initio*? Here is a suggestion. We can show them a copy of the accompanying photograph of the reading at John xiv, 16, in an ancient Greek manuscript.¹ We can certify that this writing on parchment has been preserved, uncorrupted, from the century *preceding that in which Mohammed was born* right down to the present day. We can tell them that there in the seventh line is

¹ See frontispiece.

the word that decides the issue, and that even a child who knows his capital letters in Greek can spell out the word *parakleton*. A reference to any standard lexicon proves conclusively that this word can only mean "advocate," "comforter," and not Ahmad.

NOTE.—We close with a description of this priceless manuscript the *Codex Alexandrinus*, one of the chief treasures of the British Museum, London. It is a very old uncial of the Bible written on thin vellum in Greek. When in the early part of the seventeenth century, Sir Thomas Roe was English ambassador at the court of the Sultan in Constantinople, he received this MS. as a gift for the then King of England, from the patriarch of that city, Cyril Lucar. Eventually, in 1757, George II presented the royal library to the nation and in this way the MS. came into the possession of the British Museum.

The determination of its age rests largely, but not entirely, on palaeographical evidence. By making comparisons on the further side with other famous MSS. like the Sinaiticus and Vaticanus, and on this side with MSS. of obviously later date, the most eminently qualified scholars in Europe are agreed that this great uncial belongs to a date, not to be precisely determined, between 400-500 A.D. As books go today it is very large. Its leaves measure $12\frac{5}{8}$ " x $10\frac{3}{8}$ ", and each page has two columns, the writing, it will be seen, being in a firm and fairly large square uncial hand. The plate accompanying this article shows a reproduction in facsimile of merely *the quarter of one of its pages*, viz: the upper half of the right-hand column of p. 77, in the volume containing the New Testament.¹ It comprises the section John xiv, 15-21. The reading we find here (*καὶ ἄλλου παρακλήτου*) is common to all the leading manuscripts and there is no question at all of a variant reading in this particular. The practical value of this photograph has been enhanced by the kindness of Sir Frederick Kenyon, the Director of the British Museum. He furnished the writer with a certificate on the

¹ This volume is deposited in one of the show cases in the department of Mss. and may be seen by every visitor to the Museum.

reverse of the full-page photograph. A copy of the certificate is produced on the frontispiece.

From blocks in his possession the writer can easily have prepared a four-page leaflet with the Greek text on p. 1 and the certificate on p. 4, leaving pp. 2, 3, available for subject matter. Provided a sufficient number of copies are ordered these can be supplied by him at the rate of one rupee (or two shillings) per hundred, postage extra. It is confidently hoped that advantage will be taken of this offer. Bromide prints of the original full-page facsimile photograph may be had, at about two shillings each, from the Controller of the University Press, Oxford. All that is required will be to quote "p. 77 of BODLEIAN 1042. b. 16," and the present writer's name.

Dacca, Bengal.

L. BEVAN JONES.

THE NEW SYRIA

It is not for us to meddle with the confused political problem of Syria today; but there are certain obvious changes about to take place in the social life of the country, no matter what may be the final solution of the political tangle, and it is important that we should study these, and be prepared to meet the new situation.

Syria has been one of the undeveloped countries in the past, in every sense of the word. Manufactories were almost unknown, but not because of any lack of raw material. Large quantities of undressed skins are annually shipped to Boston, and large quantities of wool to Boston and New York; while practically the whole of the raw silk product is shipped to France; the cotton of Cilicia is sent to England, while Manchester yarn is brought back for the native looms. It is within the thirty years of my residence in Syria that the entire railroad development of the country has come. Wheeled transport, of any kind, is scarcely older; and, in both lines, only a beginning has yet been made.

It is because of this industrial backwardness, in a large measure, that emigration from Syria reached such proportions before the war in 1914. For a generation past, thousands of capable and industrious Syrian men and women have left their native land each year, to seek their fortune in the ends of the world. The result is that today there are tens of thousands of Syrian men of considerable means and proven ability, who have been trained in the political, financial and social conditions of the western hemisphere. They retain a deep and loyal attachment to the land of their ancestors, and so soon as political and social conditions are on a clear and settled basis, thousands of them will be eager to return to the old home.

It is easy to see how far reaching an influence this will have. There will be no small amount of capital and

ability ready for investment in local enterprises. Water power is abundant in many places and only awaits the intelligent investment of small capital to be transformed into electric and mechanical power. Instead of sending all the undressed skins of Syria's myriad goats to Boston, these will be turned into leather on the spot and worked up into the finished product, or, at least, exported as finished leather, thus multiplying the profits of the land many-fold. Instead of shipping all the wool from the Syrian sheep, while the people import all their own woolen clothing from England and Austria, they will turn that wool into clothing for themselves, so saving the double transport, and keeping the double profit.

Even in agricultural lines everything is in the most primitive condition. Modern agricultural implements are almost unknown and, where introduced, it has been by the urgency of the dealer, rather than by the intelligent selection of the operator. Irrigation, as a science, is unknown. Dry farming has never been mentioned. Horticulture with its adaptation and development of varieties is little more than a fairy tale.

Now with the return of those who have emigrated from Syria there will be great changes in all these directions. Those who have seen the agriculture of North and South America, and have shared in the business, social and political life of those western countries, will not be content to see their own land continue as it was in the days of Abraham. They will have the intelligence to demand the best the country can produce; they will have the means to secure the result; and they will have the capacity to guide and direct in its attainment.

It may be said that all this is mere prediction of what may be expected in social and economic development, and has no place in a missionary program. Has it not? Let me show three distinct lines which are most important to every missionary.

I. The presence in the community of a large, enterprising and intelligent body of men means a new demand for reading matter, both current literature and books. Newspapers and magazines will multiply rapidly, will be

of a higher grade and will have a far wider circulation. This sphere of activity must not be left to secular enterprise alone. The missionary publications must not only come up to the new standard; but they must lead the way, and set the pace. No longer will it be sufficient to prepare translations of antiquated English story books, and crude catechetical text-books. A new, progressive, indigenous literature of a strong, constructive type must be prepared and produced. The latest and best occidental scientific and technical books must be put in the hands of Syrians, who cannot use them in English. A new type of periodical literature must be made ready. Does this not call for missionary action? It certainly does, and it is not the work of a day, nor a month.

II. The men who seek the best for their country will also demand the best education for their children. Here we open too wide a door for the possibility of detailed discussion. There will be doubtless an increased and an improved system of governmental schools in the new organization in Syria; but it should not call for any argument to prove that this will not lighten the burden upon missionary organizations, but will make it necessary for them to raise their own work to the same or a higher level.

III. The most important item to which I wish to call attention, is the social flux which is inevitable in the conditions described. These men and women who have lived for years in western lands will return home with a new view of social conditions, a new outlook upon life, and a new attitude towards social distinctions. In brief, they will have become, in the occidental phrase, "good mixers." This must have a strong and stimulating influence on the forces already at work in Syria, for the breaking up of classification based on religious differences. It is my belief that in another twenty years, there will be little less segregation, on religious lines, in Syria, than there is today in England and America between the various sects of Protestant Christians. I may be over sanguine in this belief, but there will certainly be a remarkable change in this direction—and we must be ready for it, and do everything in our power to advance it.

If my premises are correct, and I hardly think any observer will dispute them, the three points here mentioned are certainly sufficient, in all that they involve, to call for the most energetic action on the part of every missionary organization which wishes to see Syria no longer merely the pathway for contending armies, as she has been in all past history, but one of the influential lands of the Near East, as she ought to be.

Tripoli, Syria.

W. S. NELSON.

SPIRITUAL RECONSTRUCTION IN THE NEAR EAST

The great consuming desire of the Armenian people is for the possession of their homeland in liberty; in large measure upon the securing of that liberty in their own land depends the reconstruction of our missionary work among the Armenians. With a free homeland the scattered remnant of the people will return to the centers of work; without it the material we shall have to work with will be exceedingly limited. With a free homeland under proper safeguards, well qualified Armenian leaders from America, England and other parts of the world will return to take the place of the leadership systematically destroyed during the war; without it they will not return. With a free homeland hope and faith will flourish anew in hearts long crushed by the most horrible tragedies of the war; without it despair will pave the way for the advance of Bolshevism already threatening the northern part of Armenia.

Given the reconstruction of the Armenian state under strong direction and our foreign missionary enterprise among that people will soon be crowned with completion. It has been a long struggle (through the heat of violent persecution) by which the present situation has been reached. Once the missionary was stoned, was spit upon, was driven from the Gregorian Church as an enemy. But testimony from all the fields of work among the Armenians shows that at the beginning of the war practically every Gregorian Church was open to Protestant leaders, whether Armenian or American. Now the returning exiles and those who are returning from the shame of enforced apostasy unite under one roof to worship God without any mention of Gregorian or Protestant affiliation. In the regions of Central Turkey the two churches, both using the modern Armenian Bible, both having Bible schools and prayer meetings, will continue side by side. In East-

ern Turkey where the destruction of life was greater, it may be that the Protestant churches as such need not be revived. Certainly the task of the missionary will be to provide leadership for all the people.

The missionaries among the Armenians are successful, not according to the number of Protestant churches which they establish nor according to the number of church members whom they baptize, but according to the degree in which they make their services as an outside evangelizing agency needless. The Armenian Protestants in this country are awake to this situation. They realize that we missionaries but hold a mandate from the Almighty to direct them till they reach maturity. They have, therefore, organized a strong committee and are raising half a million dollars to rebuild the churches and schools of Armenia, to train and pay teachers and preachers and to send evangelists into the less favored regions. Thank God, there seems to be one more people who are taking our missionary job away from us!

As the missionary work among the Armenians seems to be approaching its close, work among the Kurds and Turks was never more promising. Reports last year note the way in which the Kurds had been drawn into close sympathy with the Armenians through the war. Suffering together at the hands of the same persecutors they came to assist one another, the Armenian lending his wits and education and the Kurd his mountain fastnesses and his sword. Now that the war is over there is a strong demand for education among the Kurds. They have no alphabet and no literature. Any writing that has been done for them has been by the use of the Latin, Arabic or Armenian characters, and now they turn most eagerly to the American missionary to open for them the doors of education.

In answering this challenge of opportunity we have a latent force to associate with the American missionary organization. For many years the Armenian Protestant churches have felt it their special home missionary work to evangelize the Kurdish-speaking Armenians, of whom there are many. Some of these Armenians have so completely lost touch with their race that they have even

ceased to be known as Christians. This has given rise to the theory held by some that all the Kurds were originally Armenian. At all events, the strongest missionary zeal to be found among the Armenian people is already directed towards the evangelization of the Kurds, and, if their national aspirations are realized, theirs may be the chief glory of bringing these wild mountaineers to a knowledge of the Saviour. God grant it speedily!

The effort to evangelize the Turks has never produced much fruit. An occasional convert here or there has been the notable exception, and in each case he has been obliged to flee the country or to pay for his steadfastness with his life, but an immediate change came with the occupation of certain portions of the Turkish Empire by the Allies. Simultaneously, in different parts of the country, the seed sown for years began to bear visible fruit. In Marash a group accepted Christ and have called themselves a Turkish Protestant Church. While the present heat of feeling between the races makes it but natural that the Turkish Christians should have their own separate church, it has been welcomed with fervent thanksgiving by the Armenian Protestant churches of that region. As indicative of the feeling which exists without doubt in the hearts of many other individuals we may quote the exclamation of a Turkish woman in Aintab: "When will the British come that we may confess Christ openly!" Tragic in the extreme is the story of Shems-ed-Din, the young Turkish convert in Smyrna, who, having made a bold confession among many witnesses, was afterwards killed by a Greek mob, simply because he was a Turk.

The realization of the patriotic hopes of the Armenians may be a wonderful help to missionary work, but the desire of the Turks to re-establish their dominion over the Armenians is fraught with the gravest dangers to Christian missions. Upon the conversion of various individuals from the Mohammedan faith in Central Turkey a fetva, or religious edict, was issued to the effect that such persons might be killed without any attaching guilt, but it was added that this ought not to be done till the British had left. This is but a concrete example of what will be the

result if the crimes of the war are glossed over and the old order re-established. The Turks are now open to the Gospel, but if their hopes of empire are gratified the fear of death may once more lay hold of those who are groping for the light.

Harpoot, Turkey.

ERNEST W. RIGGS.

KISHKISH: ARABIC VAUDEVILLE IN CAIRO

Classical Arabic is the only recognized written language of Arabic-speaking countries. It is maintained in this position by Islam, missionaries and Orientalists; and it will doubtless so continue until Moslem mediaevalism gives way to modern nationalism, when it may be expected to produce new languages. The gulf between written and spoken Arabic has become so wide that there is no hope of adjustment between them; and since there is no historical basis for expecting that the people will learn to speak the former,¹ one must await the day when they will not be ashamed to write the latter. With regard to the future of the Arabic language, there are three opinions and three parties: those pious ones who dream of a restoration, this side of paradise, of the tongue of the Propnet, the Korān, and the Angels; the modernized, religiously detached, who think that a simplified classical, with concessions to the vocabulary of the vernacular, should be championed; a number of western and a very few eastern scholars who would like to see some form of the vernacular used as a literary medium. In Egypt alone have Orientals shown a tendency to print anything in vernacular prose.² The modern satirical journals³ and leaflets have an ancient forerunner in the famous Hazz al-Quhūf of ash-Shirbini.⁴ Songs and tales were always made in vernacular, finding at first collectors and publishers in Europe, but later in Egypt.

But the first to attempt serious literary work in vernac-

¹ The romantic restoration of Greek, Hebrew and Irish-Gaelic are not to be seriously regarded as the reintroduction of the defunct forms of these languages among any considerable number of people. A kind of Hebrew is spoken by perhaps 50,000 Jews in Palestine; but it is a Hebrew that permits monstrous things.

² With the exception of certain dialogues printed in Brazil, I know of no Syrian vernacular prose texts; although vernacular songs are common enough. These, as one editor says by way of apology, could not be "corrected" without destroying rhyme and rhythm.

³ al-Gazala and Abu n-Naddara, *c. g.*

⁴ Died 1098/1687, cf. Brockelmann, *Ges. des Arab Lit.*, II, 278, 472, 476, 484; Nallino, *L'Arabo Parlato in Egitto*; also F. Kern, *Neuere ägyptische Humoristen u Sateriker. Mitterlungen des Seminars für Orientalische Sprachen zu Berlin*, IX, pp. 31 ff.

ular was Muhammad ibn Utmān Galāl.⁵ He wrote free adaptations of Moliere's comedies which were for a time successful. But they were sharply opposed by respectability which regarded the vernacular with shame, as it regarded other evidences of human frailty and other results of contact with the nations. Probably also there was objection to the employment of Egyptian women on the stage; for a vernacular play cannot be well given by the available Syrian women and Jewesses, even when native born; the people want to see their own life portrayed in their own language by their own people. Also, vulgarity and unseemliness are the usual atmosphere of vernacular humor; and a movement toward vernacular plays might seem a menace to morals. At any rate, the plays of Galāl disappeared from the stage and the book-stalls completely.

With the lifting of the curtain on Egypt in 1919 we discover in Cairo a rude sort of musical comedy or operetta—though there is, in fact, no plot—in pure vernacular, sung throughout, with orchestral accompaniment, satirizing Cairo life. Although offered by the nationalist papers *Wadī-an-Nīl* and *al-Afkār* it has a nationalistic significance more profound than the demonstrations of agitators or the fulminations of Syrian editors. It is Egyptian in subject, language, presentation and reception, without mentioning the flag-waving Fātima at the close.

Tawfīq Idda was a Syrian, studying law at Paris, somewhat inclined to the stage. Upon his return to Cairo in 1911 (?) he personally presented some ten or twelve French songs in Arabic translation with original tunes. The language was simple classical.⁶ He failed because of his Syrian pronunciation. In 1916 (?) Nagīb Rihānī, an Egyptian-born Syrian employed in a minor capacity in a local bank, began to present musical comedies satirizing Egyptian life. He had the advantage of a pure dialect and the shrewdness to make the most of it. His first piece, *Balāsh al-Awanta*, None of your Nonsense, scored a success at the theatre *L'Abbaye des Roses*, from which it removed to larger quarters, until Rihānī built his own

⁵ Born 1245/1829, cf. Brockelmann, II 476 f. He died only very recently in undeserved obscurity.

⁶ So Salim Abd al-Ahād to whom I am indebted for the biographical information.

But courage! Cheap barley tomorrow, and fine!
 So Whoah, my donkey, Whoah!
 Go, my donkey, Go!

The eaters of manzūl, a narcotic paste sing:
wiskī ma wiskīsh wa hashhish ma hashhish
jā akhī dah dah mā fīsh ze ze tu^c ānīsh

Whiskey there is none, hashish there is none,
 Nothing, nothing like to this, ever shall be, was or is
 That will get you such a bun.

hazzah mayyat kokāyīn mayyat wiski mayyat manzūl
mayyat
ikhtāa lak mota watanīya ahsan min al-mota al-
ifrangīya

You can die from a pain, or from squirting cocaine,
 Or with whiskey you fill you, or with manzūl you kill
 you.

So choose a narcotic that's quite patriotic
 Not Europ-idiotic.

Some of the solos were most carefully sung and repeated
 many times amid insistent applause.

The seller of sieves sings:
yā bint yā illī foq es-situh
qūlī lī agī wallā arūh
dah l-qalb wan-nebī fīkī magruh
yā illī ^c ā iza l-ghurbāl

Upon the roof, you maiden fair,
 Tell me to come or onward fare.
 My heart is wounded, so I swear,
 You, buyer of a sieve!

THE MISSIONARY PROBLEM IN PERSIA

It is not necessary to remind readers of the MOSLEM WORLD that Persia is a Mohammedan field, but that like the other Near East fields, mission work in the past has largely been able only to find response among the ancient Christians. In the case of Persia these form only a small portion of the population. Before the War they were estimated at about 150,000 Armenians and 80,000 Nestorians (Assyrians.) The former are found chiefly in the cities of Tabriz, Teheran, and Isfahan, but there are smaller colonies of them in Resht, Kazvin, Barfarush, Enzeli, and Hamadan, besides numerous villages throughout Azarbaijan (which have been destroyed and their populations scattered or massacred,) and also villages in the neighborhood of Hamadan, Sultanabad and Isfahan. Those found outside the province of Azarbaijan are the descendants of colonies of Armenians transplanted by Shah Abbas from Armenia in the Caucasus three hundred years ago at a time when this region still formed part of Persia.

The Nestorians in Persia are (I should say *were*) found entirely in and around Urumia, but in Kurdistan on both sides of the Turco-Persian border, prior to recent events, their brethren dwelt in even larger numbers. As a result of the mission efforts of the American Presbyterian Church during the past eighty years and of the Archbishop of Canterbury's Mission for a shorter period, fifteen or twenty per cent of the Nestorians have become Protestants. Armenians also have been added in large numbers in both the Presbyterian and Church Missionary Society missions.

Up to the present time these converts have furnished almost all of the native workers, while at the same time few of these have been utilized for work among Moslems, the majority working for their own people, especially Nestorians. Although in the past, the missionaries

labored very largely among the old Christian peoples in certain stations and this perforce, on the other hand a great deal of effort has been expended in reaching the Moslems. For instance, when the C. M. S. missionaries first began work in Isfahan about 1875, their schools and hospitals were located in the Armenian suburb, Julfa. Pupils and patients were Armenians, but it was not long before Mohammedans began applying for education for their sons and healing for their sick. Today, nearly the entire plant of the Mission has been moved into the heart of the city itself and many scores of Mohammedan converts are numbered among the church members. The beginnings of work in other centers, as Teheran, Tabriz, Hamadan and Resht, were of necessity along similar lines. In all cases it was school and medical work that gave the point of contact with the Moslems.

So much for earlier efforts. Today, conditions have changed considerably and the War has not been the least of the factors involved. At the same time, foundations laid primarily for excusing our presence in a hostile field have served very well for a superstructure of awakened conscience and new ideals, for without doubt many of those responsible for some of these new conditions are the product of our mission schools.

During the last few years mission stations have been opened in cities where there was no native Christian population to serve as an excuse. In some, medical work was the instrument in giving the start, but in one at least the only work for several years was that of a lone missionary evangelist selling scriptures. This fact would certainly indicate a more tolerant spirit, for the station is in a famous shrine city where it was feared the undertaking of any form of mission effort might prove disastrous.

Let us look, then, at some of the new conditions prior to the War. As the result of the political upheaval and the substitution of a democratic for an autocratic form of government, undoubtedly there was a spirit of greater tolerance of anything differing from former customs, habits of thought, or modes of life. Armenians had helped in establishing the Constitution, therefore more friendliness

to Armenians. Women in democratic countries were freer, therefore Persian women looked for less restriction and greater opportunities, particularly educational. It is true that all precautions were taken to safeguard the prerogatives of Islam, but the opponents of the new regime nevertheless accused its leaders of being infidels and paving the way for the downfall of Islam.

One element in the northern section of the country, where only American missionaries have been at work, was the very friendly attitude of Persians generally toward America, partly due to the fact that several members of parliament and other leaders were the products of mission schools in which they had learned something of the nature of American world policy and were therefore unsuspecting, and partly because of the Morgan Shuster affair. The result has been almost no opposition to mission work, and such as there was merely had the effect of increasing the popularity of the missionaries. At the same time the attitude toward the missionaries of the C.M. S. in southern Persia was entirely friendly; especially through medical work they have been accorded a favorable reception and the results have been good.

The spread of Bahaim in all parts of the country was regarded in former years as a possible stepping-stone to Christianity. It represented a breaking away from Islam and seemed to indicate a widespread dissatisfaction with the unprogressive and formal spirit of that faith and a desire for something more vital and warm, one of its chief tenets being love of fellowman. Its acceptance of Christ along with Mohammed and other "prophets" was no advance on Mohammedanism, but was evidently a bid for acceptance by followers of these other faiths, although a great deal more use is made of the teachings of Christ than of Mohammed. Bahaim has proved a delusion as far as a change of heart is concerned, and a hindrance rather than a help as far as mission work is concerned. Large numbers of Jews and Parsees have gone over to them, for as a rule they announce themselves as converts to Islam, thus securing immunity and other privileges accruing thereto. Frequently, it has happened that Christian converts have

taken up with this sect, and without doubt their proselytizing methods have constituted a most serious problem for the missionaries.

As to post-war effects, these have differed in different places. The province of Azarbaijan has suffered most from actual warfare, although the regions about Kerman-shah and Senneh have not been far behind. Owing to the strong pro-Turk and pro-German sentiment among the Moslems of Azarbaijan and the fact that the Nestorians and Armenians of this region were definitely on the side of the Allies there has occurred a certain amount of antagonism to the mission work, particularly in the city of Urumia.

Mission property has been destroyed and the missionaries for more than a year have not been able to resume work there. On the other hand in the neighboring city of Tabriz, capital of Persian Azarbaijan, missionaries write of unprecedented opportunities.

The scattering of the Nestorians and Armenians of this region into Russia, to Resht, Teheran, Hamadan, and such a distant point as Baghdad, may have served some useful purpose if faithful Protestants among them, especially pastors and helpers, have improved opportunities by precept and example to make Christ known to Mohammedan acquaintances.

In 1918 occurred a wide-spread famine all over Persia, due to failure of crops for the most part, augmented by the withholding from market of large stores of grain by wealthy owners in order to drive the price to unheard-of heights. The effects were felt most severely in the regions occupied or more or less destroyed by one or the other of the contending armies. Such relief work as could be undertaken was largely in the hands of the missionaries, and this provided another opportunity for winning the confidence and affections of the Persians.

The decision of the Great War in favor of the Allies has naturally enhanced the prestige of British and American in Persia, notwithstanding, in certain quarters, a feeling of bitterness over the Anglo-Persian agreement of 1919. Sentiment which had been prevailingly pro-Ger-

man changed to pro-British, except in Azarbaijan, the region in which the Turks have been most active in propaganda, where a people of Tartar origin are eagerly taking up with the pan-Turanian idea and are seeking union with the Tartar Republic to the north and the Kurdish-Turkish state on the west. But in the rest of the country friendliness marks the attitude towards the Americans and English.

And how are we prepared to meet the situation?

To put it mildly, the mission forces are inadequate. There are at present two societies at work for Moslems, and by mutual consent they have divided the field between them, the Church Missionary Society working only in the southern half, and the American Presbyterian Mission in the northern half. The former occupy three stations—Isfahan, Yezd, and Kerman. Formerly there was a station at Shiraz, but this has been abandoned for several years owing to lack of forces. The total force in 1919 was twenty-nine, exclusive of wives, while normally it should have been about forty. In Isfahan there is a large, well-developed medical work,—a hospital of 180 beds, well-equipped and well-staffed. The medical work in both the other stations is well developed, but handicapped for lack of men. There were three schools in 1918, with only two missionaries engaged in educational work.

The Presbyterians have nine stations—Urumia, Tabriz, Teheran, Hamadan, Kazvin, Resht, Kermanshah, Meshed and Dolatabad. Urumia is closed, for the reason given above; Kazvin and Dolatabad are temporarily closed for the smallness of the force. Death and resignations have depleted the forces. The missions are urgently asking for twenty-five new recruits to meet the present needs.

But besides these needs large reinforcements are required in order to enter the immense area of the country which has been totally untouched. Of the estimated eleven millions, certainly less than a million have even been touched by the Gospel. Among this multitude the majority are the real Persians, whose language is Persian; but also there are the large Tartar element in Azarbaijan

speaking Turki, and the Kurds numbering several hundred thousand, the Lurs, the Bakhtyaris, the Kashgais, besides numerous smaller tribes, almost entirely untouched. For all of these work has been projected and will be inaugurated as soon as the men and funds are available.

The station at Meshed occupies a strategic position. It is estimated that 100,000 pilgrims arrive yearly, not only from all parts of Persia, but in large numbers from Afghanistan, Turkestan and Baluchistan. This station is a new one and until the past year consisted of three missionaries. Centering principally around a medical plant consisting of a rented dispensary and hospital of a few beds, it has nevertheless been reaching several thousands of patients yearly and drawing many of these from among the pilgrims.

Meshed needs a large, well-equipped hospital and a good school to make the best use of these opportunities. Unoccupied centers all over the country should be opened up with a proper equipment for medical and educational work, for these features are two essentials of Persian occupation. The existing work needs strengthening in many places, especially in Tabriz and Teheran. A large college, on the order of Beirut, is projected for the latter place to meet the demands for higher education, for which almost no provision has as yet been made in Persia.

Hamadan, Persia.

J. ARTHUR FUNK, M. D.

ISLAM—ITS WORTH AND ITS FAILURE

It is not easy to give a balanced and sober judgment regarding the strength and the weakness, the worth or the failure of any great intellectual or spiritual movement in human history. For example, what was the worth of the Crusades or their failure in the history of humanity? No wonder that opinion is still divided regarding the significance of the Saracen movement which began when Mohammed proclaimed God's unity at Mecca. The worth of all the non-Christian religions is their truth and their strength. The failure of all the non-Christian religions is because of inner weakness and falsehood. The two great Christian apologists for the Mohammedan religion, Bosworth Smith and Thomas Carlyle have themselves felt the supreme difficulty of expressing a fair and sober judgment of Mohammed and his religion. Bosworth Smith retracts in the appendix to his life of Mohammed many of the great assertions of value which he makes in his great biography. Carlyle in his lectures on the Hero as a Prophet said that "Mohammedanism is a kind of Christianity." "Call it not false, look not at the falsehood of it; look at the truth of it. To the Arab nation it was as a birth from darkness into light. Arabia first became alive by means of it." This great lecture on the Hero as Prophet is eagerly read and quoted by Moslems as a testimony to the glory of their prophet and of his faith. Carlyle himself, however, two days later, in his lecture on the Hero as Poet, spoke of Mohammed and Islam in far other terms: "Alas, poor Mohammed, all that he was conscious of was a mere error and futility and triviality . . . His Koran has become a stupid piece of prolix absurdity. We do not believe, like him, that God wrote that. It was intrinsically an error that notion of Mohammed's, of his supreme prophethood; and has come down to us inextricably involved in error to this day; dragging along with it such a coil of fables, impurities,

intolerances, as makes it a questionable step for me here and now to say, as I have done, that Mohammed was a true speaker at all, and not rather an ambitious charlatan, pervert and simulacrum; no speaker, but a babbler! Even in Arabia, as I compute, Mohammed will have exhausted himself and become obsolete, while this Shakespeare, this Dante may still be young."

To those who carry the Gospel message to the world of Islam, Carlyle's paradox is ever present.

I. No one can deny the elements of strength, of vitality and of truth in the religion of Islam. They are many and deeply significant. They lead one to love the Moslems with a great love, to run out to meet them although they are yet a great way off, and to welcome them back to the Father's House.

(1) First of all, this religion has the strength of strategic and numerical distribution. For thirteen centuries it has laid its grip on three continents and by its very worth and vitality held the hearts of one-seventh of the human race. In Africa it counts forty million adherents north of the equator, and over two million south of the equator; in every country of Asia there are Mohammedans with the exception of Japan and Korea. Central and Western Asia are predominantly Mohammedan; India has sixty-seven millions of this faith; Malaysia thirty-five millions; China more than ten millions; in Europe there are two and one-half million Mohammedans; under the American Flag in the Philippine Islands three hundred and forty-four thousand; while in South America there are said to be nearly as many. A religion that counts two hundred million adherents is a religion of strength. It appeals to human hearts and lives and has won allegiance. Moreover, its distribution is strategic. All the great highways of modern trade and ancient caravan routes were held by the Mohammedans. They crossed Africa centuries before Livingstone and Stanley did. They knew all about the rivers of Africa before Stanley told us the story. They discovered and rediscovered the routes of the East and the far East, and are advancing like a mighty tide over the continent of Africa.

(2) It is a rich religion and a strong religion that bursts its barriers and pours out whatever God has given it, to humanity as a whole. Mohammedanism, whether by the sword or by preaching, by fair or foul means, has always communicated itself. The impact and the impulse of this religion is the story of many centuries and many lands. Unless we understand something of its victories in the past we shall never appreciate its hold on hearts today.

Islam has ever had the power of propagandism and from the beginning was imbued with the genius of conquest. Its missionary spirit is not other-worldly and sacrificial in the Christian sense, but it is real and vital.

A careful study of these early Moslem conquests impresses one with the fact that a great measure of their success was due to their enthusiasm and fanatic faith, and not solely to the character of their creed or the power of their sword. The preaching of Moslems was earnest, and demanded as unconditional a surrender as did their weapons. The thunder of their cavalry was not more terrible to the enemy than the clamor of their short, sharp creed in the ears of an idolatrous and divided Christendom, or the ears of ignorant pagans: "*La-ilaha illa Allah! Allahu Akbar!*" These men of the desert carried everything before them, because they had the backbone of conviction, knew no compromise, and were thirsting for world-conquest. Not Khalid alone, but every Moslem warrior felt himself to be the Sword of God.

Nor did they shrink from hardship, danger or death itself, in this holy war for their faith. Had not Mohammed said: "The fire of hell shall not touch the legs of him who is covered with the dust of battle in the road of God?" And was not Paradise itself under the shadow of the spears in the thickest fight?

To the modern Christian world, missions imply organizations, societies, paid agents, subscriptions, reports, etc. All this is practically absent from the present Moslem idea of propagandism, and yet the spread of Islam goes on. With loss of political power, its zeal sometimes seems to increase; for Egypt and India are more active in propagating the faith than were Turkey or Morocco. The ve-

locity and the impact of this religion in its spread have astonished the world.

(3) Another element of truth and worth is the Moslem belief in the supernatural, omnipresent, omnipotent power of God. One man with God has often proved a majority even in Islam. They have always set Allah before them. The vitality of their theism (however inadequate) has laid hold of the human mind and heart and will in such a fashion that beside their stern belief in the supernatural, popular Western dilution of faith and creed seems lukewarm and timid.

(4) Mohammedanism not only asserts the unity of God and the power of His will with the stern theism of the Semitic mind, but since the earliest centuries it has developed a religion for the heart also in its mysticism. This has laid hold of the affections and the emotions in all Moslem lands. Men have become drunk with the love of God and with devotion to His prophet. Poetry and passion have joined to yield their highest and utmost at the shrine of devotion. No one who has witnessed the performance of a real *Zikr*, a religious procession of the Shias in Moharram or the celebration of the birth of the Prophet can ever forget the scene. The lives of Moslem saints such as Jalal-ud-din, Al Hallaj, or Al Ghazali afford varieties of religious experience which were undoubtedly genuine and led to transformation of character in the forsaking of the world and its allurements.

For example, what pathos there is, and what a plea for missions, in the song sung by a Turkish woman in a hospital at Konia :

“Trample upon me, yea tread on my head,
Consume me with terror Thou Judge of the dead,
If only, Oh God, I thus Thee may know,
And Thee once behold while I tarry below.

Throw me like Abraham into the fire,
Like Moses withheld from the land I desire,
If only, Oh God, I thus Thee may know,
And Thee once behold while I tarry below.

Hang me, like Jesus, upon the rood tree,
 Or poor, like Mansour, thro' life may I be,
 If only, Oh God, I thus Thee may know,
 And Thee once behold while I tarry below."

(5) Islam is a religion which has kindled an unceasing hope for a coming deliverer, the Mahdi, who would restore faith and bring in the golden age. This undying hope has knit together Moslems in all lands for many centuries.

Pan-Islamism in its two-fold form of nationalism as seen in Turkey and Egypt, or in the attitude of the Dervish orders toward Christian rule and civilization, is fundamentally based upon such a hope in the final triumph of Mohammedanism. Although, because often deferred, it has made their hearts sick; although dark days have come upon Islam, in the hearts of the pious it lives on.

II. We know that this very hope is doomed to disappointment because it ignores Jesus Christ, His incarnation, His passion, and death, His resurrection and His ascension. The failure of Islam is the failure to give Christ His rightful place in history and theology, in the heart and the home, in the social program, in the idea of the state, but most of all as our personal Saviour from sin and as the only, the final ideal of character and its re-creator.

In spite of all its elements of worth and strength and vitality, Islam has failed conspicuously and proved itself hopelessly inadequate to meet the social, the intellectual, the moral and the spiritual needs of humanity. Its inward weakness, its denials and falsehoods have corrupted the best that is in it, and proved the truth of the Latin proverb: "The corruption of the best is the worst." This failure of Islam is the justification and the plea for missions to Mohammedans.

(1) Islam has failed to meet the needs of childhood. Of such is not the kingdom of Mohammed. No religion, it is true, pays such early attention to the religious training of the child, but at the same time this very training corrupts the morals of childhood by its teaching and example.

No indictment of Islam could be stronger than the present condition of eighty million Moslem children, physically, intellectually and morally. Not to speak of the astonishing and compulsory illiteracy that prevails and of the incredible percentage of infant mortality due to the ignorance of their mothers, these children are born into a world of superstition and ignorance, robbed of their childhood by sex-education in its worst form, burdened with the responsibilities of marriage when still in their teens, until their cry is a plea which none can resist. From Tangiers to Teheran, from Zanzibar to Samarkand it rises to heaven to the ears of Him who said "Suffer the little children to come unto me."

2. Its ethical standards are low. T. J. De Boer¹ shows that, although the Koran urges faith and good intentions, "unpremeditated lapses from virtue are leniently judged. In short, Allah makes it no onerous task for His faithful to serve Him." Some have stated, and not entirely without reason, that early Islam was absolutely destitute of ethical spirit, although Goldziher refuted this. The fact, however, remains that the mass of the people paid less attention to Koran precepts than to the actual life lived by Mohammed in his Medina period, "when his love was given mainly to women, and the objects of his hate and greed were the unbeliever and his possessions." Those who have carefully investigated Moslem ethics agree that the great bulk of its moral precepts bear an external and a commercial character. The believer has an account with Allah of debits and credits, rather than a record of sins committed and forgiven.

It is because of these low ideals that Islam has never developed strong moral natures. The fight for character, the attainment of high ideals, the crucifixion of self—all this is absent to a degree which is almost inconceivable. As the Koran itself states, "God desires to make things easy for man." The tendency of Islam is to develop a flabby moral nature and this tendency is the inheritance of Moslem childhood.

A startling revelation of the contrast between Moslem

¹ History of Philosophy in Islam.

and Christian ideals in ethics can also be gained from a comparative study of popular literature, the "Arabian Nights," for example, a mediaeval picture of Moslem life and morals, in contrast with the mediaeval romance of the "Knights of the Round Table." Both books present unconsciously a picture of ideas and ideals in ethics. Womanhood in the one case is suspected, dishonored, untrustworthy, and chiefly celebrated for her lower passions; in the other case her purity and strength of character stand out as examples of moral greatness.

The same contrast can be seen between Shakespeare and Al Hariri. The one, the poet of conscience, ever preaches the truth that the wages of sin is death and the reward of righteousness, life. In the "*Makamat*" of Al Hariri, as Stanley Lane-Poole says, we see "a Bohemian of brilliant parts and absolutely no conscience, who constantly extracts alms from assemblies of people in various cities by preaching eloquent discourses of the highest piety and morality, and then goes off with his spoils to indulge secretly in triumphant and unhallowed revels." Yet this collection of poems is the greatest literary treasure of the Arabs, next to the Koran.

(3). This religion, through the example of Mohammed himself, his companions and all the saints in the Moslem calendar has corrupted home life at its very source and undermined human happiness by its well known teaching regarding polygamy, divorce, slavery, concubinage and the inferiority of womanhood. The religious and civilizing influence of Islam upon backward races has never purified or elevated the home. The testimony of missionaries in the pagan districts of Africa and Malaysia where Islam has entered is unanimous on this subject. Gottfried Simon says: "The position of the Moslem woman in the East Indies is lower than that of her heathen sisters. Divorce and polygamy are rare among the heathen; among Moslems, especially of the coast, both are common. The Moslem family life is below the level of that the heathen. Islam has completely failed." Kasim Amin Bey wrote regarding the Moslem home of Egypt: "Man is the absolute master and woman is the slave. She is the

object of his sensual pleasures, a toy, as it were, with which he plays and then tosses away where he pleases. The firmament and the light are his. Darkness and the dungeon are hers. His to command, hers to blindly obey. His is everything that exists and she is an insignificant part of that everything."

(4). Mohammedanism has failed because it has dwarfed and degraded the intellect. The deadweight of tradition and the iron bondage of Moslem law makes intellectual progress impossible. The Koran has proved the Procrustean bed for the human mind. Thought must be confined to its limitations. Wherever Islam has spread, superstition has not disappeared but flourished anew and education has been neglected. Even the higher education of the small per cent of literates has remained mediaeval. The illiteracy of the Moslem world ranges from eighty to ninety-five per cent. Even in the most favored lands such as India and Egypt, ninety-nine per cent of the women are unable to read and write. The bulk of Moslem literature is of such a character that it cannot be translated until it is expurgated. This is true not only of story books and poetry, as the Arabian Nights, but of its history and theology. Who would publish today, as Captain Matthews did a century ago, the verbatim translation of a standard work on Moslem tradition? Or of the standard biography of Mohammed *Insan-ul-Ayun*?

(5). Islam has been the age-long foe of democracy. It cannot exist and confer as equal gifts, religious liberty, equality or fraternity to those who are not Moslems. The Mohammedan theory of the State is based upon the eternal law of the Koran and cannot therefore be modified. Dr. Snouck Hurgronje of Leyden University, whom no one would accuse of partiality toward Christianity, says in his book, "The Holy War": "The whole set of laws which, according to Islam, should regulate the relations between believers and unbelievers, is the most consequent elaboration imaginable of a mixture of religion and of politics in their mediaeval form. That he who possesses material power should also dominate the mind is accepted as a matter of course; the possibility that adherents of different

religions could live together as citizens of the same state and with equal rights is excluded."

In this connection we may perhaps quote two paragraphs from a standard work on Moslem law, the *Minhaj* of Nawawi recently published in a French and an English translation for use in the law schools of India and North Africa: "An infidel who has to pay his poll-tax should be treated by the tax collector with disdain; the collector remaining seated and the infidel standing before him, the head bent and the body bowed. The infidel should personally place the money in the balance, while the collector holds him by the beard and strikes him upon both cheeks. These practices, however, according to most jurists, *are merely commendable*, but not obligatory, as some think." (Has this law been abrogated?)

Or, this from the same book on The Holy War as a duty: "In a war against infidels it is forbidden to kill minors, lunatics, women, and hermaphrodites that do not incline towards the masculine sex; but may lawfully kill monks, mercenaries in the service of the infidels, old men, persons that are weak, blind or sickly, even though they have taken no part in the fighting, nor given information to the enemy. If they are not killed, they must at any rate be reduced to slavery, and infidels' property should be confiscated. It is lawful to besiege infidels in their towns and fortresses, and employ against them inundation, fire and warlike machines; and to attack them unawares at night, without having regard to the presence among them of a Moslem prisoner or merchant, for whom these general methods of destruction may be equally dangerous. *This is the doctrine of our school.*"

No wonder that so good a student of Islam as Prof. Hartmann of Berlin expressed himself (before the war) in these terms: "Islam is a religion of hate and of war. It must not be suffered to be the ruling principle in any nation of the civilized world. It has destroyed cultural possessions and has created nothing, absolutely nothing in the way of cultural values"; while Viscount Bryce in a recent article asserted that the "social institutions of the Moslems are almost as great a hindrance to progress as

the comparative stagnation of their intellectual life; Islam has its good points, and has done much to raise some of the races that have embraced it. But, in the Near East at least, it deserves to decline and nothing forbids the hope that the decline already discernible may ere long become more rapid." One could if necessary give abundant additional proof from Moslem canon law, or more pointedly from newspaper articles during the nationalist uprising in Egypt, to show that their theory of nationalism and their present attitude toward non-Moslem races is incompatible with the foundation principles of democracy. Egypt for the Egyptians under that theory of government means Egypt for Moslems. The young Turks and the old Turks had the same theory of government as regards the Armenian population. It was government by assassination and massacre. Schlegel's verdict on Islam given at the close of his chapter on the Saracens in his "Philosophy of History" is very severe but seems to sum it all up: "A prophet without miracles, a religion without mysteries and a morality without love, which has always encouraged a thirst for blood and which began and ended in the most unbounded sensuality."

(6) The great failure of Islam, however, has been its spiritual failure. It stands out among all the non-Christian religions as the religion which has always blindfolded Christ, often smitten Him, spat upon Him and His followers, ("Inasmuch as ye have done it . . . unto the least of these") and for thirteen centuries has raised the cry "Not this man, but Barabbas." As in a total eclipse of the sun the glory and the beauty of the heavenly orb are hidden, and only the corona appears on the edge, so in the life and thought of Mohammedans their own Prophet has almost eclipsed Jesus Christ. Whatever place Jesus may occupy in the Koran, and the portrait there given is a sad caricature; whatever favorable critics may say about Christ's honorable place among the Moslem prophets, it is nevertheless true that the large bulk of Mohammedans know extremely little, and think still less, about Jesus Christ. He has no place in their hearts nor in their lives. All the prophets have not only been succeeded, but sup-

planted by Mohammed; he is at once the sealer and concealer of all former revelations. Mohammed is always in the foreground, and Jesus Christ, in spite of his lofty titles and the honor given him in the Koran, is in the background. There is not a single biography of Jesus Christ alone and unique, as a great prophet of God, to be found in the literature of Islam. Christ is grouped with the other prophets; with Abraham, Isaac, Ishmael, Moses, David, Solomon. We must not forget that by its very teachings Islam as a world faith joins issue in its attitude toward the Christ. By this it must stand or fall. In this respect all schools of Moslem thought are practically the same. They differ in ritual and tradition; in interpretations, broad and narrow; in going back to the old Koran or in advocating the new Islam; but whether Shiah or Sunnis, Wahhabis or followers of Seyid Amir Ali, their position as regards the Christ is practically the same.

Christianity gladly admits the strength of its theism, as a basis of unity between Islam and Christianity. We assert as strongly as do all Moslems that there is only one God, *but because there is only one God there can be only one Gospel and one Christ*. "It pleased the Father" that in *Jesus Christ* "all fullness should dwell": *not* in Mohammed. "In *Him* are hid all treasures of wisdom and knowledge"; *not* in Mohammed. "He is the Way, the Truth, and the Life": *not* Mohammed. This is the issue which cannot be avoided.

In Moslem literature today the Incarnation which we celebrate at Christmas is denied, the Atonement is caricatured, and the Cross is a stumbling block. Moslems instead of expecting the living Christ in His resurrection glory expect Jesus to return from an inferior heaven, live as a Moslem prince in the Hejaz, fight the battles for Moslems, and finally be buried next to the early caliphs at Medina in a grave awaiting him.

In its origin, its theology, its conquests, its ideals and its history of persecution, Mohammedanism is frankly anti-Christian. Its intolerance and persecuting spirit have been revealed within the past few years, the blood of a million martyrs testifying to the failure of Islam, its

absolute failure to understand the words that open every chapter save one of their Sacred Volume: "God the Merciful and Compassionate." A few years ago one of the leading Moslems of Bagdad wrote an article for a French journal entitled "The Final Word of Islam to Europe": "For us in the world there are only believers and unbelievers; love, charity, fraternity toward believers; contempt, disgust, hatred, and war against unbelievers. Amongst unbelievers the most hateful and criminal are those who, while recognizing God, attribute to Him earthly relationship, give Him a son, a mother. Learn then, European observers, that a Christian of no matter what position, from the simple fact that he is a Christian. is in our eyes a blind man fallen from all human dignity" . . . Can a religion which inculcates such principles make the world safe for democracy?

The fact that Moslems themselves are becoming conscious of the failure of their religion, its political collapse, its intellectual disintegration, its spiritual defects, is an appeal that cannot be resisted. Their real heart-hunger and their undying hope for a deliverer can only be met by Jesus Christ. Nay, the very glory of all that is best in their creed finds in Jesus Christ alone sufficient fulfilment and crown. Some Moslem leaders have already caught the vision of the risen Christ. Some of those who persecuted Christians in Armenia and Persia are beginning to see a light "stronger than that of the noonday sun"—it is the light of the glory of God in the face of Jesus Christ. They are beginning to hear from the lips of the only Saviour and Redeemer the same message that turned Saul the persecutor into Paul the Apostle—"Saul, Saul, why persecutest thou me?" These are God's chosen ones in Moslem lands and will receive appointment to know His will, to hear His voice, and to be His witnesses throughout the non-Christian world. The missionary spirit of Islam, its splendid devotion, its consciousness of the supernatural, its mystic longing for union with God will then find their fulfilment. A new day has dawned. After the Gethsemane of the War we may expect a

manifestation of Christ's resurrection power in the lands of the Near East and a Pentecost of missions.

S. M. ZWEMER.

New York City.

THE NAME OF JESUS

Mrs. J. Gordon Logan, of the Egypt General Mission tells of having met one summer evening near the Pyramid of Cheops a little Arab boy, "a typical son of the desert," in his white cap and robe, his form erect and graceful, his brown face lit up by intelligent dark eyes. We chatted freely of many things, and then I began to tell him the wonderful story of our blessed Lord. I described a mighty Prince, who has been all-powerful in glory, but who loved mankind, and pitying his fallen estate, had come to toil and suffer and die for men. I told how the grave could not hold Him, but that He had risen triumphant over death and had ascended to Heaven, and is alive now for evermore to love us, to succour us, and to save to the uttermost.

"It was very still in the vast desert as I finished my story, not a soul was in sight, darkness was coming on quickly, but the glory of a fleeting after-glow lit up the earnest face lifted to mine, and my little Arab asked a question which seems to ring in my ears even yet, 'O lady,' he said 'what is His Name?' I had purposely told the story without mentioning the sweet name *Yasu'a*, Jesus and this child had never heard it. One '*Iesa*, the son of Mary, mentioned in the Koran, he did know about, but Jesus, the Son of God, and the Saviour of men, was utterly unknown to him:

"The powers of darkness behind the founder of Islam were far too clever to leave the name 'Jesus' to the Moslems. There is power in that name Jesus, Saviour, and so today the little boys and girls of Egypt have never heard it. There are 12,000 towns and villages in the Delta alone without a missionary, and can you not hear the cry of the little children in all these places, the cry of their deep need, 'O lady, what is His Name, what is His Name?'"

CLASSIFIED LIST OF BOOKS IN THE URDU LANGUAGE SUITED TO MOSLEM READERS

The Urdu language grew up with the Mohammedan conquest of India. It was the lingua Franca for all business purposes in North India. The English Government has adopted Urdu and the Persian character of the language for all its courts and departmental offices. It is taught in all the primary and grammar schools, together with the Persian language as a classic. This is the language and character for the literature published for Moslems in the Punjab and a large part of the United Provinces of Agra and Oudh, and the Mohammedans themselves publish their newspapers and general literature in Persian Urdu. For this reason the missionaries have used this language and character for all publications addressed to Mohammedans. The Bible and all Scripture portions are also printed in this language and character.

For Christians, the Roman character has been widely used, but many prefer the Persian character. The number of people who use the Urdu language is generally estimated at 100,000,000; but the literates capable of reading Persian Urdu may be estimated at no more than 5,000,000. This represents a very large portion of the Moslem people in India. I cannot now give the official statistics on this point.

This language is the medium through which the Gospel can be brought to Moslems in North and West India. The publishing societies—Bible, Tract and Book Societies—have been publishing extensive literature in this language and character for three-quarters of a century. Mission and private presses in Ludhiana, Lahore, Amritsar, Allahabad, Lucknow, Agra and elsewhere are busy printing

and publishing in this language. Scores of books and tracts have gone out of print where new and better tracts and books have been written by men whose knowledge of Islam has enabled them to understand the thoughts of the people and so at once to avoid offending the reader by unjust and unnecessary offensive statements and at the same time to present the Truth in a way to attract the Moslem reader.

I shall now give a summary of the most important publications available for use among Moslems. (These are all printed in the Persian character.)

I. LIVES AND STUDIES OF CHRIST

1. Hayátul Masih (Life of Christ) by Rev. Talib-ud-Din, B. A., pp. 238, 8vo. Illustrated.
2. Isa ki Sirat (The Character of Christ). Bushnell, pp. 40, 8vo.
3. Masih ka Namuna (Image of Christ), Stalker, p. 288, 8vo.
4. Masih ki Talim (Teaching of Christ), James Robertson, pp. 319, 8vo.
5. Tawarikh u'l Masih (A History of Christ) by Dr. Maulvi Imad-ud-Din, 2 vols., pp. 87 and 140, 8vo.
6. Yisu Masih si Giriftári aur Maut. (The Arrest and Death of Jesus Christ), Stalker, pp. 308, 8vo.
7. Zinda Masih aur Anajil-i-Arba (The Living Christ and the Four Gospels) Dale and translated by Rev. Tálíb-ud-Din, pp. 232, 8vo.
8. Hayát-i-Paulus (Life of St. Paul), Stalker, translated by Rev. Canon I. Ali Bakhsh, pp. 112, 8vo.
9. Kawa'if-us-Saha'if (The Nature of the Books) by Rev. Maulvi Imad-ud-Din, D. D., pp. 198, 8vo.
10. Masihi Mazhab ke Ibtidai Halat (The Beginnings of Christianity) pp. 135, 8vo.
11. Tahqiq-i-Baibal (Investigation of the Bible) by Marcus Dodds, translated by Rev. Tálíb-ud-Din, pp. 154, 8vo.
12. Tulu i Aftáb i Sadāqát (Rising of the Sun of Righteousness) pp. 172, 8vo.

II. THEOLOGY—DOGMATIC AND DOCTRINAL

13. Masihi Din ki Usuli Báten (Fundamentals of the Christian Faith) Bishop Moule. (Outline of Christian Doctrine, pp. 166, 8vo.
14. Mu'jizat-i-Masih (Miracles of Christ), by Rev. Talib ud Din, pp. 322, 8vo.
15. Muqaddama-i-Mu'jizat-i-Masih (Introduction to the Miracles of Christ) by Rev. Talib-ud-din, B. A., pp. 107, 8vo.
16. Tasdiqi Kitab (Verification of the Book) pp. 31, 8vo.
17. Tashrihul Taslith (An Exposition of the Trinity) D. M. Thomas, pp. 212, 12mo.
18. Masihi ka 'Aqida (The Faith of a Christian, Bp. Gore, translated by L. Chandu Lál, pp. 164, 8vo.

III. APOLOGETICS—EVIDENCE OF CHRISTIANITY

19. Bailbal aur Ségar Kutúb i Muqaddiso (The Bible and other Sacred Books), by M. L. Rallia Ram, pp. 56, 16mo.
20. Hal-i-Mushkilát (Solution of Difficulties), by Prof. J. Orr, translated. 2 vols., pp. 200 and 114, 8vo.
21. Haqiqat-i-Masih (The Faith of Christ), Rev. Talib-ud-Din, B. A. pp. 168, 8vo.
22. Mas'ala-i-Kaffara (Doctrine of Atonement), by Rev. J. Qalandar, pp. 13, 8vo.
23. Tajassam ka Mas'ala (Doctrine of Incarnation of Christ), Rev. J. Qalandar, pp. 22, 8vo.
24. Najat ki Talim (Doctrine of Salvation), Rev. Canon Hooper, D. D. Translated by Rev. Talib-ud-Din, pp. 228, 8vo.
25. Pesh Khabr-i-an-Masih ke haqq men (Prophecies concerning Christ), pp. 68, 8vo.
26. Tuhfatul Ulama (A gift for the learned), Rev. A. Broadhead, D.D., pp. 80, 8vo.
27. Yisu Masih Kaun tha (Who was Jesus Christ), Norman Macleod, translated by Prof. Muhammad Ismail, pp. 40, 8vo.
28. Abdúl Masih Wald Ishaq Kandi (The Apology of Al Kandi), translated from the Arabic by Rev. Imad-ud-Din, pp. 204, 8vo.
29. Al Masihiyat wa'l Islám (Christianity and Islam), Rev. J. Qalandar, pp. 198, 8vo.
30. Al Quran (A new translation into Urdu by Rev. Ahmad Shah, pp. 508, 8vo.
31. Aqaid-i-Islamiya (The Faith of Islam), by Canon E. Sell, translated by M. Shafqatallah, pp. 291, 8vo.
32. Asmar-i-Shirin (Sweet Firstfruits), translated from the Arabic, pp. 270, 16mo.
33. Dáwat-i-Islam (An Invitation to Islam), Dr. Wm. Muir's "*Moslems Invited to Read the Bible*," translated by Rev. J. David and S. Nihal Singh, pp. 56, 8vo.
34. Din-i-Islam (Faith of Islam), by Rev. E. M. Wherry, D. D., translated by Prof. Muhammed Ismail, B. A., pp. 52, 12mo.
35. Din-i-Islam aur us ki Tordid oz ru-i-Islam, by Rev. E. M. Wherry, D. D., translated by Prof. Muhammed Ismail, B. A., pp. 32, 12mo.
36. Fasahutu'l Quran (The Eloquence of the Quran, by M. Akbar Masih, pp. 180, 8vo.
37. Ganjúna-i-Islam (Treasury of Islam), by Rev. E. M. Wherry, D. D., (Roman Urdu), pp. 146, 8vo. (Text Book).
38. Guldasta-i-Isrár-i-Ilahi (A Nosegay of Divine Mysteries), by Bishop Lefroy, pp. 87, 8vo.
39. Hallul Ashkal (Solution of Difficulties), by Dr. Pfander, (Reply to Moslem Objections), pp. 162 and pp. 60, 8vo.
40. Hidayat ul Mumtarin (Guidance to Doubters), by Rev. E. M. Wherry, D. D., 8vo.
41. Hidayat ul Muslimin (A Guide to Moslems), by Rev. Imad-ud-Din, D. D., pp. 390, 8vo.
42. Injil-i-Barnabas (The Gospel of Barnabas) by Salim Abdul Ahd and Rev. W. H. T. Gairdner, translated by Prof. Muhammad Ismail, B. A., pp. 45, 12mo.
43. Injil-i-Daud (The Gospel of David), by the Rt. Rev. Bishop French, pp. 350, 8vo.
44. Injil ya Quran (The Bible or the Quran), by Rev. G. L. Thakur Das, pp. 184, 8vo.

45. Islam men Masih (Christ in Islam), by Rev. W. Goldsack, translated by Prof. Muhammad Ismail, B. A., pp. 45, 12mo.
46. Khuda-i-Islam (The God of Islam), by Rev. W. Goldsack, translated by Prof. Muhammed Ismail, B. A., pp. 45, 12mo.
47. P'tirazul Muslimin ma' Jawabat (Moslem Objections with answers) by Dr. St. Clair Tisdall, translated by Rev. Ahmad Shah, pp. 148, 8vo.
48. Khwan-i-Aql (Food for Reflection), by Abd-i-Isa (Dr. Koelle), translated by Prof. Muhammad Ismail Khan, B. A., pp. 136, 8vo.
49. Miftah-ul-Asrar (The Key to Mysteries), Dr. Pfander, pp. 84, 8vo. On Divinity and Holy Trinity.
50. Miftah'ul Quran (A key to the Quran) Part I Concordance, pp. 266, 410; Part II Glossary pp. 109 4vo, Arabic and English, by Rev. Ahmed Shah. Also by the same author *Miratul Quran* (A Mirror of the Quran), pp. 111, 8vo.
51. Mizanu'l Haqq (The Balance of Truth), Dr. Pfander; revised by Dr. St. Clair Tisdall, pp. 404, 8vo.
52. Nabi-i-Ma'sum (The Sinless Prophet) by Rev. E. M. Wherry, D. D., pp. 24, 8vo.
53. Niyaz-Nama (A Respectful Letter, by Maulvi Safdar Ali, E. A. C., pp. 282, 8vo. (An apology pro fide sua.)
54. Tariq-i-Najat (The Way of Salvation), by Mr. Muhammad Hanif, pp. 122, 16mo.
55. Risala-i-Zainab-i-Muhammediya (Tract on the sinfulness of Mohammed), by Rev. G. L. Thahur Das, pp. 24, 12mo.
56. Shahadat-i-Quran Bar Kutub-i-Rabbani (Testimony of the Quran to the Divine Books), Sir. Wm. Muir, translated by Rajah Shiv. Prasad, pp. 172, 8vo.
57. Taqliat ul Ta'liqat (Eradication of the Taliqat—a Reply to *Taliqat*, pp. 100, 8vo.
58. Tariq il Hayat (The Way of Life), Rev. Dr. Pfander, pp. 166, 8vo.
59. Tasawur-i-Khuda (The idea of God), comparing Moslem and Christian ideas of God, by Rev. J. Qalandar, pp. 66, 8vo.
60. Tawarikh-i-Muhammadi (A History of Mohammed), by Dr. Imad-ud-Din, pp. 187, 8vo. (Based on Moslem Tradition).
61. Tawil ul Quran (Interpretation of the Quran) by Akbra Ismail, pp. 88, 8vo.
62. Urdu Quran (The Quran in Urdu), by Rev. Imad-ud-Din, pp. 307, 8vo.
63. Waqiat-i-Immadiya (Incidents in the life of Maulivi Imad-ud-Din with reasons for his Christian belief), 16mo.
64. Yanabi ul Islam (The Source of Islam), Rev. W. Goldsack, pp. 58, 12mo., translated by Prof. Muhammad Ismail, B. A.
65. Yanabi-ul-Quran (The Origin of the Quran), Rev. W. Goldsack, translated by Prof. Muhammad Ismail, B. A., pp. 58, 12mo.
66. Abtal-i-Mirza yane Zarbat-i-Isawi (Refutation if Mirza or the Christian Blow), by Mr. Akbar Masih, pp. 154, 8vo.
67. Minarat ul Baiza (The Shining Lighthouse), by Mr. Akbar Mesih refuting claims of Mirza Ghulam Ahmad of Qadian), pp. 4b, 8vo.
68. Taftish ul Auliya (Researches about Saints), by Rev. Dr. Imad-ud Din, pp. 167, 8vo., on Origin of Sufi Saints.
69. Tauqid ul Khiyalat (A criticism of thoughts, by the Rev. Dr. Imad-ud-Din. This book is a series of tracts intended to refute the naturalistic form of Islam put forth by Sir Sayed Ahmad Khan, C. S. I.

70. Tausin-ul-Aqwal (Weighing of Utterances) by Dr. Imad-ud-Din (A Criticism of Mirza Ghulam Ahmad's Teachings.)
71. Maulvi Paulus (How Maulvie Abdul Haqq became a Christian), pp. 16, 12mo.
72. Bahut Beshqunat 'Itr ki Shishi (A Memoir of W. W. Borden by Dr. W. St. Clair Tisdall, pp. 34, 12mo.
73. Taliban-i-Haqq (Seekers of Truth), Dr. Farrar, translated, pp. 200, 8vo.
74. Mashriqki Nabud Shuda Tahzib (Extinct Civilization of the East), R. E. Sanderson, M. A., translated, pp. 108, 16mo.
75. Misr ki Kahfiyat (Transformation of Egypt), Lord Cromer, translated by Mr. Fazl, pp. 422, 8vo.
76. Tarikh-i-Misr (History of Egypt), pp. 106, 16mo.
77. Firdaus-i-Gumshuda (Milton's Paradise Lost), translated by Isa Charan Saba, pp. 404, 8vo.
78. Aql bar dawa-i-Tahrif (On Corruption of Scripture), by Sayed Abdulla Athim.
79. Fauz-ul-Azim (Story of Persecution), by Rev. E. M. Wherry, D. D., pp. 100, 8vo.
80. Haqiqi Irfan (True Knowledge), by Dr. Imad-ud-Din.
81. Izhar-i-Iswi (Christian Declarative), by Rev. G. L. Thakur Das.
82. Izalat ul Mazaru Qadiani (In Refutation of the Qadiani Mirza).
83. Minar-ul-Haqq (Pillar of Truth), translated by Mr. Fazl.
84. Muhammad Ke-Karamat (Muhammad wrought no miracles), by Rev. G. L. Thakur Das.
85. Naqma Tamburi (A Song of a Drum), Refutation of Ahmadi Claims, by Dr. Imad-ud-Din.
86. Review-i-Burkhan-i-Ahmadi (An Exposure of Ghulan Ahmad of Qadian.)
87. Salasat-ul-Kutub (On the Holy Trinity).
88. Tahqiq ul Iman (Investigation of the Faith), by Rev. Imad-ud-Din, D. D.
89. Jang i Badr o Ukad (Battles of Badr and Uhud), by Canon E. Sell, pp. 80, Royal 16mo.
90. Al Quran (The Quran,) by Canon E. Sell, pp. 60, Royal 16mo.
91. Kashf-ul-Quran (Historical Development of the Quran), by Canon E. Sell.
92. Asul-o-Faru (Roots and Branches), by Rev. Dr. Potter of Teheran, translated by Prof. Muhammad Ismail (In press).

IV. EVANGELISTIC TRACTS

Many tracts are written in Urdu which address men in general and are useful among Moslems: e. g.

1. Adam where art thou? (Moody)
2. The Atonement (Goldsack)
3. Twenty tracts by Rev. G. H. Rouse for special use among Moslems: The Names of God—The Sinless Prophet—The Paraclete—The Fatiha—Isaac and Ishmael—The Day of Judgment—God Our Father—The Ten Commandments of God—Are the Gospels Abrogated?—Prophecies Concerning Christ—Christ or Mohammad—On Prayer—Jesus Christ—On Fasting—On Mohammad—Integrity of the Gospels—The Quran—The True Islam—The Death and Resurrection of Jesus Christ.

23. On Sin (A. E. Day).
24. The Confession of Peter (Lucas).
24. The Sermon on the Mount.
25. What is it to Get Salvation?
26. On Holiness.
27. Law and Grace (Newton).
28. The Nature of Repentance.

In addition to these there are tracts on social service, temperance, purity, etc.

The Literature needed for Moslems in the New Era is two-fold :

(a) A Spiritual literature addressed to men, not as Moslems, or Hindus, but as sinners needing to be reconciled to God and filled by His Spirit.

(b) A Scriptural apologetic, holding up Jesus Christ as the Saviour of the world whose law of liberty must become the only law of life.

This will necessitate a revision of much of the literature already published for the defense of the faith and for the overthrow of Islam. In its day that literature has not been useless. It was largely forced upon us by the Moslems themselves. Moslem converts like Maulvé Imad ud Din, Sayed Abdulla Athim, Talib udDin, J. Qalandar, Safdar Ali, met their antagonists on their own ground and defeated them. Naturally other Indian Christians took up the same weapons. Men like G. L. Thakur Das, Fazl Babu Ram Chandar, and Thomas Howell became recognized champions of the Christian faith. On the European side a more learned polemic was maintained. Sir William Muir, Canon E. W. Sell, Dr. St. Clair Tisdall, G. H. Rouse and others have practically covered the whole sphere of controversy with Orthodox Islam, from the standpoint of Orthodox Islam; heterodox movements have risen so that now the champions of Islam belong to the ranks of the Ahmadiya and Baha'i sects. These are being met by Christian writers. But the New Era movement now inaugurated depends more upon an earnest endeavor to circulate widely the word of God and by personal work with individuals persuade them to read the Bible and especially the Gospels. This with a spiritual literature setting forth the life and doctrine of Christ will

avail to turn multitudes of Moslems into the way of the Church of the Living God. A great deal of good is being done through the English language by the publications of the Christian Literature Society for India (Islam Series). Such writers as Canon Sell, E. M. Wherry, Wm. Goldsack, J. Takle, H. J. Lane Smith, H. U. W. Stanton, J. J. Lucas, H. D. Griswold and Siraj ud Din, have done excellent work.

The new literature for Moslems will include, Urdu Commentaries on the four Gospels and Acts, written for the Moslem mind; an Urdu work on the Holy Spirit (modelled on Christian Dynamic) by J. F. Edwards; works on Jesus in History, Jesus in Life (McFadyen); The Fact of Christ (P. Carnegie Simpson); Christ and Womanhood; Christ and the Children or Christ and the Home. A long list of tracts dealing with Practice and Religion, Christian Graces, Temperance and Social Service, etc.

This literature should be prepared during a period of seven to ten years and would approximately cost, I estimate, about R15,000 annually.

Ludhiana, India.

E. M. WHERRY.

CHRISTIAN LITERATURE FOR CHINESE MOSLEMS

The Moslem population of China is still an unknown quantity, and we are compelled to rely upon widely-differing estimates for such indefinite ideas as we have on the subject. Broomhall's *Islam in China* gives a most careful summary of the various estimates, and he arrives at the conclusion that the number of Moslems may be between 5,000,00 and 10,000,000.

The number of Chinese Moslems who can read and understand Arabic must be a very small percentage of the whole body. The remarks which follow are concerned chiefly with the use of the Chinese language. A recent pamphlet issued by the China Continuation Committee estimates China's literates at about 10 percent of the whole population. There seems no reason to suppose that the proportion among the Moslems is any greater, although some indications might lead to the conclusion that illiteracy is greater among Moslems. On the other hand, it must be admitted that most of the Moslem men I have known seemed able to read, and the fact that there are over one hundred and fifty Moslem books and tracts in Chinese—most of them being in the literary style—would indicate that there have been and are many well-qualified writers and readers among the Moslems. It must, however, be mentioned that the publications referred to are the product of two hundred years, and their circulation it presumably small. The cities of Peking, Tientsin, Canton, Chinkiang have publishers of Moslem books; also the provinces of Yunnan and Honan, and probably most other provinces, have been identified with book production. But the Moslem books are seldom seen and are probably in little demand.

In China the literate person wields a great influence, and it is of the utmost importance that the readers among the Moslems, and especially the Ahungs and leaders, should be reached. Experience has shown that any suc-

cess gained by the Christian message thus far, has been chiefly among the readers and thoughtful people. The illiterate must depend upon these for an interpretation of any literature we send forth, so it is exceedingly important that we should be conciliatory, and prepare our messages in such a way that the influential literates may be attracted and not repelled by the books we offer them.

The Christian literature prepared specially for Chinese Moslems has hitherto been very little. I know of none prepared by Roman Catholics, though there may be some. In the *Classified Index of the Christian Literature of the Protestant Churches of China*, published in 1918, the total literature for Moslems was only four small books with a total of 227 pages, and 20 tracts, bringing the total number of pages up to 344, or in actual number of words an equivalent of about half the New Testament.

The chief book among those mentioned is an original work of 126 pages by the late J. S. McIlvane. It proves the truth of the Christian religion, and rejects Mohammed's claims, after a full investigation. It is very thorough, but is too polemic in tone for wide use. Most of the other literature consists of translations, three booklets being occupied with comparison of Islam with Christianity, and a series of ten miscellaneous tracts, chiefly of the Dr. Rouse and the Nile Press issues. The terminology of all these works needs revision and co-ordination. The tracts are hortative and not polemical, and might well have wide distribution; some of them have so little reference to Mohammedanism that they could suitably be used for general circulation. The titles are:

Mohammedanism and Christianity,	1903. Dr. D. MacGillivray.	30 pp.
Mohammedanism,	1917 " "	23 pp.
Mohammedanism.	1913. H. R. Wells.	48 pp.
Ali Khan's Dream.	1911. J. Vale	7 pp.
The Debt of Ali Bin Omar.	1911. " "	6 pp.
The Sinless Prophet.	1911. " "	7 pp.
Jesus or Mohammed?	1911. " "	9 pp.
The House of El Hassan.	1913. " "	4 pp.
The Weaving of Said.	1913. " "	4 pp.
News from a Far Land.	1913. " "	7 pp.
The Threshold and the Corner.	1913. " "	4 pp.
The True Islam.	1913. " "	8 pp.
The Integrity of the Gospel.	1913. " "	7 pp.

A series of ten small folders by Mr. E. W. Thwing are very striking and attractive, and should have wide usefulness. Having some Arabic on the front page, and using terms which the Moslems know, these folders will be readily accepted by those for whom they are prepared. The subjects are:

- The Koran and the Pentateuch.
- The Merciful God of the Moslems.
- The Gospels and the Koran.
- The Mysteries of God.
- The Advent of Jesus.
- Jews and Christians have strayed from their originals.
- Has Allah a Son?
- Jesus is coming quickly.
- Substitution.
- The similarities and differences of Christians and Moslems.

A few small works not mentioned in the *Classified Index* should be here referred to, that the survey may be as complete as possible.

- | | |
|-------------------------------------------------------|-------|
| Nathan the Wise. 1901. Dr. T. Richard. (out of print) | 8 pp. |
| All Men have Sinned. 1916. | 4 pp. |

Issued under the auspices of Mr. F. H. Rhodes at Chefoo are the following:

- | | |
|---------------------------------------------------------------------|--------|
| Lost in the Desert. (a story with moral). 1915. | 15 pp. |
| The Acceptable Robe. " " " " " " | 19 pp. |
| Laying Hands on the Sacrifice (small folder, True Guidance Series.) | |
| A Talk to Moslem Friends. (small folder, True Guidance Series.) | |
| Testimonies. Three small folders of Testimony New Series. | |
| Guidance on the Heavenly Road. sheet tract. | |
| Only One and not Two. sheet tract | |
| Testimony from Tunis. sheet tract. | |

Since Dr. S. M. Zwemer's visit to China in 1917, the problem of Christian literature for Chinese Moslems has received more definite attention. The Moslem Committee of the China Continuation Committee has undertaken several works, and individual missionaries are also helping to supply the need. A preliminary List of Chinese-Moslem Terms has been published, which will help to unify and systematize future literature, and incidentally be helpful to missionaries in Moslem districts by enriching their vocabularies. The *Primer of Islam* prepared in English by Dr. Zwemer will be used chiefly by missionaries, but

should also be helpful to some Moslems. When it is translated into Chinese it is hoped that it will be useful among Moslems though probably its chief value will be in helping Chinese Christians to understand Islam better, and be able to work among Moslems more intelligently. The recent issue by the B. & F. B. S. of the diglot Gospel of Matthew, in Chinese and Arabic, marks a forward step, and should have good results. Other Scripture portions in this form are to follow. The present writer has made recent contributions in literature for Chinese Moslems as follows:

Christ in Islam. (Goldsack)	Translation.	36 pp.
Jesus Christ. (Rouse)	Translation.	14 pp.
The Forgiveness of Sin.	Translation.	38 pp.
Sweet First Fruits.	Translation.	125 pp.
Life of Mohammed.	Translation.	90 pp.

We come now to the question of what is needed in the way of literature in our campaign of winning to Christ the Moslem of China. As a preliminary to the answering of this question we began collecting the books written by Chinese Moslems.

We need something to help Moslems realize that true religion is not simply a creed or a ceremonial, but a devout life lived in humble dependence upon God as revealed to us in Jesus Christ. Works are required which will remove long standing misapprehensions about Christianity some of which are contained and emphasized in the standard books of Moslems. Books showing the beauty of the life of Jesus, and the good results of Christianity would probably be very effective.

The time is opportune. The Moslems are at present more approachable in China than in most other lands; this may not continue to be the case, so should be taken advantage of NOW. Dr. Zwemer's visit has awakened an interest among missionaries and Chinese Christians which must not be allowed to die down. Funds raised at once, and wisely applied, will be of great value in helping forward active and fruitful efforts for the salvation of the Moslems of China.

THE CHINESE MOSLEMS OF TURKESTAN

The Mohammedans of Chinese Turkestan consist mostly of Sarts, Qazaqs, Tongans, Kirghiz and Noghai Tatas.¹

The Sarts and Tongans are to be found in every city of Chinese Turkestan. The Qazaqs, a nomad tribe, inhabit the mountains of Urumchi, Ili, Tarabaghatai, Altai and Kobdo.

The Kirghiz, another nomad tribe, are mostly in the Ushturfan district, and in the mountains round about Kashgar, whilst the Noghai Tatas are mostly in the cities of Chuguchak, Ili, and Urumchi.

Besides the above mentioned Mohammedans, many more are to be found in Russian Turkestan, and in some of the provinces of Russia, for whom very little has been done in the matter of evangelization.²

1. Sarts also called Turki, known to the Chinese as Ch' An T'eo (Ch' an—to wrap, T'eo—the head) because many of them wrap large white turbans round the head. The literary problem for this people is not an easy one. A very small percentage of the Sarts can read and those who are able to do so generally despise all Christian literature. We have often seen them buy Gospels and tracts specially to tear up in one's presence or to burn publicly on the main street. Should anyone seem to show interest in a Gospel or tract, others will come and say—*Bismillah Yok* (There is no *bismillah*) and otherwise seek to dis-

¹ The Sarts number about one million five hundred thousand.
The Qazaqs about five hundred thousand.
The Tongans about three hundred thousand.
The Kirghiz several thousand, and
The Noghai Tata about three thousand.

² Sarts, who also go by the name of Uzbeks, number about five million. Qazaqs, who inhabit the Russian Steppes, are found as far west as Orenburg, and the Caspian Sea. They are estimated to number as high as ten million. Noghai Tatas number about four million. Kirghiz number many thousands. The following refers mainly to the Mohammedans of Chinese Turkestan.

courage a would be purchaser. It is not an uncommon thing for an absolutely illiterate man to come forward and ask to look at a tract and all unconscious that he is holding it upside down, he pretends to read it, then before the crowd of onlookers he hands back the tract with utter disdain, saying, *Bismillah Yok*. Here we are face to face with the problem—how to remove prejudice, bigotry and gross ignorance.

The Chinese Government has also experienced difficulty with these people. Some ten years ago they opened public schools in many places, to teach the Sart boys Chinese, but great opposition was aroused. However, at the beginning of the Republic, some eight years ago, the schools were closed; it was said to be for financial reasons. But those Sart boys who have learned to read a little Chinese, are as a rule, more open minded, and inclined to read Christian books.

Literature. The Gospels were translated into the Sart dialect in Kashgar and printed in Europe by the British and Foreign Bible Society in 1898 and have been widely circulated in Kashgar, Yarkand, Urumchi, and other cities of Chinese Turkestan. The New Testament has also been translated, but owing to the war only two or three copies have yet reached Kashgar. As for the Old Testament we believe many of the books have been translated, but so far only Genesis and Joshua have been printed. Several of the Nile Mission Press tracts have been translated into Sart Turki and printed at the Kashgar Mission Press. One of these, called *The Bulbul, The Nightingale*, we have found somewhat popular in some of the bazaars.

Beside the above, a book on Bible history has been printed in Kashgar, also an Introduction to Christianity and a hymn book. In the matter of educational books, an arithmetic, and a Turki reader have been printed. An English Turki grammar was prepared in Kashgar and printed in Europe, other books have been translated but are not yet in print. During the past few years a "Tear-off Calendar" with the Gregorian, Greek and Moham-medan dates has also been printed at the Kashgar press,

which many of the most enlightened Sarts readily purchase and hang up in their shops and offices.

Three Nile Mission Press tracts were translated into Sart Turki in Urumchi and printed at Constantinople about five years ago, and have been extensively circulated in the cities of Eastern Turkestan. A tentative edition of 1st Samuel and twenty-five chapters of Genesis have also been translated and printed on a small mimeograph machine in Urumchi. At present Mark's Gospel is being prepared for printing by the photo-process. We trust this may be of some service amongst the Sarts, as many of them prefer the written style of character, owing to most of their own books being written by hand.

The Sarts as a whole, are extremely bigoted and ignorant. Their own books are few, and alas! full of superstition and lies. Moreover they have no newspapers to help them, not one newspaper of any kind, Chinese or Sart, is allowed to be printed or circulated, in the whole of Chinese Turkestan, no doubt for political reasons.

2. The Qazaqs. Only a small percentage of the Qazaqs in Chinese Turkestan can read, but those who can do so, are far more open to receive and read Christian literature than are the Sarts. It is only of recent years that any attempt has been made to evangelize this nomad people. About three years ago a few hundred copies of the Gospels in the Qazaq dialect were printed on a small mimeograph machine in Urumchi. Since then extensive journeys have been made, and most of the Gospels are already in the tents of the people. Recently the British and Foreign Bible Society generously came to our aid, and undertook to print Qazaq Gospels in Shanghai by the photo-process. A first consignment of Mark's Gospel and Acts arrived in Urumchi a short time ago. Matthew, Luke, and John's Gospels have also been translated and carefully revised, and we hope soon to send the manuscript to the above society for the press.

3. The Kirghiz. Owing to the war and Bolshevik troubles many of the Russian Kirghiz have taken refuge in Chinese territory. From the little experience that we have had with Russian and Chinese Kirghiz we believe

they are as open to receive Christian literature as are the Qazaqs. Their language is very similar so that literature prepared for the Qazaqs is also suitable for Kirghiz.

4. Tongans or Chinese Mohammedans. The Tongans of Chinese Turkestan are increasing rapidly. Many emigrants from Kansu in China yearly swell their already large numbers. The Tongans as a rule do not destroy Christian literature, still they are strongly opposed to Christianity. Chinese and Arabic Gospels and tracts have been extensively circulated amongst them and for several years Mr. Rhodes of the China Inland Mission, Chefoo, has been engaged in translating, printing, and sending out sheet tracts and booklets for Tongans. Dr. Zwemer's visit to China gave quite a stimulus to those interested in the work amongst the Mohammedans of China, so that now several experts in Shanghai and other cities are busy having books suitable for Moslems translated into Chinese, some of which are already printed.

5. The Tatas or Noghai of Chinese Turkestan are mostly merchants from Kazan in European Russia and are more enlightened than the Sarts. Those who can read as a rule understand Sart and other Turki dialects, but very little Christian literature has been prepared for them in their own tongue. The matter of giving them the Scriptures in their own dialect is now having the consideration of the British and Foreign Bible Society.

To evangelize the Mohammedans of Chinese Turkestan is an immense task. Medical work, school work, and general enlightenment are greatly needed, but most necessary of all is colportage work and the preaching of the Gospel in the language they can best understand, whether on the bazaars, in the homes, or in the tents of the wild nomads. Workers amongst these people require good health, patience, courage, perseverance and above all strong faith in God.

G. W. HUNTER.

China Inland Mission, Tihawfu, Sinkiang.

THE TAMIL MOSLEMS OF SOUTH INDIA¹

For the present purpose, it will be convenient to divide the Musalmans of the South into three main classes: (a) Foreign immigrants from the North and their pure-blooded descendants; *Sheikhs, Syeds, Pathans*, etc.; (b) Offspring of immigrant Musalmans and native women: *Mappillas (Moples)* in Malabar; *Marakkayar, Jonagan (Labbays)*, etc., in the Tamil Districts. (c) Native converts and their pure-blooded descendants: *Dudekulas (Telugu), Ravuttans (Tamil)*, etc.

The latest census report¹ does not give language figures for the Musalmans separately, and intermarriage as also change of language and customs makes it very difficult to give an exact classification. The following statistics, therefore, can at the most only be approximate:

	Total	Literate
1. Urdu speaking Musalmans . . .	1,000,000	100,000
2. Malayalam speaking Musalmans	1,000,000	60,000
3. Tamil speaking Musalmans . . .	500,000	60,000
4. Telugu speaking Musalmans . . .	100,000	1,000

The Urdu-speaking class consists mainly of the first division people. But many Labbays and Marakkayrs have also taken to the Hindustani language, probably in the desire more completely to assimilate with their fellow-believers and partly because it is considered more in conformity with Moslem dignity to use the Musalman language, viz., Hindustani.

In the present paper we consider only the Tamil-speaking Musalmans.

A. *The Labbays* are also called *Jonagar*, a name probably derived from *Yavana*, Greek. Evidently *Jonagam* would signify loosely a far western country, much in the same way as the Western Europeans are called Franks in the near Orient. Their origin is very doubtful. Several stories are current about their first landing in India but nothing certain is known. They

¹ Government Census Reports and Districts Gazetteer.—E. Thurston: Castes and Tribes of Southern India.—Qadir Husain Khan: South Indian Musalmans.

are mainly found in Tanjore and Madura districts and also scattered along the eastern coast as far as Madras. The *Labbays* are to a large extent traders and betel vine growers. Some are engaged in weaving mats, and others are diving in the pearl and chank fisheries of the Gulf of Mannar. According to the census report of 1881 they are thrifty, industrious and enterprising, plucky mariners and expert traders. They emigrate to the Straits Settlements and Burmah without restriction.

B. *The Marakkayars*. Whether their name is considered to have been derived from the Arabic, *Markab*, or contracted from the Tamil *Markkalakarar*, it in any case has come to stand for their main occupation, viz., boatmen. They are probably descendants from Arab and Persian traders on the East Coast. But nothing definitely is known about their origin. They are found chiefly settled along the Coromandel Coast, viz., Porto Novo, Nagore, Muttupet and Kayalpatnam and are largely engaged in trade with other countries such as Ceylon and the Straits. They own most of the coasting craft.

C. *The Ravuttans* are Tamil converts to Mohammedanism. They seem to have been once largely employed in Tippu Sultan's cavalry and some of them are even now found in many of the *Zamindaries* of Madura and Tinnevely engaged in that profession. They are mainly scattered in the southern districts, but many of them live in the North Arcot district, especially in Vaniyambady and Tiruppattur; but there they have come under Dakhni influence to such an extent in dress, manners and even in language, that they form a separate class by themselves and are called *Şahibmars*.

The Ravuttans are pushing and frugal. They conduct the important trade in leather and do a great deal of the commerce of the country. Some of them earn a livelihood in making mats and in betel cultivation.

The Tamil Mohammedans are on the whole a fine, strong active race. Unlike the Brahmans they are not in favor of English education. They do not readily go in for Government examinations or take to the clerical

profession. They have a more practical and business turn of mind. The Mohammedan is usually readier than the Hindu to handle a situation which has to create not follow a precedent. Several Mohammedans have made worthy contributions to Tamil poetical literature. Most Tamil Mohammedans speak a language which, though Tamil, contains a large admixture of Arabic words (in the same way however the Brahmans introduce Sanskrit words freely in Tamil). For ordinary business purposes they make use of the Tamil alphabet. But for religious literature they prefer the Arabic characters. A book written in Arab Tamil is called a *kitab*. It commands almost the same respect as the Koran itself. A book of religious nature, written or printed in Arabic characters will always be placed on a *rihal* or seat, and, when it falls to the ground, it is kissed and raised to the forehead.

Popular Islam in southern India has been considerably influenced by the religion of the Dravidian Hindus. Smallpox is attributed to *Mari* and means are adopted to avert her wrath. When there is an outbreak of cholera, Mohammedans form processions in the Hindu fashion to propitiate the goddess of cholera. Houses are sealed with sandal impressions of the hand to protect against disease. *Ravuttans* in the Madura district are said to go to the great Hindu temple of Subramanya at Palni and make offerings there. The temple of Skanda at Tirupparankunram has become the tomb of Sikander (Alexander). Belief in the potency of the evil eye is just as current among Mohammedans as among Hindus. To find out secret or future things they resort freely to astrologers, whether Hindu or Musalman.

The most conspicuous of the Musalman festivals in South India is the *Moharrum*. It is celebrated as a festival of fun and merry making. Only once I have seen a mourning procession in connection with that festival. Hindus and Mohammedans alike take part in the fun of disguising themselves as tigers and Negroes, and in running through the streets crying "Ali, Hussain"

and so on. Tabuts are carried in procession, in connection with which the following startling statement is quoted in the Census report 1911: "The Hindus assist the Mohammedans in carrying their 'God, Allah in procession."

In regard to the status of women the example of the Hindus has helped to loosen the rigidity of the *Purdah* and give women liberty to move about in public. The women of all converts to Islam may be seen congregating at the village well and in the bazaar. These, as well as their sisters of the mixed races, especially the poor, are accustomed to go out in the streets without any reserve to the houses of their friends and relations. It is also due to Hindu influence that a South Indian Mohammedan widow looks upon remarriage as an outrage to the memory of her beloved "Lord and Master." Polygamy is rare. Many birth and marriage ceremonies have been adopted from the Hindus. Though often ignorant of their religious duties or indifferent to their performance, they are staunch and often bigoted Musalmans. They never doubt that their own religion is far superior to anything else. As they are so very much scattered, they must be reached mainly through personal acquaintance and literature. Very little has been done in either respect. The Bible Society has just issued the Gospel of St. John in Arab Tamil and there is hope that some more literature will soon be published.

H. BJERRUM.

Kallakurchi, Arcot.

THE USE OF THE TERMS "ALLAH" AND "RAB" IN THE KORAN*

In the *Introduction to the Literature of the Old Testament* by the late Dr. Driver, we read (p. 13) that in Genesis "20:1-17 our attention is arrested by the use of the term God, while in c. 18-19 (except 19:29 P), and in the similar narrative 12:10-20, the term *Jehovah* is uniformly employed. The term *God* recurs similarly in 21:6-31, 22:1-13 and elsewhere particularly in c. 40-42:45. For such a variation in similar and consecutive chapters no plausible explanation can be assigned except diversity of authorship."

From the above citation it is evident that the main objective reason why the unity of authorship in the case of the so-called Jehovistic and Elohist documents of the Pentateuch is denied lies in the fact that in some chapters and sections the word *Elohim* (God) is used and in others *Jehovah*. That such an argument against the unity of the alleged documents is not to be depended upon, it is the purpose of the following tables to show by evidence derived from the use of *Allah* and *Rab* in the Koran. It is only necessary to inform the reader that *Allah* is the Arabic equivalent of *Elohim* and that *Rab* is the Arabic equivalent of *Kurios* and *Moryā*, the words by which the Greek and Syriac versions respectively denote the *Jehovah* of the Hebrew Old Testament. The pertinency and force of the analogy are dependent upon the fact that in the case of the Koran no one can deny the unity of authorship.

The first table gives the number of times that the two words *Allah* and *Rab* occur in each of the 114 suras, or chapters, of the Koran. The second table gives the occurrences of the words in the respective suras arranged according to the relative time of their promulgation, this arrangement being based upon the analysis and scheme of Sir William Muir, first, in his work

* Revised by the author and reprinted from the *Princeton Theological Review*, Oct., 1919, by special permission.—Ed.

The Koran, pp. 43-47, and secondly upon that of Theodore Nöldeke in his *Geschichte des Qorān*, IX, X, 59-174. The third table gives the use of the two words (and also of certain other designations of the deity) in certain suras where both terms are used with variations similar to those found in Genesis and elsewhere in the Pentateuch. In all three tables the suras are designated by number (not by name) and this number is given in Roman numerals.

TABLE I

<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>		
I	I	I	XXXIX	60	18	LXXVII	0	0
II	278	52	XL	53	19	LXXVIII	0	3
III	210	42	XLI	11	12	LXXIX	1	5
IV	226	7	XLII	31	10	LXXX	0	0
V	147	18	XLIII	3	13	LXXXI	1	1
VI	87	52	XLIV	3	9	LXXXII	1	1
VII	61	65	XLV	17	7	LXXXIII	0	2
VIII	90	6	XLVI	16	4	LXXXIV	1	4
IX	164	3	XLVII	27	4	LXXXV	3	1
X	61	22	XLVIII	39	0	LXXXVI	0	0
XI	38	44	XLIX	27	0	LXXXVII	1	2
XII	39	20	L	1	2	LXXXVIII	1	0
XIII	34	13	LI	3	5	LXXXIX	0	8
XIV	35	17	LII	4	6	XC	0	0
XV	2	10	LIII	5	7	XCI	2	1
XVI	83	19	LIV	0	1	XCII	0	1
XVII	10	30	LV	0	36	XCIII	0	3
XVIII	16	37	LVI	0	3	XCIV	0	1
XIX	8	23	LVII	32	3	XCV	1	0
XX	6	26	LVIII	40	0	XCVI	1	3
XXI	6	13	LIX	31	3	XCVII	0	1
XXII	75	8	LX	21	4	XCVIII	3	2
XXIII	13	22	LXI	17	0	XCIX	0	1
XXIV	80	0	LXII	12	0	C	0	2
XXV	8	14	LXIII	14	1	CI	0	0
XXVI	12	36	LXIV	20	1	CII	0	0
XXVII	27	12	LXV	25	2	CIII	0	0
XXVIII	27	18	LXVI	13	5	CIV	1	0
XXIX	41	5	LXVII	3	2	CV	0	1
XXX	24	6	LXVIII	0	10	CVI	0	1
XXXI	32	4	LXIX	1	4	CVII	0	0
XXXII	1	10	LXX	1	3	CVIII	0	1
XXXIII	89	2	LXXI	7	5	CIX	0	0
XXXIV	8	13	LXXII	10	7	CX	2	1
XXXV	36	5	LXXIII	8	4	CXI	0	0
XXXVI	3	6	LXXIV	3	3	CXII	2	0
XXXVII	14	14	LXXV	0	3	CXIII	0	1
XXXVIII	3	9	LXXVI	5	5	CXIV	0	1

TABLE II
MUIR'S ARRANGEMENT
FIRST PERIOD OF MOHAMMED'S LIFE

<i>Allah Rab</i>		<i>Allah Rab</i>		<i>Allah Rab</i>	
LXXXII	1 1	XCIV	0 1	CIII	0 0
LXXXIX	0 8	XCV	1 0	CIV	1 0
XC	0 0	XCIX	0 1	CV	0 1
XCI	2 1	C	0 2	CVI	0 1
XCH	0 1	CI	0 0	CVIII	0 1
XCIII	0 3	CII	0 0	CXII	2 0

SECOND PERIOD

<i>Allah Rab</i>		<i>Allah Rab</i>		<i>Allah Rab</i>	
LXXIV	3 3	XCVI	1 3	CXI	0 0
				CXIII	0 1

THIRD PERIOD

<i>Allah Rab</i>		<i>Allah Rab</i>		<i>Allah Rab</i>	
LV	0 36	LXXX	0 0	LXXXVII	1 2
LVI	0 3	LXXXI	1 1	LXXXVIII	1 0
LXX	1 3	LXXXIII	0 2	XCVII	0 1
LXXV	0 3	LXXXIV	1 4	CVII	0 0
LXXVI	5 5	LXXXV	3 1	CIX	0 0
LXXVII	0 0	LXXXVI	0 0	CX	2 1
LXXVIII	0 3				

FOURTH PERIOD

<i>Allah Rab</i>		<i>Allah Rab</i>		<i>Allah Rab</i>	
XV	2 10	XLI	11 12	LIV	0 1
XXVI	12 36	XLIV	3 9	LXVII	3 2
XXX	24 6	XLV	17 7	LXVIII	0 10
XXXI	32 4	L	1 2	LXIX	1 4
XXXII	1 10	LI	3 5	LXXI	7 5
XXXIV	8 13	LII	4 6	LXXIII	8 4
XXXVII	14 14	LIII	5 7	LXXIX	1 5
XXXIX	60 18				

FIFTH PERIOD

<i>Allah Rab</i>		<i>Allah Rab</i>		<i>Allah Rab</i>	
VI	87 52	XIX	8 23	XXXVI	3 6
VII	61 65	XX	6 26	XXXVIII	3 9
X	61 22	XXI	6 13	XL	53 19
XI	38 44	XXII	75 8	XLII	31 10
XII	39 20	XXIII	13 22	XLIII	3 13
XIII	34 13	XXV	8 14	XLVI	16 4
XIV	35 17	XXVII	27 12	LXIV	20 1
XVI	83 19	XXVIII	27 18	LXXII	10 7
XVII	10 30	XXIX	41 5	CXIV	0 1
XVIII	16 37	XXXV	36 5		

SIXTH PERIOD

<i>Allah Rab</i>		<i>Allah Rab</i>		<i>Allah Rab</i>	
II	278 52	XXXIII	89 2	LX	21 4
III	210 42	XLVII	27 4	LXI	17 0
IV	226 7	XLVIII	39 0	LXII	12 0
V	147 18	XLIX	27 0	LXIII	14 1

VIII	90	6	LVII	32	3	LXV	25	2
IX	164	3	LVIII	40	0	LXVI	13	5
XXIV	80	0	LIX	31	3	XCVIII	3	2

SUMMATION

	<i>Suras Allah Rab</i>				<i>Suras Allah Rab</i>		
First Period	18	8	24	Fourth Period	22	217	190
Second Period	4	4	7	Fifth Period	30	850	535
Third Period	19	15	65	Sixth Period	21	1682	154

TOTAL

Suras, 114; Allah, 2689; Rab, 973

NÖLDEKE'S ARRANGEMENT

FIRST PERIOD								
<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>
I	1	1	LXXXI	1	1	XCVII	0	1
LI	3	5	LXXXII	1	1	XCIX	0	1
LII	4	6	LXXXIII	0	2	C	0	2
LIII	5	7	LXXXIV	1	4	CI	0	0
LV	0	36	LXXXV	3	1	CII	0	0
LVI	0	3	LXXXVI	0	0	CIII	0	0
LXVIII	0	10	LXXXVII	1	2	CIV	1	0
LXIX	1	4	LXXXVIII	1	0	CV	0	1
LXX	1	3	LXXXIX	0	8	CVI	0	1
LXXIII	8	4	XC	0	0	CVII	0	0
LXXIV	3	3	XCI	2	1	CVIII	0	1
LXXV	0	3	XCII	0	1	CIX	0	0
LXXVII	0	0	XCIII	0	3	CXI	0	0
LXXVIII	0	3	XCIV	0	1	CXII	2	0
LXXIX	1	5	XCV	1	0	CXIII	0	1
LXXX	0	0	XCVI	1	3	CXIV	0	1

SECOND PERIOD								
<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>
XV	2	10	XXV	8	14	XLIV	3	9
XVII	10	30	XXVI	12	36	L	1	2
XVIII	16	37	XXVII	27	12	LIV	0	1
XIX	8	23	XXXVI	3	6	LXVII	3	2
XX	6	26	XXXVII	14	14	LXXI	7	5
XXI	6	13	XXXVIII	3	9	LXXII	10	7
XXIII	13	22	XLIII	3	13	LXXVI	5	5

THIRD PERIOD								
<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>
VI	87	52	XVI	83	19	XXXV	36	5
VII	61	65	XXVIII	27	18	XXXIX	60	18
X	61	22	XXIX	41	5	XL	53	19
XI	38	44	XXX	24	6	XLI	11	12
XII	39	20	XXXI	32	4	XLII	31	10
XIII	34	13	XXXII	1	10	XLV	17	7
XIV	35	17	XXXIV	8	13	XLVI	16	4

FOURTH PERIOD								
<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>	<i>Sura</i>	<i>Allah</i>	<i>Rab</i>
II	278	52	XXXIII	89	2	LXI	17	0
III	210	42	XLVII	27	4	LXII	12	0
IV	226	7	XLVIII	39	0	LXIII	14	1
V	147	18	XLIX	27	0	LXIV	20	1
VIII	90	6	LVII	32	3	LXV	25	2
IX	164	3	LVIII	40	0	LXVI	13	5
XXII	75	8	LIX	31	3	XCVIII	3	2
XXIV	80	0	LX	21	4	CX	2	1

SUMMATION								
	<i>Suras</i>	<i>Allah</i>	<i>Rab</i>		<i>Suras</i>	<i>Allah</i>	<i>Rab</i>	
First Period	48	42	130	Third Period	21	815	383	
Second Period	21	150	296	Fourth Period	24	1682	164	
Total: <i>Suras</i> , 114; <i>Allah</i> , 2687; <i>Rab</i> , 973,								

TABLE III
(The Arabic numerals denote verses)

SURA XVII								
<i>Rab</i>	8, 13, 18, 21	<i>bis</i>	24, 25, 27, 29, 30, 32,		40, 41, 42, 44, 49,			
<i>Allah</i>			23,		35, 41,			

<i>Rab</i>	56, 57,	<i>59bis</i> ,	62, 67, 68, 81, 82, 87, 89,		96,			
<i>Allah</i>		58,			94,		97, 98, 99	<i>bis</i> ,

<i>Rab</i>	102, 104, 107,							
<i>Allah</i>	101,		110,* 112.					
*The "Merciful," also 110. Total: <i>Rab</i> 31, <i>Allah</i> 12, "Merciful" 1.								

SURA XVIII								
<i>Rab</i>	9, 11, 12	<i>bis</i>	15,		18, 21, 22 23	<i>bis</i> ,		26,
<i>Allah</i>	1, 2, 3,		14, 15, 16, 17,		20,		23 25	

<i>Rab</i>	28, 34, 36	<i>bis</i> ,	38, 41,		44, 46, 47, 48, 53, 55, 57,			
<i>Allah</i>		36,	37	<i>bis</i> ,	42	<i>bis</i> ,	43,	

<i>Rab</i>	80, 81, 82, 94, 96	<i>ter</i> ,	105, 109	<i>bis</i> ,				111	<i>bis</i> .
<i>Allah</i>	69,							110	<i>bis</i> .
Total: <i>Rab</i> 36, <i>Allah</i> 19.									

SURA XIX									
<i>Rab</i>	2	<i>bis</i> ,	3, 4, 6, 9, 10, 11, 19, 21, 24,		37	<i>bis</i> ,	48, 49	<i>bis</i> ,	56,
<i>Allah</i>					31,	36, 37,			58,
"Merciful"			18,		27,	45, 46,			59,

<i>Rab</i>	65, 66	<i>bis</i> ,	69, 72,		79,				
<i>Allah</i>			78,		84				
"Merciful" 62, 70, 76, 81, 88, 90, 91, 93									
<i>bis</i> , 94, 96.									
Total: <i>Rab</i> 23, <i>Allah</i> 6, "Merciful" 16.									

SURA XX								
<i>Rab</i>	11,		26, 46, 48, 49, 51, 52, 54	<i>bis</i> ,		72, 76, 77, 78, 86,		
<i>Allah</i>	7,	12,				64,		77,
"Merciful" 4,								

<i>Rab</i>	89	<i>bis</i> ,	92,		105,		113, 119, 120, 125, 126, 129, 130	
<i>Allah</i>					98	<i>bis</i> ,		113,
"Merciful" 92,								
106, 107,								

Rab 131, 133.

Total: *Rab* 27, *Allah* 7, "Merciful" 4*

*Observe that in 110, the titles "the Living" and "the Self-subsistent" are used.

SURA XXIII

Rab 30, 41, 54, 59, 60, 74, 77, 88,
Allah 14, 23, 24, 29, 33, 40, 87, 89, 91,

Rab 95, 96, 99, 101, 108, 109, 111, 117, 118, 119.
Allah 93, 117bis, 118

Total: *Rab* 18, *Allah* 13.

SURA XXV

Rab 17, 22, 23, 33, 47, 56, 59 65, 66,
Allah 18, 43, 57, 67bis,
"Merciful" 28 60, 61bis, 64
:"Living One" 60,

Rab 72, 74, 76.

Allah 70bis, 71

Total: *Rab* 12, *Allah* 8, "Merciful" 5, "Living One" 1.

SURA XXVI

Rab 8, 9, 11, 15, 20, 22, 23, 25bis, 27, 46bis, 50bis, 62, 66, 77, 83,
Allah 89,

Rab 98, 104, 109, 113, 117, 122, 127,
Allah 92, 96, 107, 110, 125, 130, 144,

Rab 146, 159, 165, 169, 175, 180, 188, 192, 193
Allah 150, 162, 165, 179, 212, 227,
"Merciful" 4, 217

Total: *Rab* 34, *Allah* 14, "Merciful" 2.

SURA XXVII

Rab 9, 19, 41bis, 45bis,
Allah 9bis, 15, 24, 25, 26, 30, 36, 40, 45, 46, 47, 48, 50,

Rab 75, 76, 80, 93, 95.
Allah 60bis, 61, 62, 63, 64bis, 65, 66, 67, 81, 89, 90, 95.

Total: *Rab* 11, *Allah* 28

SURA XLIII

Rab 12, 13, 31, 32, 34, 45, 48, 64bis, 77,
Allah 63, 64 81
"Merciful" 16, 17, 19, 33, 35, 44,

Rab 82bis, 87.

Allah 84bis, 86.

Total: *Rab* 13, *Allah* 5, "Merciful" 7.

SURA L

Rab 26, 38.

Allah 25,

"Merciful" 32.

Total: *Rab* 2, *Allah* 1, "Merciful" 1.

SURA LI

Rab 15, 22, 30, 34, 44

Allah 50, 51, 58

Total: *Rab* 5, *Allah* 3.

SURA LII

Rab 7, 17, 18, 28, 37, 48, 49

Allah 26, 43bis,

Total: *Rab* 5, *Allah* 3.

SURA LVI

Rab 73, 79 96

Allah 87

Total: *Rab* 3, *Allah* 1.

REMARKS

Rab does not occur in Suras, I, XXIV, XLVIII, XLIX, LVIII, LXI, LXII, LXXVII, LXXX, LXXXVI, LXXXVIII, XC, XCV, CI—CIV, CVII, CIX, CXI, CXII, that is, in twenty-one suras.

Allah does not occur in LIV—LVI, LXVIII, LXXV, LXXVII, LXXVIII, LXXX, LXXXIII, LXXXVII, LXXXIX, XC, XCI—XCIV, XCIX—CIII, CV—CIX, CXI, CXIII, CXIV, that is, in twenty-seven suras.

Neither *Allah* nor *Rab* occurs in LXXVII, LXXX, LXXXVI, XC, CI—CIII, CVII, CIX, CXI, that is, in ten suras.

Rahmán "the Merciful," as a name for God, occurs in seventeen suras and fifty-five times altogether, to wit:

Sura II, XVII, XIX, XX, XXI, XXV, XXVI, XXVII, XXXVI,

No. of times	1	1	16	4	4	5	1	1	4
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Sura XLI, XLIII, L, LV, LIX, LXVII, LXXVIII, XC

No. of times	1	6	1	1	1	4	2	1
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Of these seventeen suras, XC, was uttered during the first of Muir's periods: LV, LXXVIII, in the third; XXVI, XLI, L, LXVII, in the fourth; XVII, XIX, XX, XXI, XXV, XXVII, XXXVI, XLIII, in the fifth; and II, LIX, in the sixth. Thus *Rahmán* occurs twice in the first period; thrice in the third; seven times in the fourth; forty-one times in the fifth; and twice in the sixth.

According to Nöldeke's arrangement LV, LXXVIII, and XC belong to the first; XVII, XIX, XX, XXI, XXV, XXVI, XXVII, XXXVI, XLIII, L, and LXVII, to the second; XLI, to the third; and II, IX, to the fourth period.

CONCLUSIONS

The above tables show every kind of variation in the use of the designations of the Deity that is met with in the Pentateuch. In the case of the Koran the unity of authorship is undeniable. Why then should it be thought that "for such a variation in similar and consecutive chapters in the Pentateuch no plausible explanation can be assigned except diversity of authorship"? This is certainly an important question from the point of view of comparative literature, philology, psychology, and religion. A "plausible explanation" by

the radical critics of the results of this comparison is awaited with interest, especially as comparison is the great standby of the Higer Criticism. While awaiting the explanation requested, we hope to be able to present the results of further investigations, similar to the present one, into the use of the divine names and designations in ancient Semitic literature.

R. D. WILSON.

Princeton, N. J.

HOUSEKEEPING IN ARABIA

Numerous and exacting are the responsibilities of an Arab housewife! A country estate in Arabia is a whole little world in itself, and the mistresses of such establishments have no small task to administer the domestic economy of households numbering hundreds of people. The different women of a family have their individual cares, but there is usually some one person—be she mother or chief wife—who holds the reins of control with firm and autocratic hand. Everyone who lives under the spreading rambling roofs must be fed and clothed; preserves and pickles must be put up in their season; store rooms filled ceiling high with mattresses and pillows must be kept in readiness, for if a *sheikh* of a neighboring tribe comes on a visit his retinue may run into hundreds. Kitchens must be stocked with fuel and cooking utensils to meet the demands of such possible guests, and bags of rice, tins of *ghi* or fat and all other supplies must be stored and accounted for. Often an especially capable head wife will be treasurer not only of her own part of the establishment but of all of her husband's affairs. The personal affairs of all the servants, even unto the third and fourth generation are overseen and advised by this same *Bibi Khanum*, and all matters of importance relating to anyone in the household are referred to her.

THE NATIVE PRESS OF EGYPT *

When the war broke out there were in Cairo the following Arabic newspapers: "Mokattam," "Ahram," "Moayad," "Sha'ab," "Watan" "Afkar," "Akhbar," and "Mahrusa," and in Alexandria "Wadinnil," "Ahaly" and "Basir." I propose to deal with each of these papers separately, although I must point out I shall divulge no secrets, but relate what almost all the readers of Arabic papers know.

"Mokattam."—The policy of this daily was known from the day it appeared for the first time. Whether rightly or wrongly the public, from that day to this, believes that it is the organ of the Occupation, and many affirm that it is paid to support it, although those who have any knowledge of the English methods of governing other nations smile at such a statement. The British Government never subsidises papers, but the fact that a paper is known as a semi-official organ increases its circulation which is to the advantage of the proprietors. There were days, when the excitement was at its height in the early part of last summer, when the exasperated Nationalists tore the copies of the "Mokattam" in the hands of the newsboys standing at the corners of streets, and paid for them rather than allow them to be read by the public. And when the excitement spread to the provinces the estate of one of the proprietors in Sharkia was ruined, and it is reported that his son would have been in danger of his life had he not left half an hour before the mobs attacked it. The damage done to this estate is said to be very considerable, amounting according to some to L. E. 50,000. The offices of the paper in Cairo were also attacked and the windows smashed by the stones thrown at them.

* By special permission from *The Egyptian Mail*, Cairo, we share with our readers this illuminating article from their "Correspondent" (Oct., 1919) on the newspapers of Cairo during the war and after.—Ed.

But notwithstanding this violent expression of the disapproval of the Nationalists of the policy of the "Mokattam," this paper has not altered its policy, although of late it publishes no articles of its own on the Milner Commission, the claims of the Nationalists, or the discussion in the American Senate. It is true its columns are open to writers who express their own opinions, and to communications from the Cairo Committee of the Nationalists' Deputation, but the "Mokattam" follows a neutral policy, leaving the future to prove who is right, those who, like its proprietors, think that the Egyptians should come to an understanding with England alone as to the future Government of their country, or those extremists who recoil before no means, however fantastic, to arrive at the end they have in view, the complete independence of Egypt.

The attitude of the "Mokattam" in these circumstances is the same as that of a man who finds himself face to face with a large number of excited opponents, while he maintains a calm attitude. With arms folded across his breast, he tells them: "Gentlemen, you think me wrong. Well, I have no wish to right you, but a day will come when you will think me right, and consequently your true friend who tells you what he considers in your own interest and in his also, in this country which I have made my second home."

Its circulation for some time dropped. But I believe it is high enough now to bring its proprietors a good income, for even those who hate its policy read it for more than one reason.

"Ahram"—Almost since it came into existence this paper was both Francophile and Turcophile, and it was rumored that its services were not rendered gratuitously, but well recompensed. How far true or false this statement may be it is impossible for those who are not in the secret of the then proprietors to say. The public, however, knows that France is in the habit of subsidising papers, and that the Turkey of olden days, was the rich sick man of Europe in need of people to spread reports that he was far from ill, or the great mer-

chant whose affairs have been for long years on the decline, was doing well and that the fear of his bankruptcy was unfounded. It was, therefore, difficult in those days to beat down such reports which like all evil news die hard.

When the war broke out, the "Ahram" assumed a reasonable attitude, the able editor being left to steer this journalistic craft as he considered best, the founders of the paper having died many years before and its ownership being in the hands of the only son of one of them, a man with no great literary, journalistic or political experience. But in the early months of this year it burst out one day in a new political garb; it printed in heavy type the words "An Egyptian paper for the Egyptians" at the top of the second page which gives the local news and is perhaps the first turned to by its readers. For some time also the name of the proprietor disappeared from the foot of the paper. The public seeing this change in form and policy, naturally came to the conclusion that the Nationalist Party either purchased it or hired it. From that day, and for some time, the circulation of the paper rose to 22,000 copies a day, in fact some say 25,000. Whatever may be the cause of this change of policy, the fact remains that the "Ahram" has very greatly profited by the line it has adopted. From that day to this the "Ahram," a Syrian paper, is as Nationalist Egyptian as the most violent of the native papers, and it fills its columns with contributions from Nationalists, some of which are particularly directed against the English, others against the Milner Commission. It also publishes long protests against the Occupation, and other contributions signed by dozens of Egyptians whose sole motto is "Complete independence." The circulation of the paper has fallen, but it is still large, although I doubt very much that it brings the proprietor any income, as it is now the largest sized Arabic paper, being in four huge pages of seven columns in small type, costing more to produce than the three or three and a half milliemes at which the copies are sold to the vendors. (Arabic papers rely

more on the sale of their copies than on advertisements.) In short, as papers in Egypt have at the present moment to be either for or against the protectorate, the "Ahram" has adopted the popular policy and offers its readers what they like to read. Business is business in Egypt even in journalism.

It would not perhaps be out of place to give here an anecdote for which I vouch. Soon after the declaration of the Turkish Constitution, a number of Turks, Armenians, Egyptians, Syrians and others, among whom was the present writer, were sitting one afternoon in the Café du Nord, the most fashionable establishment of the sort in Geneva. Among the company was Munir Pasha, former Turkish Ambassador to Paris, who related to us the following story. One day he received directly from Sultan Abdul Hamid an order to go to London and see the editor of "The Times" and induce him to cease his attacks on Turkey, offering him whatever compensation he liked. The Ambassador lost no time in going to London and making his appearance in Printing House Square. The editor listened attentively to all the Pasha had to say, and finally said: "Yes, certainly, *The Times* can do all the Sultan wishes, but he has to buy it first." Comment is unnecessary.

There are in the country two periodicals representing the Coptic interests, "Misr" and "Al-Watan." The former was founded by its present owner, a retired official of the Assiut Mudiria, five and twenty years ago. It did well at first, but with the development and progress of Arabic journalism, it did not keep pace with the times, and the natural result was that the younger and more modern competitors left it struggling behind. A time came when fortune completely turned the reverse of the medal to the proprietor, and the paper was put up at public auction by the Courts to pay his debts and would have been sold to the proprietor of the "Ahram" had it not been for the intervention of some influential Copts. Finally the paper was sold for about L. E. 35 to a nominal purchaser, and eventually it returned to its former proprietor.

Such is the history in a few words of the life and adversities of "Misr," up to about a year ago, when after having disappeared for some time, it came out again, but with no improvement in its editorial matter. It remained, as before, a staunch supporter of the Occupation, as the proprietor had always been known to be. It was, and probably still is, much read by Copts, particularly in Upper Egypt, although as a newspaper, in the sense implied by the term in Europe, its service was not such as to win it a high place in the estimation of newspaper readers.

As soon as the recent disturbances broke out, and with a Copt in the editorial chair, it published two articles, one on the native "Zar" ceremony, and the other on "Cancer," which were intended for veiled attacks on the English. A few days later the military authorities searched its offices and closed them. Three or four weeks later, "Misr" was allowed to appear again, and about two months ago an able Moslem literateur was appointed editor, and from that day it has been a declared Nationalist organ of the most advanced and pronounced type. The literateur spoken of, who bore the whole responsibility of the paper before the Press Bureau and the military authorities, soon resigned for reasons known within the office, and was replaced by another Moslem who is also a noted writer. Let us take a recent number of this paper, that of October 6, and see how it is edited. The following are the contents: An article filling four columns on "Patriotism is our Religion, and Independence our Life," another filling about two columns on "The Remedy proposed by Lord Milner;" a third in two columns on "My Country, not I;" the fourth is an instalment of the speech of a Coptic Nationalist barrister on the occasion of the Moslem New Year's Day: a fifth on "A Step Backwards;" and a sixth in more than two columns on "The Egyptians and the Coming Commission." As for the rest of the number there is only one column of news which appeared in the morning's papers ("Misr" is an evening daily), Reuter's telegrams, and advertisements.

From this very exact index of "Misr" of that date, which is a fair specimen of the paper, it will be seen that it is one of the most important Nationalistic organs, and a violent enemy of the Occupation.

This sudden development of "Misr" from a staunch supporter of the Occupation of its most bitter enemy was a wonder to many. How could its proprietor who, after a quarter of a century's attachment and devotion to the cause of the Occupation, after all the services he rendered either directly or by request of the late lamented Butros Ghali PaJsha, turn his back on his old friends, and join the opposite camp? The riddle was to many people difficult to solve, but to others there was no riddle at all. The case was very clear. The proprietor of "Misr" was not able to steer his journalistic craft successfully among the many up-to-date competitors supported either with modern brains or with financial credit, and sometimes with both; so when the wheel of Nationalist fortune was set turning, he got hold of one of its spokes and moved with it in order to make hay while the sun shone. In plainer words, he found that the public wanted nothing but talk, and as much talk as possible, about "complete independence," and he gave it a good measure—in fact an overflowing measure, to please it to the utmost extent. Some wicked tongues say that this *volte face* of the proprietor of "Misr" was not gratuitous, and that the Nationalists, who have either subsidised or hired other papers, have done the same with "Misr." Such statements are difficult to confirm or contradict, and perhaps it would be better to let the public draw its own conclusions from the apparent facts of the case.

But suppose the fate of Egypt will be settled contrary to the expectations of "Misr" and its supporters, what line of action will it then take? Will it continue to be a decided Nationalist organ notwithstanding the want of support from that party and its adherents (for surely the Nationalists will not continue to support so many organs once the case is settled), or will it go back to its former policy? This is the matter I should like

the venerable proprietor of the paper to carefully weigh. It is true he has gone too far to be able to withdraw at present, but although I hate prophesying, I believe a day will come when he will regret abandoning his old friends and throwing himself in the arms of the new ones.

"Al-Watan" was founded forty-one years ago by a noted Arabic scholar, who sold it about twenty-five years ago to its present proprietor. Both under its founder and its present proprietor, it followed the same political creed. The founder, however, belonged to the native Protestant Community, so in those days it was not a Coptic organ, but since the transfer of its ownership to the present proprietor it has become, like "Misr," the organ of the Coptic race. As for Coptic interests, "Misr" and "Al-Watan," are said to represent two opposite camps, so to speak, the former calling itself the organ of the Reform Party, and the latter that of the Patriarchate, although whenever necessary reforms were proposed, it did not hesitate to give them its support, and whenever serious grievances are brought forward, as that of the Monks of the Moharrak Monastery for instance, it at once sided with the party which is considered in the right.

So far as regards Coptic interests. As for national interests "Al-Watan" has always helped in all that it considered in the best interests of the country. It cannot be said that the proprietor ever changed his line of action. He is a born fighter, who adheres strongly to his views and supports them, sometimes with great vehemence. For instance, he considers that the omdas and sheikhs of villages are among the most important officials in the whole country, and that the best of men should be chosen to fill these posts. Therefore, whenever it heard of the delinquencies of one of them, it aired these things so that they may come to the knowledge of the Government, the case examined, and, if necessary, the man removed from his office. In other words, "Al-Watan" wanted to purify the provinces from undesirable omdas and sheikhs whom it has been

holding up as models of either fitness or unfitness for their posts.

The political policy of "Al-Watan" has been, since its foundation, in favor of the Occupation, as its Coptic colleague was. But it, "Misr" has changed its political colour, "Al-Watan" has not, and it bravely stands by its principles. Let me explain, "Al-Watan" would like to see Egypt an independent country, but it realizes the fact that neither the Egyptians nor the Powers can drive the English out of it. The protests of the Nationalist Deputation, the strike of the students and of Government officials, and all the other signs of discontent with the Protectorate, these "Al-Watan" considers vain and sheer waste of energies which might have been directed towards a more practical end. Again I say "Al-Watan" is not less partiotic than any of the Nationalist organs; in fact, it is more so as the very flesh of the proprietor belongs to the soil of Egypt, but it wishes to arrive at independence through Great Britain which it considers the sole Power which can help us. It is for this reason that it recommended that the Milner Commission should not be boycotted; on the contrary all Egyptians should go before it and lay their claims and discuss them with it.

It is therefore not strange that, although several papers owned by Syrians and others now have Nationalist editors, and are, at least seemingly, in a prosperous condition, "Al-Watan" still remains a free and independent organ which advocates principles and ideas, which it considers in keeping with the best interests of the country. It does not mind the shouts and attacks of other organs, knowing that they will one day confess that they were in the wrong. "Al-Watan" and "Al-Mokattam" are the two organs which have not gone over to the Nationalist camp.

NOTES ON CURRENT TOPICS

The Centenary of the Beirut Press

The Interchurch World Movement publishes the following:

The American Mission Press in Beirut, founded in the Island of Malta in 1822, will celebrate its centennial two years hence, and plans a great forward movement to improve its equipment and widen its activities. It has printed over two million volumes of the Scriptures in Arabic, in seventy-two different forms and sizes, which have been distributed through the Arabic-speaking countries of Asia, Northern Africa and the East Indies.

In the catalogue of this remarkable institution is a list of twelve hundred publications, large and small. In the year the war began over 37,000,000 pages were printed and 124,000 volumes were sold. A wider opportunity than ever is now presented for the expansion of this great work.

Part of a recent private letter from this field reads as follows:

"It is impossible to tell you what an enormous demand there is these days. We are besieged from every corner for Arabic school-books and literature of every kind. Last week's mail brought book orders from three different towns in Persia, from Bagdad, Busrah, Muscat, Aden, Khartum (in the Sudan), from six different mission centers in Egypt, Singapore, the Philippines, two public libraries in America, three Syrian communities in South America, from London, Paris, the Balkans and Constantinople. The total volumes ordered were upwards of twenty thousand, and the sad part of it all is, that we could furnish little more than half of what was ordered. The demand for religious literature, Bible-study books especially, is very large."

Pray for Mesopotamia

The following request for prayer has come from one of the missionaries. May none of our readers fail to respond:

For the Government: That it may be truly Christian. That it recognize the enlightening, elevating influence of missionary effort, and encourage its development.

For the Missionaries: That they may be Christlike in their life. That with wisdom and spiritual power they may unceasingly present the message. That they may be given strength and vigor of mind and body sufficient for their daily need.

For the Helpers: That they may be one with us in high ideals, blameless living, and consecrated service.

For Enquirers and Converts: That they may patiently endure persecution, faithfully witness to the truth in word and life, and seek to lead others to Christ.

For the People: That they may see their great sinfulness, and that only Christ can save them. That those who read the Gospel, and those who repeatedly hear it, may accept Him as their personal Saviour.

A Spiritual Program for Mesopotamia

The Rev. John Van Ess, D.D., of Basrah, Arabia, writing in *Neglected Arabia*, says:

"You cannot make a dead man alive by warming him. In fact you thus only hasten the process of putrefaction. You cannot make a corpse much more attractive by dressing it up in fine clothes, though you may be sure of spoiling the clothes. The Paris Conference cannot regenerate Mesopotamia. I am just as sanguine of what will be done there for Arabia as any man, and will be as loyal to any scheme of British mandate as John Bull himself. But no program can remake the Arab himself save a program which brings him into touch with the source of Life. Such a program lies before me. It is a humble document, nine inches by four, which I typed myself. Yet if I can keep myself rigidly to that program, amid many distractions, I shall have done more for Mesopotamia than any man in Paris.

"The document contains the schedule of the Boys' School, drawn up in ten columns, covering the branches taught in a ten-year course. However, of these ten columns only the sixth is really important. It outlines the process by which the pupil is brought face to face with Jesus Christ and is kept facing Him until his eyes are filled with Him and his head understands that His wisdom is the highest wisdom. The smallest boys receive a half-hour daily in Bible stories, beginning with the Old Testament. It is interesting to hear the eight-year-old son of a Bedouin sheikh give the story of Abraham's life. When he told of Ishmael's mocking the new-born heir he went into detail and improvised the exact terms in which Ishmael mocked. Some of the language was not chaste but it certainly was Ishmaelitic. David before Goliath also appeals to their imagination and the language with which the giant cursed David is more picturesque than edifying. It throws new light on the Bible to hear these truths after they have passed through the brain of these who are also sons of Abraham.

"When they have thoroughly assimilated the idea of God, of His covenant relationship with man and of man's pitiable failure to live up to that covenant, they are introduced to the story as found in Matthew. Matthew is chosen for various reasons: first, because it was written specifically for the sons of Shem and is thus most easily grasped; second, because it contains so much that Islam recognizes with the added spiritual implications which Islam totally lacks, as for example, divorce, uncleanness, alms, prayer and fasting; third, because it contains the Beatitudes in a form most easily learned, as well as the Lord's Prayer. The study is intensive, and by means of maps and drawings the geography and terminology of the Gospel are thoroughly learned. Then follows a study of the Life of Christ in a series of two hundred and fifty questions with references to all the Gospels. The whole object of this course is to present the whole of Christ—an appallingly difficult task—not my idea of Christ or my interpretation of Christ, or the theological implication of Christ, but Christ Himself."

A Moslem on Turkey

Professor Henri Mustafa Leon, Vice-President of the Islamic Society in London, in a recent address laid it down that the Caliphate was the most important institution for the Moslems. "There must be a Caliphate to protect the faith, the laws, and the country, and as long as there was a Caliphate, the Moslems were bound to

obey its laws, and if the Caliphate was interfered with, every Moslem was bound to restore it. Therein lay danger. The lecturer declared that his views were those of Moslems in all parts of the world, and there would be no peace in the world unless the *status quo* was preserved. In the interests of France and of England, it would be wise not to interfere with Turkey."

"By preserving the Ottoman Empire," the speaker added, "we pave the way for a healthy cooperation between Christian and Moslems the world over, for the benefit of the human race. Islamism is economically a compromise between an extreme form of Capitalism and Bolshevism. If you adopt Islamic principles, you have a solution of all the economic problems in Europe."

The "Orient and Occident."

In 1904, two Cairo members of the Church Missionary Society saw that there was a call to publish a magazine which should appeal to educated eastern readers, and, more especially, be such as to reach educated Mohammedans. "*Orient and Occident*," a weekly illustrated bi-lingual magazine, was the result. It immediately secured a very considerable measure of acceptance, and from that time its circulation has remained constantly at about 1500, including some hundreds of Mohammedans. The green cover of the magazine is known from Assuan to Alexandria, and in not a few places beyond the borders of Egypt.

Rev. D. M. Thornton, the true founder of the magazine, died in 1907, and the enterprise has been carried on since then by his colleague. In 1912 the shape of the magazine was altered and the English section dropped. The number of pages in the individual number was increased, and the magazine was made bi-monthly,—during the war, monthly.

The magazine in the future will be conducted by a Board of Editors associated with the Rev. W. H. T. Gairdner and looks for an enlarged circulation in the near future. Canon Gairdner writes:

"Though we publish in Egypt, it is not for Egypt and Egyptians only that we write. Our *aim* is to reach the Arabic-reading public wherever it may be found. We want to make the magazine as useful for Palestinians, Syrians etc., as it will be for Egyptians, and therefore to make missionaries and others in those lands feel that the paper is theirs and that they must support it. Let it be a united Christian effort for Christ in Arabistan.

"Finally, in these days of dark ill-will, suspicions, national and social hatreds, let it be the message of universal good-will: from the God who created all men—in '*Orient and Occident*'—of one blood on the face of the whole earth, to seek after Him; and, finding Him, to find themselves and one another."

Good News from Smyrna

Rev. James L. Barton, D. D., secretary of the American Board of Commissioners of Foreign Missions, writes in the *Missionary Herald*.

"In conversation with the Greek Bishop of ancient Philadelphia, he urged that the American Board send missionaries to that city, and in his urging he quoted from the Apocalypse, 'Behold I have set before thee an open door.' His desire was based upon the inability of the

Greek Church to reach a great number of Moslems there who are inclined to turn from Islam to Christianity.

"On the same day the Greek Bishop of Smyrna stated that there were, to his personal knowledge, some two hundred Moslems in Smyrna who were desirous of becoming Christians, but whom the Greek Church cannot receive, since it would expose them to the inevitable charge that, now the Greeks are in political control of Smyrna, they are forcing Christianity upon the Mohammedans. Both of these distinguished ecclesiastics said the American Board can reach Moslems more effectively than the Greek Church, and that, being American, it will be open to no charge of nationalism. They pledged their heartiest cooperation in any plans we may make for strengthening and extending out work in the Smyrna field."

"The Greek Governor-General of Smyrna was well informed regarding our missionaries, institutions, and work in Smyrna, and expressed the hope that we will enlarge and strengthen it, since our missionaries introduced into the country that which was most needed, namely, the best elements of Western civilization.

"Here in Salonica I have just had unhurried conferences with the bishop and the Governor-General. Both were wholly cordial and manifestly friendly. The bishop said that personally he was ready to cooperate with any missionaries we might send here. We discussed one of the chief points at issue between ourselves and the Greek Church namely, its refusal to permit the New Testament in the vernacular to circulate in Greece.

"He said, 'That is a law of the church which will stand until an official ecclesiastical council changes it'; but in order to show his own opinion, he reported that only a few days ago he refused to ban the entrance through the custom house of Salonica of an invoice of modern Greek Testaments. Attention was called to the fact that, among the nations of the world, Greece is the outstanding country, seeking fellowship with the great Powers, and yet forbidding the circulation of the Bible in the spoken language of the people."

The Cairo Theological Seminary

One of the hopeful signs of growing interest in the Moslem problem among Oriental Christians is the desire to study Islam. The evangelical church of Egypt has for a number of years had special instruction on Islam in its theological seminary at Cairo. The courses include introduction to the Koran, the life of Mohammed, Al Ghazali and the Moslem controversy. The following theses were prepared by a senior class as part of their course. Some of the essays were of high character.

- (1) The Eschatology of the Koran.
- (2) The Significance of Righteousness in the Koran.
- (3) Sketch of the Life of Ali and his Place in Islam.
- (4) The Waqf System—A Strength or Weakness in Islam.
- (5) The development of the Doctrine of the Sinlessness of Mohammed.
- (6) The significance of Atonement in the Koran.
- (7) Khadijah and Her Influence.
- (8) Significance of the word Sakinah in the Koran.
- (9) Mohammed's Conception of his Relation to God.
- (10) Popular Literature in Islam Today.

The Swahili Language and Islam

"In Zanzibar diocese Swahili is the *lingua franca*, for it is spoken in the islands of Zanzibar and Pemba, in all the large coast towns of East Africa, and along the old slave routes of the past, and the railways of the present day. It is in fact the language of religion, government and civilization. The term Swahili represents ethnologically, as well as linguistically, the mixture of Bantu and Arab elements on the East Coast of Africa. The language is Bantu as regards its phonetics and grammar, but its vocabulary has been enriched by Portuguese, English, Indian and German invaders, and it is of course permeated by Arabic words and religious thought. So plastic is it now-a-days it even has a slang of its own. The C. M. S. missionary, Dr. Krapf, wrote the first Swahili dictionary, and Bishop Steere wrote his masterly Swahili Exercise book showing the grammar and structure of the language and proving that the Latin script was far better than the Arabic for expressing Swahili sounds. Bishop Steere, Mr. Arthur Madan, Archdeacon Dale, Bishop Weston and other scholars of the Universities' Mission have between them, written a whole library of Swahili books and have revised again and again the Swahili translations of Bible and Prayer book, till at last it has been proved that Swahili is capable of expressing the deepest religious thought, as well as modern educational needs. It is indeed a triumph to be able to express in a Bantu language 'Subjunctive Mood' or 'division by factors,' and still more of a triumph to use exact theological language in an African tongue. The C. M. S., and in a lesser degree the Germans, have done the same for the Africans under their influence; so that Swahili literature is now one of the most powerful weapons *against* the Mohammedans, whereas in old days the Swahili language was the spear-head of Islam."

—*Monthly Record of the Universities' Mission.*

Ringling the Bells Once More

One of the most striking and pathetic features of the recent persecutions of the Armenians writes Rev. Edward C. Woodley of Marash, Central Turkey, in the *Missionary Herald*, has been the manner in which they have clung to everything which linked them with their past. The incident which follows is a touching instance of this.

At the beginning of the war the bells in all the Christian churches throughout Turkey ceased to sound the call to worship. Bells are an offense to the Moslem at the best of times, and it was felt that to ring them under conditions then existing would be to invite trouble. So very reluctantly the bell cords were hung up until better times. The sight of the silent bells was a bitter reminder of other days, but the hope lived on that some day the bells would again ring forth to declare the downfall of oppression and tyranny.

A more severe trial of faith, however, was still in store. In 1917, learning that Germany had melted down the bells in her churches, the Turkish leaders decided that the chance of adding another affliction to the load which the Armenians were already carrying was too good to be lost; so the order was issued that all bells should be seized, melted down, and the metal put to military uses. The order was ruthlessly obeyed, and to add to the indignity it was decided that the bell metal should be used to make stirrups, so that the Christian population might be finally convinced, in this realistic fashion, that they were under the feet of their Moslem lords.

But the new day has dawned in Turkey. Just before I left one of the leaders of the Gregorian community in Marash called on me and handed me a considerable sum of money, with the request that when I reached America I should buy a good bell and ship it to Marash as soon as possible. The bell was to be a good one—better in tone than any which had yet rung in the city; and if the money was insufficient, more would be sent. The people, even in their poverty, would not allow the church bell to be silent a day longer than was necessary. So the bell is to be bought, and in due time the Armenians of Marash will hear its call, which, in addition to summoning them to worship, will preach a sermon on the reward of faith.

One cannot but feel that this little incident is suggestive. It is another testimony to the unshakable faith of the Armenian people in their Church, and what it stands for, which centuries of bitter persecution have made a part of the national character.

The Church of Scotland Memorial in Jerusalem

We learn from *The Christian Express* that the Rev. Professor Kennedy submitted to the General Assembly of the Church of Scotland the report of the Special Committee on the proposed Scottish Churches' Memorial in Jerusalem. The report showed that a Joint Committee representing the Presbyterian Churches of Scotland had agreed that the memorial should be Scottish and national, inasmuch as the end in view was to give "visible and permanent" expression to the Scottish people's gratitude to God for the deliverance of Jerusalem, and to their grateful remembrance of the brave men of Scottish birth who had given their lives for the liberation of the Holy City and the Holy Land. The memorial, they decided, should take the form of combining a Church with an institute for Biblical study, and might bear some such title as "The Scots Kirk and College in Jerusalem." The estimated sum required for erecting such a memorial was £30,000. Professor Kennedy moved the adoption of the report and of a deliverance authorizing the Committee, in cooperation with the corresponding Committee of the United Free Church, to take all measures as might seem best adapted to promote the end in view. Lord Scott Dickson seconded it. His Lordship said he was glad the Scottish people were beginning to awaken to their responsibilities in this matter. It was not only fitting but necessary that their Presbyterian Churches should have a recognized place of worship in the Holy City, where almost every other religious community was represented. It was all to the good that in setting about this memorial church they were to be associated with their brethren of the United Free Church. To his mind it was of happy augury that this common church should be started by the Church of Scotland and the United Free Church. It seemed to him that that was beginning at Jerusalem in a very proper manner. Mr. J. M. MacLeod, M. P., in supporting the motion, said it was their supreme hope that the Church it was proposed to erect would be the first sign of the unity in Christendom which was desired by every true Christian.

Singing the Story of Christ's Love

The Bishop of Lahore is quoted in the *East and the West* as telling the story of a Christian poet in the Punjab. He tells of the value of song in evangelism and the paragraph we give our readers is suggestive:

"The metrical Psalter is the song book of the Panjabi village church. They sing these Psalms on their way to weddings and funerals and all those events which make up family life. One realizes the wisdom of the Rubric in our Prayer Books which says that certain parts of the service may be said *or* sung. There is no doubt which of these two alternatives would be chosen by the Panjabi village Christian. One of the Christians in this diocese has put the life of Christ from St. Luke's Gospel into Panjabi verse, and it is good to hear the passion with which it is sung and the eager interest and rapt attention with which it is followed hour after hour. Constant repetition is a feature of their music, and one realizes the wisdom of this with a people most of whom cannot read. They pick up the words at perhaps the third repetition and the whole congregation is singing. From one of our villages a singing party, fired with evangelistic zeal, went out to the surrounding non-Christian villages and sang the story of Christ's love to men."

New Arabian Railways

We glean the following from a recent American Consular Report regarding projected railways in Yemen: The railway has been opened from Aden to Lahej. At present one train a day each way is operated; the equipment is largely from the Bombay, Baroda and Central India Railway.

Two hundred miles north of Aden is Sanaa, the capital of the Yemen plateau. For many centuries caravans travelled between Sanaa and Aden but in recent years some of the caravans have changed over from the Aden route to Hodeida, a port north of Aden, on the Red Sea, and about one hundred and fifty miles from Sanaa.

Hodeida has been Turkish, and Aden has been and is British, and there has in recent years been much conjecture as to whether, by improving the former port and having better communication with the interior, it might not be possible to divert from Aden some of the business done by it with the Yemen. To this end a railroad from Hodeida to Sanaa was begun in 1906 by European engineers, using Turkish capital. Only a few miles of track were laid when the work stopped, and great supplies of railway material which had been brought in have since lain rusting on the shore near Hodeida. The matter of a railway from Aden to Sanaa had often been talked of, but owing to the longer distance as compared with Hodeida, and the possibly greater engineering difficulties when the mountains should be reached, no active steps to build such a road had been taken. As already stated, the necessities of war resulted in the beginning of the Aden-Lahej Railway, and as the start has been made with 30 miles of track, it may be possible to develop sufficient interest to continue for the 170 miles into Sanaa. The Government has built the railway to Lahej, and if it is continued private capital must, in all probability, carry it on.

Engineers connected with the Aden-Lahej railway say that from the engineering view-point the construction of the road to a point 50 miles beyond the Lahej would not offer great difficulties, but that the remaining 120 miles to Sanaa, being through a mountainous country, would undoubtedly offer difficulties, although the route has not been surveyed. As the Yemen country is said by travellers to resemble mountainous Abyssinia in many ways, it is unlikely that the physical difficulties of building a railway through the mountains would vary greatly from those comparatively unimportant one's of the route

over which has been built the Franco-Ethiopian railway from Jibuti to Addis Abeba 500 miles in length. It is possible that the Arab tribes between Lahej and Sanaa would not approve of a railway through their territory; and this is a feature for consideration.

Owing to the commercial, political, and general strategic importance of the Aden-Sanaa railway, it would seem probable that the line may be completed now that it has reached Lahej. Such a road would incidentally make Aden a much more livable place for Europeans by affording easy access to the cooler and more pleasant climate of the Yemen mountains, particularly during the seasons of the greatest heat on the barren rocks of Aden; and the civilizing effect of a railway upon the Arab tribes of the interior would not be an unimportant consideration.

A Painting of Mohammed the Prophet

In the *Asiatic Review* we find the following account of a remarkable Seventeenth Century Indian Miniature representing Mohammed and his companions which will be of interest to all our readers.

"In the June issue of the *Burlington Magazine*, Professor T. W. Arnold after tracing the causes which prevented the painting of pictures in Mohammedan countries (in particular the commandments of the Koran and the Hadith), surprises the reader with a description and an illustration of a picture representing Mohammed himself. The Prophet is shown in a mosque on a raised throne with his grandsons Hasan and Husain. Below him are seated the first three caliphs, Abu Bakr 'Umar and 'Uthman, and opposite them 'Ali. Professor Arnold considers that the prominent places thus given to 'Ali clearly marks the Shiah proclivities of this picture. Besides the Prophet, twenty-four other figures are represented in all. He explains that as portraits, these picturizations of the heroes of the first century of the Moslim era are of no historical value whatsoever, for no authentic likeness of any one of them has ever existed. As a religious document it is a phenomenon of exceptional rarity in Mohammedan art.

In this connection we may mention the portrait of Sultan Mehemet the Conqueror, who, indifferent to the law of his faith forbidding the representation of human beings, actually asked the Signori of Venice to find him a good painter in Constantinople. Gentili, who was then considered the best portraitist, was accordingly sent. This representation of the Sultan has been bequeathed to the National Gallery by Sir Henry Layard."

Language—A Living Thing

Reading the article on Arabic colloquial in the October number of the *MOSLEM WORLD* has suggested the expression of what has long been to me a most vital matter. Having spent over thirty years among Arabic speaking people, I have learned to admire and love the language deeply, and to desire most earnestly its widest usefulness and fullest development. I do not think it makes much difference directly what we may or may not do, in our own publications; for we, as foreigners, cannot and should not control the use of the language. We can, however, exert an indirect influence on the literary and editorial classes among the people who will control.

The point at which I believe we can be most helpful is to inculcate, in the minds of students, the fact that a language has life, and it is no

figure of speech to refer to languages, which are no longer spoken, as *dead* languages. The dead change not, except to decay. The living constantly change, and that is normally growth, and only exceptionally decay.

Not the most rigid stickler for purity in language would demand that an orator, or serious author in English should express himself in the language of Chaucer. Such a demand would be laughed out of court, and its author would do well to seek an obscure retreat.

In many ancient languages, the dual forms of nouns and verbs and feminine verbal forms existed, while the modern language has become more simple by dispensing with these. This change in the modern language is recognized as a perfectly correct growth towards simplicity of form and clearness of expression.

It is not necessary to go into detail in the matter but simply to seek the principle for action. Where the current usage has adopted a simpler form of expression, which makes the older form no longer readily intelligible to the multitude, this should be accepted as correct growth and real development.

When we can get our native writers and speakers and editors to adopt this principle in Arabic, we shall have done much to increase the usefulness of the printed page and to have lessened difficulty and discussion connected with the difference between classical and colloquial, and shall have helped our Arabic speaking friends to maintain the beauty and influence of one of the finest languages spoken by men.

In approaching our Moslem friends, it is fully understood that the problem is not merely a linguistic one. Even with them it should be possible to present a strong case. Accepting the verbal theory of inspiration let it be asked "Were those particular words used for their own sake, or as a medium to convey truth?" It is hardly possible that the primary importance will be given to the shell rather than the kernel. If then, in the passage of years and the changes which have come from the growth in language, that form of words no longer conveys the meaning which was expressed half a millennium ago, there can be no objection to choosing a form of words which now correctly conveys the same truth.

In brief, then, we can help in these two ways indirectly, by inculcating the idea that a real language lives and grows and normal change in usage from generation to generation means growth and not decay; and secondly that language is merely a vehicle to convey truth and not a thing to be sacredly preserved for its own sake.

W. S. NELSON.

The Nature of the Caliphate

We give our readers the following paragraphs translated from "*Appunti sulla natura del 'Califfato' in genere e sul presunto 'Califfato' Ottomane*" by Carlo Alfonso Nallino, Professor of History and Islamic Institutions at the University of Rome. The translation appeared in the magazine "*Armenia*":

"Sunni Islamism has never admitted a supreme head of the Moslem religion. A Church or hierarchy of priests does not exist. Religious unity is maintained by doctors (ulema) who are the 'heirs of the Prophets,' and not by the Caliph. The doctors alone were responsible in the past for elaborating the doctrines, ritual and canon law, without any interference on the part of the Caliph or other sovereign. It is the duty of the doctors alone now to safeguard the unaltered main-

tenance of tradition, and to decide on the orthodoxy or heterodoxy of new teachings or new customs. In all these matters the common consent of the doctors, not the will of the Caliph, prevails. In certain cases, naturally, acute differences of opinion, which have lasted for several generations, have arisen between doctors, but these have eventually gone to form, as it were, an average opinion or compromise.

"The Ulema are not a body of the State but private savants on whom public renown and not the authority of the Government or academic diplomas, has conferred the title of doctor. Only those who have accepted the appointment of judge (kadi or mufti) become public officials, or, in other words, legal advisers of the Government on abstract theoretical questions.

"Books of law and religious science continually advise the doctors to avoid undue intimacy with sovereigns and the personages of the State. They show how some of the most illustrious Ulema obstinately refused the appointments of judges offered them by Caliphs, and do not fail to demonstrate that the desire to 'ingratiate themselves with high political authorities such as Caliphs and Emirs,' has not been the least of the causes which led to the falsification of tradition about Mohammed by means of pronouncements or actions justifying these authorities. * * * We may therefore say that the Caliph is the 'Prince of Believers' and the universal monarch of Moslems, but not the head of the Moslem religion. Before questions of doctrine or rite he is a simple believer, bound by the traditions as they are maintained by the Ulema. He is the Defender of the Faith of Islam and an enemy of heresy only in so far as European Emperors, Kings and Princes, in past times, were also Defenders of the Christian Faith and enemies of heresy.

"The Caliph only differs from other Mohammedan Sovereigns (Sultans, Kings, Emirs, etc.) by the fact that his sovereignty extends, or is supposed to extend, over all the Mohammedan world; and by the fact that his ideals are the maintenance of the political and territorial unity among Mohammedans, and the conquest of all infidel States as soon as his resources allow.

"The position of the Caliph in the Moslem world corresponds fairly accurately with that of the Emperor of Universal Monarch of Christianity, according to the conception of Chibelline jurists in the middle ages. They held that Kings, Princes, Dukes, etc., were only legitimate sovereigns in any country by the right conferred on them for that territory in their feudal investiture by the Emperor. Similarly, according to the ordinary law of Islam, Sultans, Kings, and Emirs are only legitimate if the ruling Caliph has delegated authority over a certain region to them, that is to say, has invested them with temporal or feudal power."

Annual Meeting of the American Christian Literature Society for Moslems.

The tenth Annual Meeting of the American Christian Literature Society for Moslems was held at the Marble Collegiate Chapel, New York City, on Thursday afternoon, January 22, at 4 p. m., with the President, Rev. Samuel M. Zwemer, D. D., presiding. The reports for the year showed that excellent work had been accomplished by the Society in having the printed Message reach the Moslems in Africa, China, Malaysia, Egypt, Arabia, Persia, etc. Cooperative Committees of the Society are located in these various countries so that when

action is taken on any requests coming to hand, the officers at home are in a position to know whether the literature wanted is best suited to the needs of that particular country.

Short addresses were given by Rev. A. L. Warnshuis, of China, and Rev. W. G. Shellabear, of Malaysia, on the great need for large quantities of Christian literature to be used among the Moslems in these countries. Dr. Zwemer presented a letter from Cairo showing what could be accomplished by The Nile Mission Press if \$125,000 could be secured for their work. New presses are needed both for the Arabic and English languages, a boy's magazine, a woman's magazine to be printed in Arabic and to be a "*Ladies Home Journal*" to those women, also popular literature for boys and girls.

The popular evening meeting followed in the main auditorium of the church with Delavan L. Pierson, editor of *The Missionary Review of the World*, presiding.

"Through Eye-Gate into the Moslem World" was the title of the address by Rev. Sumner R. Vinton, of the Interchurch World Movement. Mr. Vinton through the use of some very attractive and instructive stereopticon views, beautifully colored, and many of which had never before been shown to the public, presented the message in such an illuminating manner that the audience was thoroughly in tune for Dr. Zwemer's address on "The Strength and Weakness of Islam."

Industrial Work in Algeria

An interesting circular telling of the industrial work of the North Africa Mission in Algeria comes to us from Mr. Thos. J. P. Warren. Among the reasons for this work he says:

"It provides a means of livelihood for persecuted converts.

A moral support for them in their fight against sin. A method of intensive evangelism of Moslem employees.

It prevents the perpetual call on mission funds for the converts' support. The pernicious influence of pauperising methods.

It proves the practicability of the Christian faith. The possibility of self-supporting mission centres.

It prepares for a native self-supporting church. For a new social order—a Christian community."

We are glad to learn that the Carpet School for women and girls at Cherchell has led to the conversion of several employees, has raised girls to the status of wage-earners, and has thus ameliorated their lot in many ways. This work needs supplementing by a similar one for men and boys. At Djemâa Sahridj a wood-working centre for men and boys has been commenced which promises to be a great success. Its moral and spiritual value has been clearly demonstrated. Weaving work among women and girls was carried on for some time; it is now in abeyance but should be restarted.

BOOK REVIEWS

Turton's *Evidences of Christianity* (in Arabic)—Published by the Nile Mission Press, Cairo, 1919, Cloth, P. T. 20.

The Nile Mission Press during its fourteen years of existence has had a wonderful output, as the following concrete illustration, which occurred to us when we were shown the latest statistics, will prove. If the distance between us and the sun were marked off into one-mile stages, there would be one page of some Nile Mission Press production awaiting the cosmic traveller at every stage. In a flat desert one could run a paper-chase with a leaf of scent to every mile; so that this Press might now boast that, with its gross output for a bag of scent, it would lead a paper-chase from the earth to the sun! Its latest publication shows, further, that numerical quantity is not the only thing that weighs in the estimation of its directors.

They have now enriched Arabic literature with a fine book of 311 Royal octavo pages, closely but very finely printed in small but wonderfully clear type, translated from Lieut. Col. W. H. Turton's *The Truth of Christianity*. This latter (now in its 9th edition and 40th thousand) is the best known of modern popular apologetics, and has received a wonderfully unanimous chorus of appreciation from all quarters, including the secular, the Roman Catholic, and the agnostic press. It is divided into three parts, which give (1) the rational proofs for the existence of Deity ("natural religion"), (2) the proofs for the truth of Old Testament religion, (3), the proofs for the truth of the Christian religion. In the Arabic translation the first of these sections has been considerably abridged, as was fitting in the case of a land and a language in which the a priori proofs for the existence of Deity have been elaborated with a logical precision and a particularity which are probably unparalleled.

The abridger has moved along the well-worn paths favored by the old Arab theologians—roughly speaking the "cosmological" and "teleological" proofs,—and has avoided modernism. And this was probably sufficient for the present essay, the object of which is evidently to commend Christianity to the Egyptian youth, not so much to convince those who are agnostic in matters of religion altogether. For the latter, it seems to us, a different apologetic conceived on different lines will be necessary. Modern science has carried our view of the universe on to what is really a totally different plane from that in which the thought of the men moved who constructed the old "proofs": so that the latter seem to have lost not so much their cogency as their relevance. And therefore to meet what we might call up-to-date doubt a new apologetic is necessary; and well instructed and equipped must be he who executes it. The need for it already exists among the Effendis of this country, and therefore our thanks and congratulations to Mr. A. T. Upson and the Nile Mission Press on this fine effort. We may hope that they will one day complete their work along the line which we have ventured to indicate.

W. H. T. G.

Race and Nationality. An Inquiry into the Origin and Growth of Patriotism—by John Oakesmith, D. Lit., M. A.—Published by William Heinemann, London pp. 299—price 10/6 net.

This book was written before the war broke out, and is therefore the more interesting as a study of race misunderstandings and prejudice. The writer reviews the current theories as to the origin and development of national character, exposes racial fallacies, especially those in the crucial case of the Jews; and of the idea of a "super-race," that is the Germans, expounded by Houston Stewart Chamberlain. The rest of the book, to quote from his Preface, is an exposition of the principle of organic continuity through common interest. "This principle, as thus maintained, is applied to an account of the origin and growth of our historic British nationality from the earliest times to the present day" (Chapter VI-X.) The next three chapters are designed with the same object, but lay special emphasis upon the "commingling of atmospheres," as illustrated by the modifications effected in the national tradition by the impulse of foreign influences, Chapter XI, applying the principle to the social and economic evolution of Britain from the Norman Conquest onwards, and Chapters XII and XIII illustrating its operation in the growth of our national literature. The two concluding Chapters deal with some pressing modern questions in the light of the principle previously expounded, such as the relationship of nationality to peace and war, and to the movement for the establishment of a League of Nations. It is here suggested that war will be made impossible, and universal and lasting peace secured, not by the sudden imposition of hastily manufactured machinery, but by the gradual extension from national life to international life of that principle of organic community of interest which has already established harmony within the separate national boundaries."

We call attention to the book because of the light it throws on the importance of the study of race and nationality in what was the Turkish Empire. The author fails, however, to give due credit to the Christian faith as an element in the problem of race and nationalism. If he did, how could he conclude that "historical times, at any rate have produced no alteration in the intellectual or moral character of a race as handed down by heredity. But that alterations of the most striking character have been effected is a truism. These changes are easily explicable upon the assumption that, while the national capacity or endowment has remained unchanged, the environment has been constantly modified, and the observed changes of character are due to the different results produced by the same mental factor acting upon different environments."

S. M. Z.

The New Map of Asia (1900-1919) by Herbert Adams Gibbons—The Century Company, New York, 1919 pp. 571. 6 maps.

This book completes a series of compact handbooks on the changes in the maps of Europe, Africa and Asia since 1900 in so far as they are the history of European diplomacy and the World War, down to the Treaty of Versailles. The present volume discusses the attitude of the Peace Conference toward Asiatic subject-races and Persia, Afghanistan, Siam and China. There are two chapters on Japan in her relations with China, especially as regards the Shantung

question. The other two burning questions of the hour—the relations of Great Britain with Asia (affected now very vitally by the collapse of Russia and the rise of Bolshevism and Wilsonianism) and the disposition of the Ottoman Empire—are also fully treated with caustic reference to what happened at Paris. The author is well qualified for his task and has undoubtedly had at hand all the information available including that of personal contact with the plenipotentiaries from Asiatic countries who attended the Peace Conferences. Nevertheless, the result is that of an impressionist artist, and not what we could expect from an historian. The author holds that “no commentary is needed to drive home to the reader the heartlessness, the immorality, the hypocrisy, the brutality of the European powers in their relations with Asiatic races.” (Page 263). It is an exaggeration to say as he does that, “the record of European diplomacy in the Near East from 1815 to 1919 has no recommending feature. From the Congress of Vienna to the Conference of Paris it did not change. Heartlessness and selfishness were its characteristics. The interests of the races of the Ottoman Empire, Moslem and Christian alike, were consistently sacrificed to fancied interests of the powers. Never once did European statesmen, assembled to solve Near Eastern problems, make a decision actuated by a desire to protect or to help the races whose fate was in their hands” (page 144). Nor have we the right to assume, as he does (page 237) that if Great Britain and France accept a mandatory for Arabia or Mesopotamia it will not be to help these countries, but for extending their own interests. The record of Great Britain in the Persian Gulf is not that of exploitation. For more than fifty years they have protected the Arab tribes against each other’s aggressions and brought law and order where formerly there was piracy and unrest. Many of those who have spent years in the Near East have come to the sober conclusion that some of these nations even for material welfare do not need independence first, but good laws, good public servants and an industrial development that will only come by the investment of foreign capital and the production of foreign trade. Dr. Gibbons is opposed to Zionism and the return of the Jews to Palestine. “By establishing in the Near East a non-Mohammedan theocracy, on a present footing of equality and with the prospect of some day becoming the master we should be doing more than bringing Judaism into conflict with Islam. We should be sanctioning the perpetuation of the very system of government that needs to be changed if the peoples of the Near East—and of all Asia, in fact—are to participate in our durable peace” (page 224). The reader will find in this book many arguments that *seem* unanswerable against the doctrine of European eminent domain in Asia. Yet a reviewer in “The Near East” characterizes the general impression made after perusing the book as follows: “Despite the fanaticism, the pharisaism, the disingenuousness, the unctuousness of our author, some may say, of his mud sticks, you arise from his map of Asia (very indifferent, skimpy are the five charts in the volume) with an admirable bird’s-eye view of the most civilised, the most injured, the most virtuous of polygamous continents. The continent was builded when our author discovered it; he describes the structure very graphically; he then utterly destroys it. Constructive criticism is evidently not in our author’s armoury.”

S. M. Z.

Persian Tales. Written down for the first time in the original Kermāni and Bakhtiāri. Translated by D. L. R. Lorimer and E. O. Lorimer. Illustrations by Hilda Roberts. pp. 364. The Macmillan Co., New York. \$7. 1919.

The unforgivable sin in the realm of childhood is dullness. The translators of these delightful folk stories of Persia surely know children well and have produced a book that will give to "kiddies, and grown ups too" the manners and customs of the Moslem East in an altogether fascinating way. One can believe that missionaries are guilty of the sin of omission indeed, in not writing down years ago these stories as mothers told them. The Lorimers, an Englishman and his wife, claim nothing of originality in the work. They gathered the thirty stories in the original Kermāni and twenty-eight in the Bakhtiāri and gave them for the first time to English speaking boys and girls.

There is a touch of Kipling in their introductory verse—

"You must find your self a ship, you must sail, sail, sail
Then buy a horse and ride him on and on,
Up the river gorges, over mountain, over vale,
Till you come to the gardens of Kerman."

Each Kermāni tale begins with the true religious fervor of the Moslem. "Once upon a time there was a time when there was no one but God," and ends with the fascinating suggestion of another story to come that no child, big or little, could resist—"And now my story has come to an end, but the sparrow never got home."

Following the closing story of the book is the characteristic Moslem word of praise—

"Alhamdu lillāh." (Praise belongeth unto God.)

The volume is a distinct addition to our literature on the East, showing as it does by fanciful tale the manners, customs and religious beliefs of the Persian.

The Divs or Genii abound in the stories. The Persian in common with the Arab is very superstitious. Many of his superstitions form a part of his religion and the name of God and some jinn are used together. A distinction is made between the word "div" usually a wicked being, and "jinn," a being something between a man and an angel.

The helpful glossary states that the Arabian Nights "genie" is more like the Div of these Persian stories. In the Bakhtiāri story of Tāling, the Half Boy there is a Div who should bring joy to every child. His beard is "forty yards and a little more" long and a fascinating picture in color shows it appearing out of the ground followed by the owner's head. The Kermāni has a similar story in "Nim-Tanak, or Half Boy." Two other stories with the same thought but different interpretation are the Kermāni "The Brother Whose Luck Was Asleep" and the Bakhtiāri "The Man Who Went to Wake His Luck."

In "The Story of the Fox's Pilgrimage to Mecca" we have the Persian equivalent of our well beloved "Story of Chicken-Licken," and we find our Cinderella in "How Fatima Killed her Mother." The Frontispiece in color shows a very earnest Fatima pushing her mother into a huge jar of vinegar. The story teller remarks naively—"Thus Fatima became motherless." For sheer imaginative nonsense "The Prince who didn't Exist" has no rival.

Every mission study teacher should have a special feeling of gratitude for this book so rich in its Oriental teachings and suggestions.

When great Darius, King of Kings,
Sealed solemn seals with priceless rings,
Their mothers told these self-same things
To Persian girls and boys.

But no one cared to write them down
In nomad tent or crowded town
For Persian girls and boys.

There is ungathered literary fruit in the East. Why can't missionaries gather more?

JEANNETTE WALLACE EMRICH.

The Teaching of the Qur'an. By the Rev. H. U. Weitbrecht Stanton, Ph. D., D. D., London: Central Board of Missions and S. P. C. K. The Macmillan Company, New York: Pp. 136. 7/net. 1919.

With this most comprehensive desk book Dr. Weitbrecht Stanton will have earned the gratitude of many students of Islam, gathering up as he does much that is scattered about in many books and pamphlets, so making the information readily accessible. But the book is more than the work of a mere compiler, the author, as an expert, has studied his authorities, weighed and sifted his information and then marshalled his facts in an ordered and concise manner, adding much valuable material which is the result of his own careful study of the Koran and his experience amongst its readers.

In his introduction he deals with the Koran itself—the Preservation of its Text—its Divisions—its Growth in the Life and Career of Mohammed. Then under the main heading—The Teaching of the Koran—we get the following sub-headings:—The Doctrine of God—The Doctrine of Revelation—The Doctrine of Judgment—The Doctrine of Salvation—The Law of Life—Attitude to other Faiths. Then follow a remarkably useful series of appendices commencing with a subject index, fuller, perhaps, than any that has yet appeared in English but being admittedly culled from *Hughes' Dictionary of Islam* it suffers from its lack of completeness and an incomplete subject index is almost as tantalizing as an incomplete concordance. Fortunately an Egyptian pastor is well under way in the preparation of a full subject index in Arabic which ought to facilitate our having this felt need more thoroughly supplied in English. Then we have a Serial List of Surahs—Dates Connected with the Koran—A Comparative Table of Verse Numberings in Fluegel's and in Indian Editions (Including Wherry's edition of Sale's Translation) of the Koran—and a Bibliography. The Table of Verse Numberings will be specially welcome to all students who have experienced the irritating waste of time due to the variants but here again there is a most important omission, the numberings of the Hafiz Othman copy on which are founded all the numbered Korans of Constantinople and Cairo has been overlooked as in the Bibliography has the concordance called the *Fath el-Rahman* published by the Ahliya Press, Beyrout, 1904, which is also founded upon the Hafiz Othman copy.

In carefully reading Dr. Stanton's book it will be seen how difficult, if not altogether impossible, it would be to found upon the Koran alone a systematic religion that professes to provide for civil legislation too. Dr. Stanton's book does not profess to be controversial but

seeing that there is a regular propaganda to mislead, especially the Christian public, making them think that Islam is founded on the Koran alone, because the educated Mohammedan is ashamed of that other foundation, the Sunna or what Mohammed said and did, contained in the Traditions, would it not have been a valuable addition to his book if the author had dealt with this issue; especially seeing that even much of the text of the Koran itself can only be understood by means of the Traditions, otherwise it would be unintelligible or bear a widely different meaning. There are many educated Mohammedans who quite honestly hold this view of the all-sufficiency of the Koran for the faith of the Mohammedan. Apart from any desire to mislead we are still in need of a well considered pamphlet showing how inadequate it would be and if the whole of the Traditions be rejected then some other supplement to the Koran would be essential.

GEORGE SWAN.

The War Work of the Y. M. C. A. in Egypt. By James W. Barrett. H. K. Lewis & Co., London, 1919, pp. 208.

In sixteen brief chapters the author gives an account of the work done in Egypt, the Sudan, the western desert, at the Dardanelles and among Indian troops from the outbreak of the war in 1914 until the armistice. As a record of this work of faith and labour of love and patience of hope the book is inspiring. Lord Allenby, the High Commissioner of Egypt, contributes a preface in which he says:

"This book is of absorbing interest and the reader is filled with admiration and gratitude towards the organizers and administrators of this vast undertaking."

Modern Morocco. A report on Trade Prospects with some geographical and historical notes. Compiled by Walter B. Harris, Esq. and the Hon. W. Cozens-Hardy, K. C., M. P. Pp. 269. Published for the Bank of West Africa Ltd. London, 1919.

We welcome this compact and interesting guide to modern Morocco, its physical features, recent history, statistics, trade and commerce. Mr. W. B. Harris has a knowledge of the country based on thirty years intimate experience and the information is well arranged and indexed.

There is a chapter on the character of the population and its divisions but nothing is said of the prevailing religion—Islam—and its peculiar features.

A tribute is paid to the recent developments and improvement of communications under the French occupation. The book is full of statistics of value only to the trade but the information regarding the climate and mode of life will benefit the tourist and the missionary.

The volume has a large scale map, the best we have seen of Morocco.

Moslem Architecture: Its Origin and Development. By G. T. Rivoira. Translated from the Italian by G. McN. Rushforth. (Oxford University Press, London, Milford (2£ 2s. net.)

An artist seeing an old historic building appreciates it for its beauty alone. He sees it as it is, stained and time worn and lovely in form, and is content. But the historian and the archeologist, read in it the story of men and nations. Eminent among students of architecture was Signor Rivoira. He was a scientist whose spirit and methods were akin to a worker in a laboratory; minutely searching

for data, building up evidence, arriving at conclusions at last, and giving the world his results. But his workroom was the world, and his evidence was gathered in his journeys from continent to continent instead of from one table to another. In this volume are descriptions and photographs of buildings in Spain and India, Turkey, Armenia, Egypt, Arabia, Palestine. But although highly technical, one may without great learning appreciate much of the book, especially its splendid and numerous illustrations.

The main subject is the development of the mosque from the first built by Mohammed, which was half dwelling place half place of worship, to those of the twelfth century. The second part is devoted to a study of Moslem architecture in Spain.

The description of Mohammed's mosque may be of interest. When the prophet entered Medina in the year 622 he determined to build his own house wherever the camel on which he was riding should stop of its own accord. This happened on a piece of private ground, which he forthwith purchased, started the work of laying out and building, and had everything finished by 623. The result was a court of about a hundred cubits square, enclosed by walls nearly seven cubits high, the lower part being built of stone, and the upper of sun-baked clay bricks. Not part was roofed. Connected with the structure, which had three entrances, were the dwellings of the founder and his wives. Not far off was a well. In one angle of the court was set a bench under a tiled roof as a refuge for the most indigent of those who shared the Master's exile.

The *qibla*, the point to which every Moslem turns when he prays, was placed in the north wall of the court looking towards Jerusalem, beneath a small roof supported by trunks of palm trees. Mohammed soon (624) ordered it to be moved to the south side, looking towards Mecca, where the holy place called the Kaaba was to be found.

It now occupied the site where the principal entrance had been at first, the latter being moved to the original site of the *qibla*. The *qibla* consisted of a large stone. The *mihrab* or niche pointing to Mecca belongs to a later date.

As time went on the Master's companions complained of being exposed to the full force of the sun's rays, and a shelter was erected in the court, formed of interwoven palm branches smeared outside with clay and supported by trunks of palm trees. The roof was so low that the faithful when they stood upright could touch it.

In the early days the Prophet used to address the faithful from a palm trunk fixed in the ground. Afterwards he had a pulpit made of tamarisk wood, with three steps, on the topmost of which he took his seat.

From the summit of the roof, Bilal, an old and faithful follower of the Master, endowed with a stentorian voice summoned the faithful to prayer. This practice of calling the faithful to prayer by the human voice from some high place, such as the roof of the sacred building, was intended by the Moslems to avoid the use of the hammer, the rattle, the bell with their Christian associations, and the trumpets of Judaism. It had this merit that behind the physical utterance lay the far more persuasive and moving appeal of the spirit. The summoning of the faithful by a public crier is supposed to have had its origin in a custom in use in eastern Arabia.

Our author forgets to mention that even earlier than the mosque at Medina, was the one at Kiba, which has its *Mihrab* still pointing towards Jerusalem.

Some of the buildings described had their origin as Christian places of worship, while others began as pagan temples. Among those of most changeful history are the mosques of Omar and of Aqsa at Jerusalem which have been the scene of Moslem and Christian worship alternately through the centuries. Their story is followed out by Signor Rivoira, not only by traces left on the buildings as they are today, but by descriptions of them as they were in earlier forms, found in ancient contemporary records. Thus the expansion of Islam beyond the borders of Arabia is traced, and as we are enabled by description and picture to study the mosques of Cairo and Damascus and other places, we discover that the writer is leading us to an important conclusion, which is, indeed, almost startling to those of us who have been brought up on the theory, that we owe to Islam the beauty of our own architecture. Rather, says Rivoira, it is from the forms of east and west that the Moslem has borrowed. It is noteworthy that it is not as a Christian advocate but as an unprejudiced student of architecture that he writes. "The Arabs like the Goths, the Langobardi the Normans and other Barbarian invaders brought no architecture of their own with them into the countries which they conquered. What they carried was the Scimitar and the Koran, and their energies were devoted to imposing the faith of the Prophet, and at the same time satisfying their insatiable lust for plunder and rapine."

This fact, that Islam has but little constructive genius, is illustrated time after time in the book, not by speculation, but by evidence of contemporary Moslem writers: e. g.,

"Ibn Jubair says, that for the building, Walid ordered the King of the Romans at Constantinople to send him 12,000 workmen from his country. Ibn Khaldun writes, that the King of the Greeks was compelled to provide the architects and builders for the construction of the mosque, and artists for its mosaic decoration."

Instances of this habit of borrowing are found in more than one mosque. Rivoira found that pillars and capitals were used from other buildings of various styles, eked out by a number of homemade ones which were generally of inferior workmanship. In Kairawan for instance—"The only columns used were of alien origin. Very few of these are fluted, but they form a varied collection of marbles, sometimes of the greatest beauty, the like of which I have never seen equalled * * * Some of these shafts have bases of every description; some have none at all. Some stand on the pavement, others are partly buried beneath it. Others are made to fit their places by the addition of a plinth. The capitals in the same way were taken from ancient buildings. Every shape, every kind of technique may be seen, and their range includes the Christian as well as the Pagan centuries * * * By way of exception there are a few made expressly for their places with clumsy palm leaves."

The pointed horseshoe arch, which is regarded as being so typical of Arabian architecture, is by no means original. India is its home; the monuments of from 150 A. D. to 600 A. D. *at the latest* have this characteristic, showing that Islam borrowed this form and did not originate it.

The dome as a feature of eastern domestic architecture is familiar. But although this can be formed in small houses by placing circular courses of stone each a little nearer the centre than the one below it, in a large building a dome constructed in such a way would fall in by its own weight. Islam borrowed the characteristic dome of its mosques, as Rivoira clearly demonstrates:

"It was in pagan Rome that the conception of the annular rotunda, with columns and piers, vaulted and crowned with a true and proper dome was created and developed * * * All that the east did was occasionally to produce circular buildings of unbroken outline, with an internal colonnade designed as an additional support for the roof which was usually conical in form. But whenever an eastern architect wanted to cover the central space of such buildings with a vault, he had to turn to Roman models for the designs."

On the other hand the slender minaret appears to be entirely a Moslem production, although a late one. For centuries the old plain square form prevailed. Coincident with the new Christian fashion of decorating bell towers, the minaret began to be ornamented with niches, etc. It was in the eleventh century that there were substituted forms which "gradually assumed varied and singular shapes; sometimes thoroughly artistic and picturesque, but in other cases quite extravagant, and the tendency was ever towards greater and even excessive slenderness." To a large extent these forms were made possible by the fact that they had not to contain the bells that were required in Christian worship.

The interaction between East and West as shown in the influence of each on the other in its buildings, is a fascinating study. Venetian and Pisan sea power and the Crusades relationships which produced in the East "types of sacred buildings which departed from the traditional pattern of Islam. * * * on the other hand, these relations gave an impulse to the creation of the pointed style which enriched the West with so many wonderful cathedrals and abbeys * * * It was these relations which inspired the parti-coloured facing of sacred buildings." These changes again brought new inspiration to the Moslem architect, and the new type of mosque with its characteristic tall minaret was seen.

One wonders whether Moslems thoroughly appreciate their own architecture. Undoubtedly one could not do better than bring this book before the notice of a Mohammedan student of his own sacred buildings. The spirit of this study is exactly that in which we would wish an investigation into Christianity to proceed. It is unprejudiced, critical, careful; and it yields to none when it has dispassionately arrived at a conclusion. There could hardly be a better education of spirit for a prejudiced mind than such a study as this honestly carried out.

E. A. Wood.

SURVEY OF PERIODICALS.

By MISS HOLLIS W. HERRING of the Missionary Research Library,
New York

I. GENERAL.

Djemal Pasha; a portrait. Frederick J. Bliss. (The Nineteenth Century and After. London. December, 1919. p. 1151-1161.)

A strong man with contradictory characteristics is always painted in contradictory lights. To Mr. Morgenthau, Djemal Pasha appeared a dissipated, cruel tyrant. The present portrait shows a philo-French, polished, "personal" Turkish patriot, utterly ruthless on occasion, yet respecting loyalty even among his enemies. His attention to education, and his liberal attitude towards the Syrian Protestant College are clearly summarized. One of his greatest passions was his scheme for pan-Islamism, to be carried out from his university at Jerusalem. He can best be understood when it is remembered that he was a Turkish ruler, in a Turkish province (which he considered seditious), having for his motto "a reformed Turkey for the Turks, and Djemal Pasha the chief reformer."

The Future of the Ottoman Empire. (The Indian Review. Madras. August, September, October, 1919.)

Moslems the world over are bound by a religious tie, the relation of which to the political tie has been one of the most delicate problems before the Peace Conference. These three issues contain a symposium of the views of prominent Moslems and their sympathizers, protesting against any dismemberment of the Khalifate.

The Future of the Ottoman Races. Herbert A. Gibbons. (The Century. New York. September, 1919. p. 634-642.)

How firmly the Versailles Conference was ruled by traditional imperialism was shown whenever there arose a question of the Ottoman Empire. "Promises to liberate Arabs, Syrians, Armenians, and Greeks were war manoeuvres and not intended seriously." The programs of the subject Ottoman races, on the other hand, are clear and concise: freedom from the Turkish yoke; aid from mandatories with no political string attached; international guaranties of early complete independence; membership on terms of equality with other states in the society of nations. But they have no faith in the sincerity of any European power. The grounds for this scepticism are here shown, together with the seeds for a future war sown by the nineteenth century policy of considering the subject races of the Ottoman Empire merely pawns in the game for economic advantages played by Great Britain, France, and Italy.

Reminiscences of the Map of Arabia and the Persian Gulf. Fraser F. Hunter. (The Geographical Journal. London. December, 1919. p. 335-363.)

When in 1904-05, the Persian Gulf began to come into prominence, Lord Curzon (Viceroy of India) commissioned Mr. J. G. Lorimer to compile a record of the geographical, political, economic, and

ethnological facts relating thereto, and Mr. Hunter to prepare the necessary maps. He gives here an interesting account of some of the difficulties encountered in mapping out this unknown territory, with the complications raised by strict adherence of the inhabitants to tradition, and by radical rulings of would-be authorities in government employ.

The Syrian Problem. By Anglo-Indian. (The Contemporary Review. London. October, 1919. p. 376-382.)

The problem of the Near East has been rendered more complicated than ever by the war. When all side issues are cleared away, the chief results seem to be a grave danger of hostility between France and England over Syria; and a most short-sighted policy on the part of Great Britain whereby she has given, in the Kingdom of the Hedjaz, a new, virile, driving power to Islam. This has been done, moreover, at the expense of Christian populations, "and zeal for Islam looks all the stranger when contrasted with the indifference shown to Syrian Christians." The British played the part of deliverers, then designated an Arab Emir of Damascus, "which for the Syrian means an endless bondage."

II. ISLAM IN ARABIA.

Arabia Felix. Leland Buxton. (The Contemporary Review. London. December, 1919. p. 681-884.)

The Yemen, or Arabia Felix, is the most fertile and attractive part of the Arabian peninsula. Great Britain, who is the almost inevitable successor to Turkey in Southwestern Arabia, will probably have some difficulty in establishing the Pax Britannica, however, since the Sunnis do not recognize the "divine right" of the Imam, or leader of the Zeidists; while a democratic system of local government would be a failure, owing to the subservience of the people to the Sherifs and Seyyids.

The Future of Arabia. Cyril Cox. The Nineteenth Century and After. London. October, 1919. p. 654-664.)

At the Versailles Conference, the Emir Feisal, representing the King of the Hedjaz, proposed the federation of the whole Arab race from Egypt to Persia, specifically including Syria and Mesopotamia. The present article considers the great difficulties confronting a scheme of Arab federation even when applied solely to the Arabian peninsula. That country in its present customs and habits shows many of the worst features of mediaevalism. A brief survey of the politics of the provinces bordering on the Red Sea reveals them devoid of any established government, and with their tribes at loggerheads with each other. Yet these are more possible of combination than with the remaining tribes of the peninsula. As a result of this cursory examination the conclusion is reached that the best argument for the Emir Feisal's scheme is apparently the lack of any alternative plan.

The Ruler of Al-Hassa. Paul W. Harrison. (Neglected Arabia. New York. October-December, 1919. p. 3-6.)

Seven years ago the inhabitants of Hassa looted, robbed, and murdered each other, the rich oppressed the poor, and the Bedouins of the desert regarded the country as the one source of certain and easy

loot. To-day, human life and property are there safer than they are in the United States. It is the work of one strong man, Bin Jelouee, of which we are here given a glimpse. A bigoted Mohammedan, with all that that implies, with serious faults of faith and training and character, he yet is an inspiring example of stern justice and magnificent loyalty to duty.

III. HISTORY OF ISLAM UNTIL RECENT TIMES.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

Islam After the War. (The Living Age. Boston. October 25, 1919. p. 193-198.)

Islam cannot stand against Europe, spiritually or physically; but neither can Europe assimilate Islam. It is this which has led the "Islamic" school of England to insist on treating Islam as a positive force, strengthened by the war, as opposed to the "nationalist" school, which wishes to declare independent the different nationalities of the Ottoman Empire. The policy of the first school, however, is anachronistic, based on pre-war conditions. There no longer are only two great forces to be considered, i. e. the Indian Moslems and the Ottoman Empire, for the Ottoman Empire has broken up into its component Moslem sections. This collapse of the Empire, the Moslem Great Power, must inevitably cause a great shock to Islam. For this reason, Moslems, and particularly Indian Moslems, will take a new orientation, and "set themselves to rebuild Islamic society not outside, but inside." The article, which is taken from the New Europe, closes with a plea for a fair settlement between Turkey and her neighbors in Europe, and a prophesy of a vigorous movement on the part of all Moslems in the British Empire.

VI. POLITICAL RELATIONSHIPS.

The Government of India Act. A. J. Barnouw. The Review. New York. January 24, 1920. p. 80-82.)

An excellent summary and comparison of the recent acts to introduce partial home rule in India and in the Netherlands East Indies. In the Volkraad the Dutch have created a much more conservative organ than those proposed in the Government of India Act, but in both cases the success of the reforms depends on the control of the masses by the native intellectual leaders. In the Malay Archipelago, the Islamic Union is giving a qualified support to the Netherland Government's reform program. In India, however, the All India Moslem League is opposing the proposed scheme, partly through fear of Hindu domination, and partly because it finds here a means for wrecking vengeance on Great Britain for the humiliation of Turkey and the Sultanate.

The Future of Turkey and Asia Minor. (The Annals of the American Academy of Political and Social Science. Philadelphia. July, 1919. p. 1-50.)

A series of articles written by men of authority and high scholarship. Abram I. Elkus writes on "Problems in the Reconstruction of the

Ottoman Empire"; Henry W. Jessup on "The Future of the Ottoman Empire"; Morris Jastrow on "The Turks and the Future of the Near East"! and Talcott Williams on "The Disposition of the Turkish Empire."

Moslems and the Tangle in the Middle East. Edward Gleichen. (The National Review. London. December, 1919. p. 477-482.)

Moslems the world over are restless and uneasy. The downfall of the chief Moslem state has spread dismay throughout the countries owing allegiance to Islam, and the contradictory rumors of mandates, self-determination, autonomy, independence for small nations, etc., combined with the lack of definite policy on the part of the Allies has bewildered them. That the Moslem can not keep quite distinct his political and his religious allegiance has been amply proved, and this unrest is largely due to his fear for his religion. Turkey is exhausted, but the pan-Turanian spirit is not, and although Mesopotamia and Persia are at present quiet, Afghanistan is unfriendly and the Indian Moslems are restless. In India there is desperate loyalty to the Sultan of Turkey as Khalif, and to Constantinople as his residence. In Egypt, religion and the treatment of the Padishah are vital factors in a delicate situation. Yet to the Mohammedans the British Empire is impersonal, governing Moslems, Hindus, Brahmins, Buddhists, and heathen; all other powers are Christian, therefore enemies. It is to the British Empire to which the Moslem world looks for a settlement, and this can only be accomplished by "a policy of reassurance as regards Moslem religious susceptibilities, by keeping a firm and directing hand on the headquarters of Turkish authorities, and by refraining from the introduction of sudden and startling political changes for which the Mohammedan world is not yet ready."

La Liquidation de l'Empire Ottoman. Rene Pinon. (Revue des Deux Mondes. Paris. September 1, 1919. p. 128-160.)

A full discussion, from the French point of view, of the part played by Turkey in the war, and its results. Turkish genius is preeminently military, and classifies all society on the basis of master and slave. This renders the Young Turk leaders particularly amenable to German influence before the war, and after 1914, with an almost unbelievable opportunity of consolidating their position in Europe and Asia by maintaining neutrality, committed them to the suicidal policy of joining Germany. That Turkey did not learn anything from the war is shown by the representations of her Commission at Paris; that she has placed her own interpretation on the hesitation and lack of decision of the Versailles Conference is abundantly proved by the continued massacres of her non-Turkish subjects. Yet the divers elements of the Empire are disintegrating, and it is inevitable for the civilization of Western Asia that they should form autonomies, tempered by federations, and British and French spheres of influence.

How Persia Died; a Coroner's Inquest. Lothrop Stoddard. (The Century. New York. January, 1920. p. 317-327.)

An illuminating article on the international position of Persia from the Anglo-Russian Convention of 1907 to the Anglo-Persian Treaty of 1919. The systematic (and diplomatic) strangling of the country by Russian and English spheres of interest, the killing of the nationalist movement which almost inevitably resulted in leading the

country away from Russia and England to Turkey and Germany, is graphically described. There follows the dubious policy of Great Britain during the Versailles Conference, culminating in the placing of Persia alongside Egypt, Arabia, and Mesopotamia as a protectorate (in fact, if not in name) of the British Empire.

VII. MOHAMMEDAN MISSIONS.

Islam, the War, and Missions. S. M. Zwemer. (The Church Missionary Review. London. September, 1919. p. 209-225.)

A general survey of the attitude of Islam during the war, and the present opportunities of the missions to Moslems. The situation calls for immediate action, since Islam as an intellectual and spiritual empire still exists, and there is danger that government by the British will mean a strengthening of Mohammedanism everywhere as it has already meant in Egypt. There is an outline of the situation before the armistice, with the types of policy followed by governments in lands where the Moslem population was in the majority; the call for the Holy War, and the reasons for its failure; a review of the present situation taken up country by country, showing everywhere growing material prosperity resulting from better lines of communication, developing agriculture, and the progress of education; and finally the challenge of this new era, with its dangers and its opportunities, to Christian missions. The need of the hour, above all, is "a deeper consciousness of God in relation to the Moslem problem and the new inter-nationalism."

Two Corrections

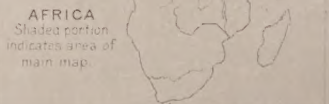
Our readers will understand the extreme difficulty this Quarterly labors under because of the distance that separates the editor from the publishers. This difficulty was emphasized in the case of the January number as the editor was *en route* to America. We regret that the article of Prof. Josef Horovitz on "The Growth of the Mohammed Legend" did not have as a footnote the statement that the translation by Miss Licht, of the Missionary Research Library, was the first part of article "Zur Muhammadlegende" in "Der Islam" Vol. 5.

Another error in proof reading which may have perplexed our readers, occurred on page 439 (October issue) in regard to Abyssinia. In the French magazine quoted it referred to the population of Africa and gave the total of Moslems as 36,000,000, of Christians 7,500,000. Of course, these figures could not refer to Abyssinia.

MAP SHOWING
THE TRIBES AND SUB-TRIBES
 OF
CENTRAL AFRICA
 ON THE ADVANCE LINE OF ISLAM

By
Wm. J. W. ROOME, F.R.G.S.
 SCALE: 1:10,000,000
 Statute miles

- LEGEND**
- FILANI Muslim tribes
 - YORUBA pagan tribes reached by Christian Protestant Missions
 - SUPE Tribes reached also by Islam
 - HAUSA Languages in which scriptures by B.F.F.S.
 - Lagos Mission stations
 - Shaded portions indicate Muslim territory



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