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EDITORIAL

THE INADEQUACY OF STATISTICS

Among the many ambitious and successful activities of the Interchurch World Movement in the United States, there is also proposed "a survey to include the whole body of facts relating to the religious life" in occupied and unoccupied areas of the non-Christian world. The aim of such a survey is to show the true proportions of the task of evangelization, the forces available, their present distribution and efficiency. It is hoped, for example, that more accurate statistical data will be collected regarding Islam than those given in the Statistical Survey published in our Quarterly (Vol. IV), pp. 145-151). We welcome the proposal. The China Continuation Committee has already cooperated in this effort with the result that we need to revise Broomhall's estimates (THE MOSLEM WORLD, Vol. I, pp. 32-40), and we already have preliminary results from Kansu and Sz'chuan. The paper by W. J. W. Roome affords a basis for more accurate estimate of the Moslem population in Africa. The time is past for exaggerated misstatements by the "Working Press" or the advocates of Pan-Islamism, who still speak of three hundred million Mohammedans and of the thirty millions of their faith in China; because the correct figures are a little over two hundred million for the world and less than ten million for all China.

The most complete statistical survey, however, cannot convey an adequate conception of Islam for, as the editor of the Pan-Islamic journal, *Turk-Dunyassi*, remarks, "the strength of Islam resides not in its quantity but in its quality." It is a question of dynamics and not of statistics, however valuable these may be. East of Suez even logic sometimes gets topsy-turvy, and the part seems greater than the whole. The Arabian peninsula seen from the back of a camel looks much larger than it does on the maps of "unoccupied territory." Here "One dot represents 200,000 Moslems." There one Moslem represents a thousand obstacles at times to the work of evangelism.

This contrast between surveys on paper and the hard experience of lonely, isolated workers on the field must never be forgotten when we consider the real problem.

Some things cannot be put in tables of statistics. You cannot tabulate loneliness, or show the curve of hope deferred which makes the heart sick. Yet these are the things which make the difference between the shedding of ink and the shedding of blood for the Kingdom. The end of the survey is only the beginning of the missionary enterprise. Evangelism is necessarily individual. Social service and the uplift of society are possible only by dealing with successive units. The masses seen in statistics first bewilder and finally often benumb. We see "men as trees walking"—a wooden world. The second touch of the Master's hand gives us not a smaller outlook but a deeper insight. It is the individual Moslem we must love and understand and win for Christ. What we need, therefore, is a survey in spiritual terms, not a counting of heads, but an estimate of thought and emotions and will. Dynamics are far more important than statistics. This is true of both sides of the line of our spiritual conflict.

David Livingstone cannot be represented by a dot on the map of Africa, nor can a spot of red stand for the Mahdi who changed the whole history of the Sudan with his baptism of blood and fire.

One man with God is a majority. Such an one can chase a thousand and two of them put ten thousand to flight. You can not prepare a statistical table of the fruits of the Spirit nor of the works of the flesh. Yet it is these imponderable forces which will determine the victory or defeat on the mission field. And because we believe that the imponderables of the Kingdom of Light are on our side we believe that opportunity is not the last word. The appeal of the closed door is even greater than that of the one which is open. It is the strength of these imponderable forces—that is to say, the presence of the One Commander—which enables the missionary beneath the walls of an Arabian city or on the borderlands of Africa to look upward with confidence and see by faith the future result of his toil—"the great multitude which no man could number"—a world where statistics are inadequate to express realities, where finance and budgets have lost all significance and gold is used for paving-stones.

When we look at the things which are visible we may lose heart. But they are only temporal and should not alarm us. "Neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us" in the daily ministry of the word and of intercession for Moslems "from the love of God which is in Christ Jesus our Lord."

S. M. ZWEMER.

Cairo, Egypt.

THE BORDER MARCHES OF ISLAM

FROM THE RED SEA TO THE GULF OF GUINEA

In Jeddah, the old Turkish seaport on the Eastern Coast of the Red Sea through which pilgrims have passed—probably for a millenium—in their visits to the sacred cities of Islam—Mecca and Medina, slavery existed under Moslem auspices right up to the close of the Turkish power during the recent World War.

Within recent years, a healthy young woman could be bought in the slave market for £8. It is impossible to estimate the numbers of Africans who have passed through the terrible ordeal of slavery at the hands of their Moslem captors and masters. Where have these multitudes been gathered from? Mainly from the interior districts of the great continent. With the rise of British power in the Red Sea and adjoining waters and coast lands, open slavery has been gradually suppressed. This, however, does not necessarily mean that slavery itself has now entirely ceased.

The Moslem is by instinct and religion an oppressor and slaver, and the cunning of Arab and Turk has found many an opportunity of continuing the profitable business. Up till these recent years slaves have been drawn from the African coast through ports and along routes owned and policed by Britain. It may seem incredible that it should be so, but the fact remains that with all our desire to suppress the infamous traffic, it has been found hitherto impossible to check all the wiliness of the slave dealer.

The Moslem *mu'allim*, in teaching Islam amongst newly occupied pagan tribes, has naturally impressed upon these new converts the sacredness of visiting the Holy Cities. His duplicity would not be apparent to his victims till too late. As their teacher of Islam, he would escort his innocent pilgrims through the Sudan,

and would pass unhindered through British ports, and out of British territory. Once within Turkish waters on the shores of Arabia, the pilgrims would discover they had lost the protection of the flag of freedom, and that they had suddenly become slaves, under Moslem oppressors, with Turkish connivance. Landing at Jeddah, liberty would cease, they would be seized, and taken to the slave markets. It has been estimated by one who has visited Jeddah himself recently that some 10,000 victims a year have thus or in other ways fallen a prey to Moslem rapacity. In olden days, and up till recent years, the principal port on the African coast through which these slaves would be taken, was the ancient city of Suakim. The situation of the city on an Island on the coral-reefed shore, only approached from the sea by a tortuous channel, made it a very easy place to protect, either from the mainland, or the Red Sea.

This ancient island of Suakim lay glistening on the shores of the Red Sea, like a diamond surrounded by emerald, as I crossed the last ridge some seven miles distant after a day and night journey over the desert by camel. One of the most historic spots on the Red Sea, it has figured in ancient and modern story.

As I approached the scattered hamlets on the mainland, ruined forts and tended graves of British "Tom-mies" brought back memories of the days of Osman Digna and his warriors, who put up such a sturdy fight on behalf of the Mahdi. Passing along the causeway from the mainland to the island and entering the "Gordon Gate," it was easy to notice how the old city could have held out in days of primitive warfare.

Inside there were abundant evidences that the city had seen more prosperous days. What made that prosperity? In the large upper room of the Arab's house, where I rested for a few hours, there were pictures of bygone days. Three coarse extensive frescoes adorned the walls—hunting scenes, the elephant, the hippotamus and the "black man"—no attempt to gloss over the horror of the latter scenes. There were the Arabs

firing on an African village—the dead and dying—the able-bodied living men and women were being bound by ropes and stakes, and the slave gang was seen starting on its terrible march.

Two thousand miles away I have passed the grass grown mounds on the confines of the great Congo Forests that are pointed out as the remains of the old Arab slave camps. What horrors of human suffering that intervening distance has witnessed. Back in the dawn of Christianity there were districts along this track where the Word of God was honored. Later the Koran crushed out the Bible, and continues to do so to the present days over the northern areas. Yet the Bible is coming to its own in the capital itself.

In the old days Khartoum collected the slaves from the interior and sent them to Suakim for export. Now Khartoum imports the Bible and distributes to the interior—Gordon did not die in vain!

In the reorganization of the country after the Battle of Omdurman, the political influence of Islam was reckoned as reaching south to the 10° of N. latitude. Beyond that there were pagan tribes still unsubdued by Islam.

In the southern area on towards the Congo and Uganda there are multitudes of tribal divisions. Owing to the configuration of the country, and its vast swamps, they are much cut off from each other, and even the main tribes vary much in dialect.

Missionary work amongst these scattered tribes has been very difficult, and the response of the people to the Gospel very slow.

In addition political restriction of Christian Missions, over the vast areas where the people are considered to be Islamic, has stayed the hand of societies that might otherwise have entered this barren field.

The lines written in Khartoum after a visit to Gordon's statue well express the situation:

“The strings of camels come in single file,
Bearing their burdens o'er the desert sand;

Swiftly the boats go plying on the Nile,
 The needs of men are met on every hand,
 But still I wait
 For the Messenger of God who cometh late."

"I see the cloud of dust rise in the plain,
 The measured tread of troops falls on the ear;
 The soldier comes the Empire to maintain,
 Bringing the pomp of war, the reign of fear,
 But still I wait;
 The Messenger of Peace, He cometh late."

"They set me looking o'er the desert drear,
 Where broodeth darkness as the deepest night,
 From many a Mosque there comes the call to prayer;
 I hear no voice that calls on Christ for light,
 But still I wait
 For the Messenger of Christ who cometh late."

In varying degree it may be said of all the peoples along the vital line of Africa where Moslem and pagan meet, that the messenger of Christ cometh late!

To gain a comprehensive idea of the situation it will be well to find out the geographical facts as to the dwellers along this border line, also to note the present locations and progress of Christian missions that are in the front line of progress.

The Moslem march across Africa starts from the shores of the Red Sea in Eritrea, passes through Abyssinia, across the Anglo-Egyptian Sudan, the French Shari Chad Protectorate, to the Cameroon and Nigeria, reaching to the shores of the Gulf of Guinea.

THE SLAVER'S RAIDS

When Gordon left the Sudan in 1879 on the deposition of Khedive Ismail Pasha, an end speedily came to the condition of comparative order and settled rule, which he had been able to introduce in that region. The able and energetic Gessi Pasha, his successor, an opponent of slavery, was the man who had overcome the desperate revolt incited by the son of Zubair, the notorious slave-hunter. He died in 1881, and the slave-

dealers were again a noxious force in the vast territory. The Egyptian Government had adopted a tyrannical policy after Gordon's departure. The payments made to the Mohammedan religious teachers were stopped, and his former colleagues and coadjutors Emin Bey, Lupton Bey and others were discouraged. The people of the Sudan were crushed by a taxation levied in the most cruel fashion by Turks, Circassians, and Bashi-Bazouks. The country was ripe for revolt against Egyptian rule when a man arose as a proclaimer of a religious war. In the history of Islam there have been, in Asia and Africa, many instances of men coming forward with the claim of being the "Mahdi," "the guided or inspired one," a sort of Messiah who should restore all things for the faith of Mohammed, according to the great prophet's promise, that a descendant of himself should spread the religion over the world. Such a man was it that Mohammed Ahmed, son of a carpenter, born in Dongela about 1841, claimed to be. After being in succession a civil servant of the Egyptian Government, a trader and dealer in slaves, he bethought him of turning to account, in a new career, the religious training which he had received at Khartoum and Berber. With this view he retired for some years to a cave in the Island of Aba, on the White Nile, and gained fame by fasting, and other austerities of life, which were supposed to indicate a high degree of piety and devotion to the cause of Islam. The man's subsequent course was to prove him to be an unscrupulous scoundrel of a low type; but as the cunning impostor is ever provided, through human frailty, with his following of tools, so Mohammed Ahmed found many to believe in his religious pretensions.

The story of the Mahdi's destruction of the Sudan is too well known to need repetition.

The hour of success like the hour of trial, is the grand test of human character. The Mahdi—once the ascetic saint of the island on the Nile; the restorer of Islam to its ancient purity; the preacher of righteousness—having attained the height of power in the Eastern Sudan, and

confirmed the belief in his divine mission, betook himself to a life of gross debauchery. Lapped in luxurious ease and splendour of raiment, perfumes, eating and drinking, in which he was followed by most of his emirs, the Mahdi grew outrageously stout, and on June 22, 1885, he died of fatty degeneration of the heart. The fanatics were astounded by this event, and some began to understand that the man was nothing but a lying impostor. He left behind him a legacy of woe in many thousands of murdered men, women and children; hundreds of ravaged villages and towns; widespread poverty and famine; the victims and results of a wild and fanatical war into which he had cajoled, or forced, the people of the Sudan, bringing ruin on the land, and transferring the hapless inhabitants, on his death, to the rule of the remorseless tyrant. His successor, by the Mahdi's own nomination, was the Khalifa Abdullah, acknowledged by the two other Khalifas as the "Khalifat el Mahdi," or Mahdi's successor. All opponents were put down, and the new wielder of power in the Sudan brought forward, as his instruments of military force, the cruel people known as the Baggaras, slave-raiding, mongrel Arabs, who made little pretense of following the religious fanaticism of the real and zealous Mahdists, and instituted the reign of terror, with the breaking up of tribal systems, vividly described by Slatin Pasha, ten years a prisoner in the country, in his "Fire and Sword in the Sudan."

On the accession of the Khalifa to the Mahdi's power, Mahdism had become divided into the two separate parties of the Baggaras, or "Arabs of the Sudan," as they styled themselves, and the Jaalin, Danagla and other tribes on the White Nile.

The Khalifa, not content with the havoc wrought in the territory of the Sudan itself, laid covetous eyes on the prosperous kingdom of Abyssinia. In July, 1887, he wrote a letter to the Abyssinian Emperor offering peace, on condition that he become a Moslem, and restored certain former Dervish leaders who had deserted the Khalifa. The Abyssinian Emperor did not deign to

reply to this document, and the Khalifa despatched a great force of Dervishes to Galabat on the borders of Abyssinia, under the command of Abu Anga. The army amounted to about 80,000 men, and he advanced into Abyssinian territory. Six days' journey afterwards he encountered the Abyssinian forces under Ras Adal in the great plain of Debra Sin, and a fierce battle of Christians against Moslems was fought. The trained riflemen of the Moslems unfortunately proved too much for the wildly-charging Abyssinian horsemen, who fell in thousands, and the conflict then became a mere massacre. Most of the Abyssinian leaders were slain. The road to Gondar, the former capital of Abyssinia, 30 miles away, lay open to the victors. The place was sacked and burnt to ashes; the priests were flung down from the church roofs, the male population was massacred, and the women and children carried off as slaves. Anga and his men laden with booty, returned to Galabat in the last days of 1887, and the conquering leader was received with the greater joy by the Khalifa at Omdurman in that he brought 30,000 Maria Theresa dollars as part of the plunder obtained.

One consequence of the victory over Ras Adal was that the tribes on the northwestern borders of Abyssinia embraced "Mahdism." At the same time Todros Kasa, second son of Theodore of Abyssinia suddenly appeared at Galabat, and offered his services to the Dervishes against his own countrymen, the Abyssinians. He was sent on to Omdurman, where he was well received by the Khalifa, who promised to place him on the Abyssinian throne. In return, Todros undertook that all the Abyssinians should embrace Islam, and pay annual tribute to the Khalifa. The ruler at Omdurman shortly afterwards received a note from King John, offering to make a treaty for peace. The Sudanese and the Abyssinians, he urged, were alike descended from Ham, and it was their duty to combine against their common enemies, the Europeans, whose power was ever growing in Africa. The Khalifa's reply was that they might become good friends if King John would

become a Moslem, otherwise he must brand the Abyssinian ruler as the enemy of God and His Prophet, and was bound to exterminate him.

Further fighting took place in which at first the Abyssinians triumphed over the Khalifa's men till the Abyssinian king was killed. His head was cut off and sent to Omdurman, where it was fixed high on a camel's back, and paraded up and down the market place, while a herald went before and proclaimed that the mighty Negus had been slain, and that all must rejoice. Amongst the plunder of the Abyssinian camp at the Atbara was the throne, from which the cross had been removed, and a copy of the New Testament written on parchment in Amharic, profusely illustrated and illuminated, and bound in a triple cover.

Fortunately, though the Abyssinians suffered so severely their country never become actually overrun by the Moslems, though at the present time, it is estimated that ten per cent of the eight millions, or so, of the population of this last remaining native kingdom in the continent of Africa, have become Moslems.

They are found chiefly in the east of the northwest, while in the midst of the many pagan tribes to the southwest of Adis Ababa the capital, there are many Moslems. Dr. George Montandon, a recent writer on Abyssinia, says that Islam is making new converts everywhere, even among the Christian population, and that the "lower classes in Abyssinia are more and more accepting the religion of the prophet."

The Ethiopians, as the indigenous populations of Abyssinia style themselves, are separated into four groups:

The Gallas in the south and the southwest, the Shoans in the centre, the Tigre people in the north and the Danakils in the east. The Gallas comprise half of the population, and are a pastoral and agricultural folk. The Shoans number about one and a half millions, and from them the ruling class is drawn. Everyone of them is a soldier, and the present ruler depends upon them to maintain her sovereignty. The

Tigre people are light coloured, and show their Semitic descent. They formerly gave the rulers to Ethiopia. The Danakils are Moslems, and on account of the inaccessibility of their country, preserve a sort of independence, merely paying an annual tribute.

In Abyssinia, as in all Central African countries, the population is split up into numerous tribes or sub-tribes. The main divisions are as already given. The subdivisions comprise a host of over 200 names. How far these individual sections are influenced by Islam there is no record at present to say, but the Danakils and the Gallas carry the teaching of the false prophet across into the neighboring territories of the Italian Eritrea, and this influence continues, largely maintained by the Gallas, through the British, French and Italian Somaliland, as far south as Zanzibar.

In the following line of Arab advance southwest from the Nile Districts we find the main incentive to have been slave raiding:

The famous Arab family of Yalim from the valley of the Nile, of the name of Zubair, came into the valley of the River M'Bomu about the year 1867, and overran the country between that river and the river Uele in the Northern Belgian Congo, with bands of slave raiders and Arab merchants. In 1875, he had practically become the master of the Bahr-el-Ghazel region of the Nile, and was created Pasha by the Turko-Egyptian Government at Khartoum, and made Governor of the Province. Two years after, he became master of Darfur after having dethroned the last of the kings of that country. Following the disputes with Ismail Pasha who had been nominated Governor of Darfur in his place, Zubair went to Khartoum in 1875. Subsequently his son, Suliman Bey was nominated Governor of the Bahr-el-Ghazel. The centre of his authority was at Dem Zubehr on the Kuru River, one of the sources of the Bahr-el-Ghazel branch of the Nile. To this place came the long caravans of slaves of both sexes, and the large convoys of ivory, the products of the activities of the slave raiding campaigns in the valley of the

M'Bomu and the Uele Rivers. In this district the writer has seen the spots pointed out, now overgrown, which originally formed the camps of these great slave-raiding campaigns. Any revolt amongst the people was cruelly suppressed. The Moslem traders sought to turn the cupidity of the local chiefs to their own advantage, and the institution of Islamic ideas. They continued for some time, to make use of the chiefs of these countries as their intermediaries, but they did not foresee the creation of great pagan potentates, as for example, Zemie, on the north of River M'Bomu.

Owing to this and other causes, the Moslem slave raiding campaigns to these populous districts gradually failed, and the Arabs had to return north. This evacuation was accompanied by a general revolt of the Zande people in this district. The principal chief in the movement against the slave campaigns around Bili was Djabia, who had for some time served the Arabs as a "Capita." Capt. Romolo Gessi Pasha came through the Bahr-el-Ghazel in 1878 as commander of an expedition against these slave camps. His activity, and the influence of Gordon Pasha, put an end to the traffic in slaves for some time. His successor was the English Lieut. Lupton who visited the neighborhood of Bangassu in 1883. He was instrumental in the suppression of some of the Arabs' caravans of slaves, though this trade lingered for a considerable time.

During the revolt of the Mahdi, and the struggles of the slave raiders against the Turko-Egyptian influence in the Sudan, the occupation of the M'Bomu district was completely ended. The great Sultan—as the local chiefs were styled—Djabia, Zemio, Rafia, Sara and others acquired a complete independence.

In 1899 this country was again threatened with the menace of a Moslem invasion. The Mahmud Wad Ahmed had received the order to reoccupy the Bahr-el-Ghazel, but a revolt of his troops made it impossible to put the project into execution, and the country was saved from the sanguinary government of the Mahdists. The advance of the English from the east, the French

from the west, and the Belgians from the south prevented any further inroads, though attempts were made for some years subsequently.

As we proceed west we find the French also have had their experiences with the Moslem raiders. In 1898 a French expedition under Capt. Bretonet attacked Rabba the notorious slave raider of the Lake Chad district at Dikoa; this force suffered at Rabba's hands, but subsequent expeditions secured his overthrow. He was caught at Kusseri and at his capital of Dikoa between 200,000 and 300,000 slaves were liberated.

Expeditions against other slave raiding chiefs followed, before the Bagirmi who were raiding in the middle Logone, and Ngaumdere, who was doing his best to depopulate the lands of the middle Sbari, were subdued—Wadai was the last stronghold of the Moslem fanatics in the Central Sudan. Irreconcilable remnants of the Khalif's forces of Omdurman, of Rabba, of Dikoa, of Fadl Allah, of the Emir of Sokoto and others congregated at Wadai—until that territory was finally subdued by the French, and a comparatively peaceful administration of these lands became possible.

The story of Nigeria and its opening up to civilization gives another chapter in the fight against the slave raiding Moslem in those vast regions across Northern Central Africa.

Prior to the establishment of the Mahdists' rule, there was an estimated population of eight millions in the Anglo-Egyptian Sudan. Now even after two decades of peace, and considerable prosperity, it only amounts to a little over three millions. This gives some idea of the tremendous loss sustained as the result of this Moslem tyranny. Under British rule the various tribes, instead of warring with each other, or pillaging their neighbors' belongings, now live in amity and even trade rivalry. The courts are both respected, and applied to, by every class alike in the fullest confidence. Flocks and herds almost destroyed under Dervish dominion again roam the limitless pastures, the famous date trees once again thrive, bringing health and plenty to their

possessors. The splendid, but still limited, system of railways and river transport now enables people to move freely and quickly about the country, along the lines of these main arteries. Telegraphs and posts, hospitals and asylums, all these and countless other blessings have come to the people since the advent of British administration. The limited population scattered over an immense area naturally means a very low rate per square mile, the average population for the Anglo-Egyptian Sudan not giving more than two or three to the mile as against the populous territory of Lower Egypt of about 960 to the corresponding area. With the passing of years, the natural fertility of the country, and the virile character of the pagan tribes, an immensely increased population may be expected. If that population grows up free from the power of Islam the Sudan may yet prove a bulwark protecting the Equatorial regions of British East Africa, Uganda, and the Eastern Congo.

In the French Shari Chad Protectorate, the population is equally sparse. The total figures given for the Shari Chad Protectorate, exclusive of the territory yielded to Germany after the Morocco crisis, is under half a million. Along the northern confines vast areas are practically uninhabited forming the southern fringes of the central Sahara. Then with the advent of more fertile regions the population rises to one or two to the square kilometre, till along the southern boundary skirting the rivers M'Bomu and Ubangi the numerous and prosperous riparian villages raise the figure to 15 to the square kilometre.

In the Cameroons a denser population is met. The people have not suffered from the devastating effect of the Moslem slaver to the same extent. There are numerous and virile tribes inhabiting a more bountiful land, who are increasing under peaceful administration.

In Nigeria, the hand of Islam is heavy on the northern portion to this British Protectorate. Most of the people are either Moslem, or under Moslem rulers. In the Central and Southern Districts numerous flourish-

ing tribes are holding their own. The country is the second most densely populated portion of Africa, the rate per square mile rising to 64. Their very compactness constituted their strength against Islam in earlier days; now, alas! under the *Pax Britannica*, this is proving their undoing.

THE SOUTHWARD MARCH

The main lines of the Moslem march south naturally follow the trade routes, as these routes have followed geographical features. The principal of these has, from time immemorial, been the Nile itself. Up till recent years, the vast "Sudd" area formed a more or less permanent barrier between the northern and southern peoples, but with the advent of British administration a through route has been opened and maintained, with the result that Moslem traders are utilizing it to the utmost.

Although passing through so many pagan tribes, the Government posts have become Moslem centres, such as Kodok (the old Fashoda), Renk, Melut, Malakel, Taufikia, Bor, Mongalla and Rejaf the terminus for the Nile steamers north of Uganda.

As far south as two days' march from the Uganda frontier I found the Moslem *mu'allim* busy at dawn in the camp at Apiri. From that point the Moslem emissary was free to pass on to this southern Protectorate.

All these Government posts have been military centres—the army recruited from pagan tribes had become completely Islamized. The policy of the Government unfortunately facilitates the spread of Islam. One hesitates to think what might have been the result of this policy if the "Jihad" had been successfully raised during the recent world war. Fortunately Moslems found it to their interest to prove loyal to the Allies.

It seems probable that some of the more far-seeing British officials realized what might have been the natural result of this policy. When passing through the territory at the end of 1917, I found that preparations were being made for evacuating the Islamized regiments

from the southern, or Mongalla Province, to the purely Moslem areas north of Taufikia, and that new "pagan" regiments were to be raised free from the contaminating influence of Islam. If this policy were honestly adopted, and carried out in all the purely pagan areas of the Sudan, there would be hope of a Christian civilization winning this people.

Travelling west the commonest routes for Moslem traders are from Shambe on the Nile through the Bahr-el-Ghazel province as far as Zambio and along the Bahr-el-Arab, where steamers ply during several months of the year, as far as Maeshra-el-rek, and Wau. From that point, the overland journey is being made by Moslem traders, via Dem Zubair through the French territory, down the Shinkio River as far as the posts of Rafai. The population along this route is so limited that it is not likely to prove a serious "canal" for Islam to the populous Congo regions, especially as the territory to the south of the M'Bomu river is one of the haunts of the tsetse fly, and when I passed by in 1917, a vast portion of the population of the district to the south of Rafai was suffering from sleeping sickness. In fact, it became necessary to travel round the area, instead of crossing as I had intended, owing to the sleeping sickness regulations of the Belgians closing that area to transport.

Travelling west again there appears to be no main route, or "canal" for Islam, till the highway formed by the river Shari from Lake Chad, and the road connecting that river with the Ubangi at Fort Possel. Unfortunately, down this "canal" there appears to be a settled stream of Islam flowing, reaching as far as Bangui the Capital of the French Shari-Chad Protectorate. Here I have seen many Moslem traders who have come this way, some even bringing horses for sale, though the district is not favorable to them.

A few Moslem traders seem to travel down the Ubangi River itself to the regions of the main Congo River, where I have seen a few engaged in prayer on the river banks.

From the northern district of the Cameroons there used to be a slave route leading south through Njaumders. At the present day that is probably the main "canal" of Islam for these parts.

In Nigeria the main trade routes north to south and west are down the Benue and Niger Rivers, and the Kano-Zaria Lagos Railway. These are all invaded by Islam. Throughout the country British roads are penetrating all the pagan lands and thus opening up these peoples to the Moslem trader and propagandist. British surveyors made the roads, British police guard them, and a fanatical Moslem passes along comfortably and safely. The pagan knows that under this same protection he is safe from Moslem slave raidings and so he does not oppose the Moslem as in the old days.

As indicating the rapid advance of Islam in the great pagan areas of Northern Nigeria, the Rev. E. S. Evans, B. D. of the Sudan United Mission says:

"Moslem influence is spread by the trader. Ten years ago no native, not belonging to the Burum tribe, slept in the town of Du where I labor. It would not have been safe, but when a white missionary settled in the town, his presence gave security to the strangers. The Mohammedan trader came along and remained a night. Later he paid longer visits for trade purposes, and now he is a constant visitor with growing influence. In connection with the tin mines, which are scattered over the plateau, generally at a distance from the town, mining camps and markets are established. These markets are always run by Hausa chiefs. When the chief is a Mohammedan, he will secure a *mu'allim*, or teacher, and set up a row of stones to mark the place for prayer. Thus a new centre of Mohammedan influence is constituted. The long robes and regular even prayers of the followers of the Prophet impress the naked pagans. They see the growing wealth of the Hausas and imagine their prosperity to be due to these things. So they embrace Islam with the purpose of amassing riches and wearing flowing garments. The important advantage enjoyed by the Mohammedan over the missionary is

that the former may enter any area of Nigerian territory he likes, whilst the missionary must obtain official permission before he is allowed to go into a new area, and this permission is not infrequently withheld, on the ground that the region is not 'safe.' A very elastic term under an administration that may be so pro-Moslem as to be, for all practical purposes, anti-Christian."

THE PROBLEM OF A THOUSAND TRIBES

As we make a closer examination of the peoples along the line of the Moslem march, we find a problem of surpassing magnitude. Between the Red Sea and the Gulf of Guinea and on to the Senegal there must be some thousand tribes or sub-tribes within the three categories of "Moslem," "Semi-Moslem" and "Raw Pagan"—with a few, alas too few, in the process of being Christianized.

The Sudan is an important district anthropologically. It contains the meeting place of the divergent borderlines of three branches of the human family—the Semitic, the Hamitic, and the Bantu. The first is represented in the various tribes of the Arab nation—the Beni Ali, the Beni Suleman, Aulad Hamad, Beni Hassan, and many others. The second includes the Bedanja and the Nubians, the Bishareen, and the Hadendowa, while the Bantu is represented by a great conglomerate of tribes and nations, extending from the Congo and Uganda regions to the southern extremity of the Continent. As regards the relative state of civilization, the Semitic is followed by the Hamitic, and these again by the lowest division—the Bantus.

The following general summary of the tribes along the line of the Moslem march from the Red Sea to the Gulf of Guinea is prepared from the latest available maps, and other information. (cf. the map.)

The tribes naturally divide into three classes—(a) Definitely Moslem tribes, such as the various branches of the Arab family who have come down from the north and east during the past centuries. (b) The

tribes who are at present being overrun by the emissaries of the Arab Prophet, and who have already become practically Moslemized, or are in process of being absorbed—and (c) The Pagan tribes who so far, have either held their own, or have not yet been effectively reached by Islam.

No clear facts are at present available to fix these classes definitely, but the lists on back of the accompanying map are based on such information as has been obtainable, and is consequently subject to correction or addition as more reliable particulars are obtained. [To this end the writer (or the editor of this Quarterly) would welcome any details that would make this list more complete.] (*See Frontispiece*).

THE CHALLENGE AND ITS ACCEPTANCE BY THE CHRISTIAN CHURCH

While Islam presents a solid mass across the entire continent the present locations of Christian missions are few and far between, and lack that co-ordination between the various societies that should make for the most effective use of the slender force available.

In Eritrea the Swedish Missionary Society is well established at the Capital, Asmara, and has a number of other stations around that centre. It is also working amongst the Ogaden Somali at Kismayu the northernmost port of British East Africa, adjoining the southern extremity of Italian Somaliland.

In the 2500 miles of coast line between the Swedish Stations of Massowa and Kismayu there is no Christian effort, and Islam reigns supreme.

In Abyssinia the people belong nominally to their own branch of the Coptic Christian Church, under the Coptic "Abuna" or Archbishop, who is appointed and consecrated by the Coptic Patriarch of Alexandria.

During recent years there has been a most encouraging religious movement in the interior of Abyssinia especially amongst the Moslems. It is said that about 10,000 have received Christian baptism from the Abyssinian Church, during the last five or six years. The Rev.

J. J. Jwarson, of the Swedish Mission in Eritrea, says that the centre of the movement is at Sokota in the Amhara country, where the Apostle of the Christian Movement—the ex-Sheikh Zaccaria, now called a Noaye Kristus—a person of great influence, is established. Two of his disciples, also ex-Sheikhs, Alaka-Paulos, of Tigrai, and Alaka-Petros, of Sekota, visited him recently in order to acquire copies of the Holy Scriptures, and to consolidate their acquaintance with evangelical Christians. It is noteworthy that this religious awakening is of an evangelical character. Its original cause seems to have been the study of the Holy Scriptures distributed by the British and Foreign Bible Society in Abyssinia from their depot at Adis Ababa. These new Christians were very anxious to study the Bible, and they organized, amongst themselves, a numerous body of teachers said to number about 500, with the object of teaching their youth to read the Scriptures.

Abyssinia as a kingdom, is closed as to direct missionary effort, and no society is allowed to work within its boundary; it is of special interest therefore to record the reception given to the representative of the British and Foreign Bible Society, Mr. Hooper, when he visited the new capital Adis Ababa in 1914, and obtained sanction to open a depot.

In the Anglo-Egyptian Sudan the political restrictions previously referred to have made evangelistic progress impossible in the northern spheres though medical and educational work are well established in Khartoum and Omdurman. In the southern or Pagan spheres, the Church Missionary Society is working amongst the Dinkas, the Bari and the Zande peoples at their stations at Malek, Lau and Yambio and near Rejab. The American Presbyterians are also in Khartoum and Omdurman and amongst the Shilluks at Doleib Hill on the Sobat branch of the Nile, and amongst the Nuers at Nasser on the borders of Abyssinia, higher up the same river.

The Sudan United Mission is amongst the Dinkas at Melut, Meriok, and Rowan. All these missions are

finding the work difficult and slow, owing no doubt to the long impact of Islam on the pagan mind. The most promising is that amongst the Zande, who have been the least affected by the proximity of the Moslem.

In the French Shari Chad Protectorate nothing has yet been attempted by evangelical missions, and the whole district is a neglected field awaiting the herald of the Cross.

In the northern Cameroons the conditions are the same. In pre-war days the Germans had several well established missions in the coastal regions from Dualla inland. These are now being restarted by British or French missionaries.

In Nigeria we find some of the most promising evangelical missionary work of West Africa, especially in the southern or coastal regions from Calabar with the United Free Church of Scotland, the Primitive Methodist Missions, and the Qua Iboe Mission, to the extensive areas occupied by the Niger Delta Pastorate Mission, and the Church Missionary Society stretching from the Ibo country to the Yoruba peoples.

In the northern districts the Church Missionary Society occupy from Lokoja up to Zaria, and the Sudan Interior and Mennonite Missions from the central areas. The Cambridge University Missionary Party are well established in the Bauchi Highlands amongst the Angass and Sura peoples, and the Sudan United Mission occupy the Benue valley from Ibi up to the northern frontier near Numan in the Yola Province. The aim of this Society is to bridge the gap between missions of the Nile valley and Nigeria, along this line of the march of Islam. South of the central portion of this gap the Africa Inland Mission propose advancing from their stations on the Belgian Congo to join in this effort to stem the tide of Islam.

The British and Foreign Bible Society is doing its part to assist all these Missions by providing the Word of God, as far as it has been translated. In Eritrea it has provided Scriptures in Italian, Amharic, Tigrinya, Galla and Arabic.

In Abyssinia the Bible Society's Depot at Adis Ababa, has sold over 1000 copies of the Scriptures in a year, in Ethiopia for the Abyssinian Church, in Amharic, in Falasha Kara for the Jews in the Kara District, in Tigrinya for the northern districts, in Bogo for the Bilin tribe, and in four dialects of Galla—the northern, central, eastern Shoa or Itta, and southern or Bararetta—and in the Ogaden-Harti dialect of Somali for the Swedish Mission at Kismayu.

From the Bible Society's Depot in Khartoum a large and varied assortment of the Scriptures is carried far into the Sudan and even to Western Abyssinia by colportage.

The missionary societies are supplied with Gospels in the Bor Chich and Jieng dialects of Dinka, and in Zande.

For the societies at work in the Cameroons some Scriptures are provided in Dualla and Bulu.

In Nigeria the complete Bible is issued in Yoruba and two versions in Ibo. The New Testament in Hausa and Nupe, and some portion of Scripture in each of the following—Gbari, Igbira, Burum, Sura, Angas, Boebama, Yergum, Jukum (Wukari and Donga dialects) Munchi, Ora, Addo, Iyo, and Fala.

Such are the versions of God's Word ready to meet the Koran in this arena, but what are they compared to the multitudes of tongues in such babel of languages and dialects! Hundreds of forms of speech yet await reduction to written form, before the work of translation can be proceeded with. The only hope for these is in the advent of the Christian missionary.

Islam stands as a challenge both to Paganism and Christianity. The universal verdict of all competent to judge through knowledge of and contact with Islam on its frontier line is that it lacks spiritual power that can grip and hold men's souls, and feed their hearts with what they want. It is rather a social and political force making for fanaticism in the name of religion. Its impact on the animistic tribes adds to their vices, without saving them from their fears. It endorses all

that is gross and superstitious, and gives no power of deliverance. It raises hopes by a hollow prestige and leaves its victims with a false idea of God, that frustrates the work of the Christian missionary, coming with the Story of Redeeming Love. It is for the Church of Christ to unite, and add to, her forces for a spiritual advance that can alone uplift and redeem these waiting peoples.

Uganda.

WM. J. W. ROOME,

KURDISTAN FOR CHRIST

Up in the mountain fastnesses where nobody goes the Kurds live their everyday lives away from the sight and the knowledge of the world. The only time the world hears of them is when a marauding party sweeps down into the plain and gathers up the sheep or harvest of some quiet, unprotected village, or when a band of highway robbers happens upon a caravan in which some European is interested. It is always the abnormal and incidental that attracts attention. Beside the mountain streams after the shearing-time the women and boys gather to wash the fleeces and dry them on the warm stones or sand and for all the rest of the year the busy spindles prepare the wool for carpet *gilims*, saddlebags, shawls, socks and warm gloves. Boys reel the beautiful even threads in bright strands on pegs about seven yards apart stuck in the ground to make it ready to put on the simple hand looms on which men weave warm blankets in large plaids; or the coarser, rougher yarn in natural brown and white, into a narrow plain cloth that is used for covers and linings for pack-saddles, small saddlebags, heavy bags in which to carry grain or straw, cloths for cleaning the horses, etc. Women and girls knit heavy double socks in several bright colors and various patterns, or they take the finest of the white wool and knit soft socks with heel and toe double in beautiful figures of the natural black wool. The soft under wool of the goat is made into the softest of gloves, usually in two colors, but always the natural colors. In the wealthier homes where hired help is possible the women bring in as many as a hundred or two women and direct the weaving of immense carpets.

The normal life in the Kurdish mountains is a busy one. If you have spent the night with your Kurdish

friends and have slept on the housetop with the whole village for your bedfellow, you have been wakened early in the morning, before daylight of the long summer day, by the women churning the previous day's milk in a sheepskin slung by two short poles that serve as spreaders between the two fore legs and the two hind legs which are attached securely to the sticks and by them to the sling that makes it possible to rock the skin churn back and forth like a cradle. It is a quick and easy way of churning and gives a fine granular butter. At the first peek of day the men and boys are about to bring out the flocks and herds. The women and girls quickly bring the milk jars and milk sheep, goats and cows while the men stand at their heads to keep them still. As they milk they sing a crooning song in which they call the cows all sorts of endearing names. They only begin to milk after the calf has coaxed the milk down, and the calf is held where its mother can smell and lick it while the milking is going on and it is waiting impatiently for the taste that is left for it before the mother is hurried away to pasture.

Young lambs and kids are kept in flocks by themselves in some grassy place near the village or camp and are shepherded by little boys, while the older boys take the grown up flocks away to the mountain valleys, often a mile or two from home.

The fresh milk is put into a copper kettle, heated almost to boiling, but never allowed to boil, cooled enough that it will not kill the ferment, when a small piece of calf's stomach, or a portion of milk that has been curdled by this sort of pepsin, is put into it and it is covered to keep out dust and flies. A great deal of this milk curd is used with bread, or boiled with greens to make a sour stew. But a portion is left at night and added to the evening milking after it is heated and cooled, and this is what the women will be churning the following morning.

When the sheep have been milked and the milk put away and baby has been nursed and reswaddled and tied on the back of a very small sister to be carried about

to keep him quiet, mother sifts some flour on a piece of coarse cloth, mixes it into dough in an earthen tub, puts in a piece of yesterday's dough for yeast, covers it over to rise while she goes out to sweep the stable yard and gather the manure dropped during the night, for fuel is scarce in Persia and nothing must be wasted. The dried animal droppings make a hot clean fire with very little smoke and that of a nature that brushes off easily, leaving the walls of the oven in which it is burned clean for the application of the thin sheets of dough that will come out as beautifully cooked bread for the simple dinner of the family. The soft ash left is used in making the cement for the tanks of water found in every yard or garden of any pretension in Persia. Even the simple life has a lot of housekeeping connected with it. There are no clothing stores in Kurdistan at which ready made clothing can be bought and families are large. Cold winter in a mountainous country necessitates a fair amount of clothing. Coats and heavy clothing, quilts and curtains are usually made by men while the shirts and skirts for women and girls and mens' shirts and cotton pants are made by the women. Then when the housekeeping and sewing is finished there is a carpet or *gilim* on the loom to call the industrious away from the sunshine on the roof or the shade by the rillside. There is no hurrying, no time table to cause hurry, but the women of the mountain go quietly through the day's work, taught order by the smallness of their houses which makes it necessary to have a place for everything and everything in its proper place; taught economy by the limited supply of every necessity of life; taught proportionate living by the knowledge that the produce of one harvest must be made to reach to the next.

The men of the mountains have been described by persons who have not sojourned among them, or who passing through between seasons have found them sitting in the sun gossiping and smoking their pipes, as indolent, leaving the work to the women who are their drudges, spending their time in hunting, highway robbery, tribal war or blood feuds. The blood feud is a terrible thing

and is common, as it is in every region where the law does not reach effectually or is carelessly executed. Tribal war will last as long as the world allows a condition of society in which there are petty chiefs to be put up one day and knocked down the next. The Kurds, like all mountain peoples living where game is plentiful, are hunters, but it is the few that hunt and it is the same few that armed and mounted come down into the plains and carry away the flocks and household goods of the unprotected villagers or hold the mountain passes when a richly laden caravan is expected. The others are busy. Even the nomadic tribes plow and sow the valleys of their summer reserves before leaving for the warm lowlands in the autumn and get back in time to irrigate and gather in the crop the next summer, and many of them raise wheat, tobacco and barley, both in their winter and summer homes, sending along a delegation to protect their families and flocks to join them later when the farm work is done. Many of the tribes have both permanent villages and encampments and carry on at the same time the production of flocks and herds providing the country with milk, butter and cheese, wool, meat, hides and tallow, and the maintenance of, real estate with wheat, barley, maize, or orchards and vineyards.

In intellectuality the average is high. A school of Kurdish children surprises one with the rapidity of progress made and the ability of the majority of the children to grasp the meaning of subjects that they have not hitherto been familiar with. In industrial subjects they have no superiors. They are quick and apt with their hands. The fact that the villager makes most of the apparatus used in housekeeping and in the pursuance of the ordinary business of his life, and that his house is usually the work of his own hands gives to his children the heredity that makes them potential artificers. A little education added to the already quick eye and deft hand soon makes a master artizan. In art also any lover of the Persian carpet and shawl will yield him a

high place, for some of the most beautiful designs and finest weaving come from Kurdistan.

In government it would be hard to say just what Kurdistan is. Secure in their mountain fastnesses they have never been really brought into subjection by any of the nations that have in all periods of history overrun Persia and Turkey. The boundaries that the nations have recognized between Persia and Turkey put about an equal part of Kurdistan and an equal number of the Kurds in each of those countries. But the Kurds have little regard for any government further away than their own tribal chiefdoms. If the ruling government is a strong one and so organized as to be able to reach to the out-of-the-way places, and the local chiefs find it more convenient to their quietude to pay their taxes than not to do so, the taxes are probably paid. But on the other hand if the central government is weak, Kurdistan not only pays no taxes but goes down into the plains and gathers up, in the way of loot, from the villages, or in the way of blackmail from the highways an equivalent of the fines, bribes and unjust taxes that a stronger government had wrung from her. Tribal government has never been satisfactory in any country and hereditary rulership, whether monarch or chief, means rule or misrule according to the accident of the character and ability of the heir. It sometimes happens that a business man has a son who has the taste and ability to carry on and even improve his father's business, but if free to choose for themselves young men ususally follow other lines than those traced by their fathers. Kurdistan is the home of many small and some large tribes. The tribes are developed from families in which the father is supreme and the eldest son the honored of all. The original rule is patriarchal. As in all places where similar conditions of society and government pertain there comes a time when the heirship is disputed or when a young heir coming into his right too soon is set aside by a powerful relative, or when for unusual display of misrule the people rise to protest. A new tribe is formed, or a blood feud results and tribal warfare

interferes with the happy industry of the mountain life. Villages are looted, retaliation is effected, then the kindly offices of a neighboring chief are sought and the mountains settle into ordinary conditions again with a betrothal or marriage between the quarrelling chiefs' families to seal the peace pact. Yet misrule is not the normal condition among the tribes except as absolute rule is always misrule.

In matters religious the Kurds cannot be said either to be extremely bigoted or unusually careless. Judging them in that respect as we would judge a Christian people an ordinary number of them would be found giving careful attention to the formalities of their religion. Different tribes differ according to the different amount of respect or submission to the clergy given by the different chiefs. As a rule the weightier matters of Moslem law are carried lightly. The long fast of Ramazan, the month of mourning, the ablutions and prayers are passed over or got around. In the north and on the Turkish side they are largely Sunni or orthodox while in the south, i. e., in the provinces of Kermanshah and Garoos the majority are Shiah with a large intermingling of Ali Illahis. The admixture in itself tends to moderation. Intermarriage among the different sects results in a progeny of new ideas tolerant not only to the various forms of Islam but in many cases toward other forms of religion also.

No adequate definite attempt has been made to take the Gospel to the Kurds. In the north, both on the Turkish and Persian side, mission stations have been located in places where the population is largely Christian, partly for greater security and partly because it is only natural to hope that in the reviving or reconverting of the old dead churches a living influence will be exerted in all the regions round about and a force of Christian workers raised up who, being conversant with the customs, character, and language of their neighbor Moslems, can reach them with the Gospel to better advantage and with greater expedition. The contrary has proved to be the case. Hereditary enemies, accustomed for cen-

turies to give and take alternately in matters of plunder, rapine and massacre, ever on the watch for opportunity for retaliation, the Armenians and Assyrians have as little desire to be the bearers of the Gospel to their Moslem neighbors as the Moslems have to receive it of them, and the location of missions in a district occupied by Christians is a barrier to its success in work for Moslems.

A few very inadequate attempts have been made to put the Gospel into the language of the Kurds. The best of these is the whole New Testament in Armenian character in one of the dialects of northern Kurdistan about Mush, done in the earlier days of missions to the Armenians when there was still hope that the old church would rise to its privilege, prepared by a resident protestant pastor and intended for certain Armenians who speak only Kurdish. Another attempt of the same sort gave a portion of the New Testament in Assyrian character in one of the dialects in the neighborhood of Urumia and a third in the dialect used in the vicinity of Diarbekr either in Armenian or Syrian character. Probably in the Armenian portion of Kurdistan a certain number of Kurds could read that character but it would be of very limited utility. The Arabic is the common medium of written communication both in Persia and Turkey and naturally so in Kurdistan. In this character an attempt was made some years ago which resulted in the four Gospels in a mixture of dialects used in Kermanshah. The translating was done by a Persian who, though making an awkward attempt to have it in Kurdish idiom, succeeded in making it more Persian than Kurdish. Just before the war another attempt was being made by a member of the Lutheran Mission at Soj Bulok to get out a translation in the Mokri dialect which he believes can be used satisfactorily by most of the tribes of Central Kurdistan and during the early part of the war a Guron Kurd had succeeded in getting the Gospel of Luke into manuscript form, which is the best form for all the tribes south of Senneh, but it was lost in crossing a

river when the translator was fleeing to the mountains with the whole of his village at the approach of the Russians. Thus Kurdistan remains practically without the Word of God in her own tongue. It would be waste of space to attempt to put into this article the general reasons why the evangelization of Kurdistan should be hastened. They are the same as those that appertain to all the rest of the unevangelized places of the world. But there are a few particular reasons as a Moslem country in its relation to the Moslem world, why a definite systematic attempt should be made right now to reach effectually the whole of Kurdistan.

First of all the character of the people. For the most part warmhearted, quick to make friends, usually loyal in friendship, the love, the friendliness of Jesus would appeal to them; democratic, freedom-loving, the freedom wherewith Christ maketh free would attract them; strong, brave, hardy, the manliness of the Christian character would compel them.

Secondly, social conditions in Kurdistan. Men and women on a recognized equality, working together for the common living, discussing together the common problems, holding property with equal rights and administering their affairs with equal honors, a type of character has been produced to which the appeal of the pure and holy life pressing forward to a holy and happy heaven can be made much more hopeful than it can be to the ordinary Moslem, who gives to woman no honor in this life and no place of her own in the next.

Then, there is the political position of the people. They have no sovereignty to maintain and it is a mere matter of convenience whether they are subject to any central ruling power or not. Their souls are their own and they can do what they like with them. Married and intermarried, related and doubly related throughout the tribe and into the adjoining tribes, the petty persecution that would arise because of a change of faith would be quickly extinguished by mutual friends.

Religious admixture on a total equality makes even a greater opportunity than any of the forementioned conditions for the introduction of the Gospel. What a tendency for investigation of religious truth must be developed in the mind of a boy who has been brought up with a Sunni father, a proselyte mother and a Shiah grandmother! And what possibilities of thinking still further must there be to a woman who has been the wife of a Shiah and afterwards the wife of an Ali Illahi. Both of these are actualities that have come under the observation of the writer. Those who have seen the Shiah Moslem burn Omar in effigy year after year at the anniversary of his death, and have marked the contempt of the Sunni for the multiplicity of ceremonies and shrines of the Shiah, and have heard the Ali Illahi call the prophet of all Islam a robber chief and the Koran the ravings of a madman can easily believe that in a locality where there is the constant passing from one to another of these sects through social relationships, there may also be the adoption of Christianity without much stir being made among those who are satisfied to remain with the sect into which birth introduced them. And this has been demonstrated. In a certain village the first baptism stirred up a petty persecution but nineteen others following within a year were passed over with little adverse comment, and in another part of the mountains a young man after having first given himself to Christ brought in one by one all the five members of his own immediate family and four more distant relatives. And in both these cases the converts remained in their own villages going on with their ordinary occupations.

Taken with all these considerations the place Kurdistan occupies on the map must invite to thoughtful observation. Right between Turkey and Persia, belonging, in a way to both, in a way to neither; right between the two great sects of Islam, belonging in a way to both, in a way to neither; the people independent and democratic enough, socially, politically and religiously to be able to live pretty much as they see fit, and with char

acter enough and intelligence enough to impress themselves on the lives of their neighbors, Kurdistan presents herself as a worthy applicant for the prayers and efforts of those who have ears to hear the order "Go into all the world and preach the Gospel to every creature."

Kermanshah, Persia.

BLANCHE WILSON STEAD.

THE SZ'CHUAN MOSLEM

The Sz'chuan Moslem claims to have migrated to the east from *Ru-Mu* through Turkestan. The migration was probably due to the impetus given by the initial successes of the arms of Mohammed. The term *Ru-Mu* according to Breischneider was the name applied to a country which once paid tribute to China, including Syria. Rum was the Persian name for the Roman Empire, and later for the Byzantine Empire, which included Asia Minor: Armenia, and Syria. When the Seljuk Tartars took Asia Minor about 1100 A. D. the name Rum was retained and when the Ottomans succeeded the Seljuks Rum became the name of the Ottoman Empire.

The province of Sz'chuan is wedged geographically between Yunnan and Kansuh the two greatest Moslem provinces of China, hence it is to be expected that the influences of both the northern and southern schools of thought should be found intermingling in the province.

The present Moslem population is widely scattered and its ramifications practically cover the whole province. From Mong Kong in the west to Kwei Chow Fu in the east, and from Chung King in the south to Song P'an in the north the ubiquitous Moslem is to be found. Studded between these widely divergent points highly important Moslem centres are to be found such as Ch'entu, Kwan Hsien, P'en Hsien, Long Ngan, Mien Cheo, Pao Ning, Shuen Ch'ing, Wan Hsien, Kai Hsien, Sui Fu, Fu Shuen, Lu Cheo, Lui Chieng, Long Ch'ong, Ning Yuen, Ta tsien Lu and many other places. Moslems are also found as individuals and communities all over the Yunnan and Sz'chuan "Marches." Mr. J. H. Edgar says that they are found as teamsters or traders on the upper reaches of the Mi Kong. The Tu-li Fu

Moslems are in direct communication with Ba Tang, the Ta tsien Lu and Bu Tang with Lhasa, the Ts'ong Hua with Hi Mi. The Song P'an with Turkestan, thus forming a net work of communications linking up the whole of Asia. This is not to be wondered at when it is remembered that China got tribute from Egypt, Damascus, and even from Mecca. Some of the Ahongs speak Tibetan and some of the idolatrous Tibetans embrace the Moslem faith; though such instances are rare.

In Sz'chuan proper the Moslem colonies are generally resident in the suburbs of the cities or in such a position as to command the control of one of the city gates. They prefer this position owing to an inherited suspicion which mutually exists between them and the sons of Han. Though generally found in colonies this is by no means always the case, for they are often found in the most lonely and unexpected places. In more than one city we have heard of one solitary family being in residence; while all along the great trades routes of the province the Kettle of purity is to be seen with the two distinguishing characters 教門 or occasionally 開天古教, or the religion which has existed from the creation of the world. Spoken of by Moslems as 最初苗種, the most ancient and nameless. The aggregate number of Moslems in the province has been and must remain a matter of speculation, until such times as the Government is able to carry out a proper census, or we can ingratiate ourselves into the good favour of some of the Moslem leaders of the Province and obtain the desired information. For the benefit of those who have not such figures at hand let me state that Mr. M. Broomhall in his "Islam in China" gives what he calls a conservative estimate at 100,000, other authorities put it as high as 400,000. So between these two figures there is abundant room for speculation. The Chinese Revolution has relieved the Chinese Moslem of two great encumbrances, (1) The Imperial Tablet formerly erected at the entrance to each house of prayer, (2) The queue, which had to be coiled round

the head and covered by the turban during seasons of worship. The former was the price the Moslem had to pay for imperial recognition of citizenship and protection, while the latter was the sign of subjection to the imperial house; both of these were deeply resented by the Moslems, who detest being under the tutelage and authority of the Unbeliever.

There has been much talk during recent years of the old and new religions. To those who are uninitiated in the mysteries of the Moslem faith and language it is very difficult to find out with any degree of accuracy what the fundamental differences really are. Some say that the old religion is of Arabian origin, while the new is Persian and Turkish. The real truth seems to be that the two sects are not differentiated by national but by theological and mystical standards. The old appears to be the heterodox, and the new the orthodox; the former the broad, the latter the mystical and ritualistic. It is said that the old and new religions are found everywhere. In some parts the old predominates, in others the new. In Ch'entu the old mosques outnumber the new by twelve to one. The knowledge of Persian among the Sz'chuan Moslems is solely due to the influence of a former famous Moslem scholar, named Ho Yu Liang of the Kiang Nan Mosque. It is only his students that now carry on the instruction in Persian. The Moslems often complain that their people are either too conservative, and think only of forms and ceremonies; or too broad and eschew religion altogether. The mystical school consider that opium smoking and wine drinking are a disgrace to Islam, but the broad sect make allowance for such irregularities.

The outstanding weakness of the Moslem people today is their absolute lack of organization. Each community seems to be quite independent of its neighbour, and communities are often rent asunder by strife and heresy, the adherents of one mosque having no fellowship with those attending another mosque. They may recognize the existence of a Caliphate,—but it is only in a nominal way, and it never occurs to them that it

can exercise any authority over them. Imams from Turkey visited the Sz'chuan mosques prior to the European War, and I have at least heard of one Turkish flag being displayed in sympathy with Turkey during the recent years of conflict.

While it may not be possible in every case to differentiate between a Moslem and a Chinese, yet in the majority of cases the physiognomy is quite distinct. The former may often be recognized by his oval face, aquiline nose, heavy beard, the stubby moustache (which is clipped flush with upper lip for the exact length of the mouth), the shaven head, the peculiar turban, and his peculiar accent. The Moslems take Chinese girls into their homes where the girls become Moslems, but they never give their daughters in marriage to the unbeliever. In cases of intermarriage the offspring may of course revert to the Chinese type but this is the exception and not the rule. The Moslem still regards himself as belonging to an alien people, and as superior to his Chinese neighbour. He is generally the stronger character and is haughty and overbearing in disposition, and often feared by the Chinese. He is a religious fanatic, tempered and mellowed by an adverse environment. He lives among the Chinese, but is not of them. The Chinese hate the Moslems as a turbulent and truculent foe. The Moslems in return despise the Chinese as inferior in race and religion. The Chinese have humbled but not subjected the Moslems; they still possess a superabundance of energy and abnormal aspirations. The Moslem is a fearless horseman, a good cattle dealer, a painstaking shepherd, a shrewd money lender, a keen and persevering trader, and an intrepid traveller.

The Moslem priesthood is a well educated body and possesses libraries in Arabic, Turkish, and Persian as well as in Chinese. The reason why the Confucian dogma seems to dominate the majority of Moslem literature was recently explained to me thus. A famous Chinese scholar named Lui Kiao Lien became a student of religion and entered the Buddhist sect, then later he became a Taoist, and finally entered Islam, and became

the interpreter of the Moslem faith, putting many of the mystical ideas of the Arabic into the Chinese language; but in so doing he wove much that was Confucian into the Moslem faith.

I recently made some inquiries as to the salaries and benefices of the Ahong. In one case the Ahong got the sum of sixty thousand cash per annum besides his "*hai li fei*" or school fees, which he received from his scholars direct. His income is considerably augmented, however, from one source and another, if he is in a good position. For example, if he goes to read the "*Ho che heh ting*" at the home of a sick member of his flock, he will receive as payment a gold ring, earring, or other valuable belonging to the sick person. If he goes in person to wash the "*Mai t'peh*" or dead, he is presented with all the valuable clothing of the deceased. Of course, it is only in the case of a rich family that the Ahong could be induced to perform such a rite. The Moslems have found their endowment schemes the source of much bickering and strife. The property (lands or houses) is managed by the Elders of the mosque who are *supposed* to be chosen annually but this does not always happen. These leaders during their term of office, appropriate religious funds for their own personal use, by withholding rents and adding mortgages to the public property. These funds they are often either unwilling or unable to return.

The rite of circumcision is not performed by the Ahongs, but by another order appointed for the purpose. The age of circumcision varies from nine to twelve years of age and is spoken of as the Sheng Li — holy rite. The Ahong is not allowed to preach in public; the reasons given being that it would degrade their faith to the level of other sects, and their abstention from public propaganda is an evidence of the superiority of their faith. The majority of the laity are in complete ignorance of the mysteries of Islam. They are content to be nominal Huei-Huei, but as to what constitutes a true Huei-Huei they seem to know or care little. The real test of Huei-Huei is whether he keeps the two fasts. If

he does not keep these he is reckoned outside the pale of the faith. The laity enter our Gospel halls and listen to the Gospel; they are sympathetic but conservative, their points of sympathy being that we are mutually aliens, hate idolatry, and worship the one true God. Statements have been made that beggars were not tolerated among Moslems, and that they had some unique method of dealing with such. After careful inquiry I find that these pests annoy the Moslem community much in the same way that Chinese beggars annoy their nationals. They have no method of dealing with them excepting the old method of alms-giving. A strong military strain runs through Islam and many youthful Moslems have entered the Republican army; while some are advanced revolutionaries. The Moslem in the ranks has his rice cooked in the common pot; but keeps his own basin and chopsticks, prepares his own vegetables, buys his own meal and cooks it. Some are officials and perform their idolatrous duties by deputy. The magistrate at Kwan Hsien during the past summer was a Moslem and an opium smoker.

I am deeply indebted to several missionary friends for items of interest regarding Moslems in their immediate districts. Though comparatively few replies have come in reply to my questionnaire, those that have come are fairly representative of the whole province. From Shun K'ing, Rev. A. E. Evans writes: "The community of Moslems here is small. Children attend Mission Schools. They are suspicious of being questioned." Mr. McIntyre (Sui Fu) writes: "There are forty families with one mosque." Fu Shun has twenty families, who are engaged in beef trade, keep eating houses, make drums, and teach school. They carry on no propaganda, are decadent. No effort has been made to reach them. Tracts are resented, opium-smoking and wine drinking are indulged in; but are considered a disgrace by devout Moslems.

From K'ai Hsien: "There are thirty-five families who morally are on a level with the Chinese. Opium-smoking, wine-drinking, foot-binding, secret societies all

indulged in." They are at peace with the Chinese. They like the foreigner but not his teaching. Some tracts have been distributed among them. Their children come to the Mission School. Rev. T. Darlington (Wan Hsien) writes: "There are thirty families with one mosque, which is of Chinese architecture. Moslems enter military, secret societies, indulge in opium and alcohol, foot-binding, etc. There is no propaganda being carried on by them. They are totally indifferent to the Gospel. They treat foreigners with the usual indifference, which makes the Chinese Moslem one of the most unapproachable of men."

From Yui Hsien: "Only one family of Moslems here. He is a butcher by trade but does not sell pork! He sells opium instead!" Rev. C. B. Hanneh (Kwei Chu Fu) writes: "There are fifty Moslem families here, with two mosques. They are engaged in the beef, mutton, tea, and milk trades. Indulge in opium and alcohol; bind their girls' feet; are connected with local secret societies. Decadent, antagonistic, opposed to idolatry. Few have visited holy places." From Long Ngan Fu the Rev. R. A. Whiteside writes: "There are in Long Ngan 800 Moslem families, ten mosques and eight schools. Insofar as I can gather, only Arabic is taught. Foot-binding, opium and wine are common among them, but I have not known a Moslem to smoke either tobacco or water pipe. Their women have no part in the ordinary worship of the mosque, but keep the fast of Ramadan in their own homes. They take part in all trades and ordinary Chinese activities except idol worship. Nearly all are members of the Ko Lao Huei; and have a name for being cunning, high-handed men and for sharp practice in business. They are mostly very industrious. Song P'an has three mosques with a constituency of more than a thousand families, who form more than half of the population of that city. Very high handed and difficult to deal with. There are boys' and girls' schools, also a Theological College which turns out mullahs. All the study seems to be in Arabic. Large numbers of men have joined the local soldiery

'*Han Chuen.*' They are associated with all modern movements, especially those of a revolutionary character. No definite work has been done among them except spasmodic tract distribution. They are very friendly to the messengers, but supercilious toward the message of the Gospel."

From Kwan Hsien. "In this city and suburbs there are over two hundred families with two mosques, and another about to be erected. The new mosque is to be built by a new colony of Moslems from Mong Kong district. A few years ago the Tibetans in Mong Kong region took reprisals on the Moslem community for their high handed and unscrupulous methods in trade transactions. The Tibetans made a night raid and slew over one hundred families. The remnant fled to Kwan Hsien, while a protracted lawsuit ensued in the capital. Not gaining their case, the desired retribution was not meted out to the Tibetans, neither was the necessary guarantee for their future safety forthcoming, so they decided to settle in Kwan Hsien. It soon became evident that they could not amalgamate with the resident Moslem community, and now they are negotiating for land in order to erect their own mosque and thus start a new cause."

In Chientu there are eight hundred families, with an aggregate of over four thousand persons. There are thirteen mosques, twelve who adhere to the old sect and one to the new. Three mosques were destroyed during the recent fighting and subsequent conflagration in the city. Moslems had several killed at that time and lost much treasure, many taking refuge in the A. M. E. Mission premises in the city. There are thirteen Middle Schools for youths from 16 to 18 years of age, where theology and Arabic are taught. There are eight High Schools for young men of twenty years for prospective mullahs. There is only one book store but it is one of the best in China, and supplies many of the standard works on Islam.

Regarding literature for Moslems: I have made inquiry at the Bible Society depots in the province about

their stock and sales of Moslem literature. I find that the British and Foreign Bible Society had two hundred copies of the Diglot Gospel of Matthew sent up, over one hundred of which had been put into circulation. The American Bible Society reports "no sales of Moslem literature." The Secretary of the W. C. R. T. S. declares that the circulation of Moslem literature is the weakest point in his Annual Report; Rev. W. L. Knipe writes: "I am glad that some move is being made to call attention to the Moslems, for as I point out in this year's report the circulation of Mohammedan literature is the weakest point in the R. T. S. work. We have ten W. C. R. T. S. books and one more needing revision as it is likely to cause more offence than any good it may do. We have also some of the Chefoo tracts and folders. Circulation 1918 to 1919 (July to June) was 794 copies. Part of this was distributed on Moslem day by the depot clerk and other workers in Chung King. I have had application for literature from three places in Sz'chuan, one in Kwei Chow and one in Kan-Suh provinces. A man at Ta-chuh was showing signs of interest, but the book asked for him on the four religions was out of print. A woman at Chung-pa, and another at Sui Ting were showing some interest."

Archdeacon Ku, of Paoning, recently held some meetings in Sin Tu Hsien and district for Moslems. The Rev. A. E. Hamilton says that he sent an invitation to the local Mullah to come and hear the Archdeacon preach. His reply was: "Ku was once a Moslem was he? Now he preaches your Jesus. Let him preach your Jesus. I will not be present." At the Moslem villages near Sin Tu some five hundred Moslems came to a meeting convened for them.

Mr. Ma Ki Fah one of the Y. M. C. A. Secretaries in Ch'en tu and formerly of the new Moslem religion, and whose father is still leader of the sect in Ch'en tu is one of the few converts from Islam in this province. He has been cast out by his parents and scorned by his former co-religionists. Distribution of the word of God is the method *par excellence* for reaching Moslems.

It is simple and unoffensive. It strikes at the very roots of Islam by placing the Bible over against the Koran, and the sublime story of the Life of Christ over against the superficial assumptions of Mohammed. Other literature must be wisely and specially prepared. It must be constructive, educative, and scriptural, for Moslems have no place for criticism of the Bible. Let God speak in His own words as much as possible. Moslem literature must be aggressive and not passive in its message; sympathetic and not offensive in its spirit. Let the all conquering message of God's love in Christ to a ruined world be lovingly and faithfully presented. The Cross of Christ is not only the missing link in their creed but the stumbling block in their path. They do not desire the God-given mediator; God forgives by His omnipotence regardless of His holiness! They need to be taught that "Without shedding of blood is no remission." The Sz'chuan Moslem needs the "living epistles" as well as the written epistles. In fact one fears that the "written epistles" are of little value as long as the Chinese Church maintains its present apathetic and flippant attitude toward the followers of Islam. In this respect I fear we foreign missionaries are not free from blame.

Personally I am of opinion that the Moslem women and children are the most neglected class in the Sz'chuan Province. These Mohammedan women welcome lady missionaries when they visit their homes. The Moslem quarters differ little from the Chinese sections of the city, dark, dismal and unsanitary. The Moslem woman's social circle is limited. She is kept in stricter seclusion than her Chinese sister, but in spite of this seems to be her superior in many ways. Islam, the great Unitarian faith of the Orient before which the Unitarian systems of the West pale into insignificance, is by common consent degenerate and corrupt and needs the Gospel of God's Grace.

An aged Moslem recently asked me if I thought that the European war had any bearing on religion. On my assuring him that I believed it had, he replied "These

happenings are all preparing for the time when Jesus will again appear on earth and all religions will become one with Him as Head." Here is a vital point of contact which some might despise, but for the worker among Mohammedans it is incalculable. Whatever the Moslem may think about Jesus in the present, there seems to be little doubt that they believe in the greatness of His future!

Sz'chuan, China.

JAMES HUTSON.

UP FROM MOHAMMEDANISM*

When I was old enough to study, my mother sent me to the Religious Institution of the Moros. As she was very religious she wanted me to become a Mohammedan priest. There I studied the Koran and other religious books for four years. I was not contented with the religious instruction, for the text books were written in Arabic and we were obliged to commit most of the passages to memory without being taught as to their interpretation and meaning. Though I did not learn much by this kind of instruction, still I cannot forget and will not forget the good example of my teachers in teaching me day after day to be obedient to God, to observe His laws strictly and to serve Him to the end. It was this example that made me always faithful to God and an earnest seeker after truth.

Fortunately in the course of time I was adopted by one of my father's friends who was a Roman Catholic. I stayed with him long enough to know the prayers and other principles of the faith. Being interested in the new religion, I did my best to do exactly what I was commanded. One day after the evening prayer my guardian asked me in a formal way, if I wanted to become a Christian. As I had been longing long before I was requested, naturally I accepted it with great enthusiasm. Two months later I was taken to Sandakan, British North Borneo, and there given to the priest as

*The young man who wrote the accompanying article belongs to that tribe denominated, Moros, much the largest of all the so-called non-Christian tribes of the Philippines, comprising 41 per cent of this latter group and numbering about 350,000. They are found inhabiting the Sulu archipelago; the coast of southern Palawan, which is the long narrow island, the most western of the Philippines, and lying opposite Panay and Negros; much of the coast of Mindanao; and extending into the interior about Lake Lanao and in the Cotabato valley. They constitute the Mohammedan problem of the Philippines. Concerning this problem Bishop Brent, in his final report to his Board in New York upon his retirement from the Philippines, makes this statement: "I believe so far as the Sulu, the irreconcilable is concerned, Christian conversion when it sets in, must be accomplished by Filipino missionaries, of whom there are none as yet." It is gratifying to know that now one at least is in course of training. During his days of preparation he is endeavoring to set before the Christians of the north the great need of his Moro brethren and is appealing to them to respond to the call for workers. We believe his earnest and striking appeals will not go altogether unheeded. His account here is given in his own words, indicating his command of English.—Editor of the *Philippine Presbyterian*.

an orphan, though my parents were still living. The priest was interested, for I was the only Moro boy in that school. He treated me very kindly and made me work in his room as a house boy. The next step in my work was to become his sacristan, or assistant at the mass, after I had committed into memory the appropriate prayers for the service in Latin. I studied in this college for eight years successively under the good influence of a German priest. I became so religious that I spent most of my time praying in the church and in strict observance of the ordinances of the church and sacraments. One of the teachings emphasized by my teacher was this, that outside of the Roman Catholic Church there is no salvation. I was fully convinced and firmly believe that I was saved, but whenever I remembered my parents, as to how I could save them, my hope and happiness instantly turned to darkness.

Through reading of my religious books about the saints and deeds of the martyrs I was always anxious to read more of the life of Christ. So one day I went personally to see my guardian, the priest, and asked if I could read the Holy Bible which he had on his shelf; for nearly all the prayer books and others which he had were devoted entirely to the works and deeds of the saints, and Christ, if ever mentioned at all in the book, was dismissed with a short outline of His life, and the substance of His teaching and what He wanted us to do as a Christian was not fully discussed. Above all, I was very much disappointed and afraid to touch the book, when he told me not to read it, for it is the book of the heretics. Once in a while I reasoned with myself as I lay in my bed, if Christ is the founder of the Christian religion, I ought to learn more about Him. It happened in the following month an examiner was needed at the custom house. I applied for the position and was accepted. Eventually the Protestant Episcopal School received a box of books from Hongkong containing twenty dozen Bibles. After examining the contents of the box the minister gave me a Bible. I did not refuse, but took the Book and read it, and at last

I came to this verse, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." I appreciated the books very much and read the four gospels over and over. One day some of the boys of the College visited me at home. Accidentally they saw me reading the Bible, so they told the priest. The following day I was called up. I did not take the matter seriously, but secretly rendered my resignation and left for Zamboanga.

While I was in Zamboanga studying in the public schools, the Christian and Missionary Alliance had a night school for boys, and being desirous to study more I attended the night classes too. In this small institution I found the very thing for which I was searching. Jesus Christ was presented to me more than ever before and at last I became one of His real followers. The teaching of the Lord Jesus Christ became so real to me that it aroused my burning desire to go among my people who for centuries never heard the good news of the Gospel. Since then I have been studying hard the Word of God and trying my best to do all I could for the Mission. At the same time I had to encounter tribulation, hardships and persecution. Still I had an inspiration to go to my people to bring this message of love. In order to be prepared to serve my Master and Lord successfully, I came to the conclusion that I should study in the Seminary where the Holy Bible is thoroughly taught. With strong determination I consulted my pastor about sending me to the Seminary. My request was fully granted and I thank God that I am on my way to finish the course in the Union Theological Seminary in Manila. My main purpose in coming to the Seminary is to prepare myself for the work in the vineyard of the Lord, so that I may be able to work successfully among my people who have not heard the gospel message. I firmly believe that the only hope of my people if they want to be prosperous, as most of them are aspiring to be, is to embrace Christianity. The many evil practices of my people can be rooted out only by teaching them to live a pure, clean

life and this can be done by preaching to them the message of love and the saving power of our Lord Jesus Christ. For this reason I feel the call to serve them, and if there is any service I can render to them, there is no other way better that I know than to go in the name of my Master, the King of Kings and Lord of Lords who died for the sins of the world.

The Christian and Missionary Alliance opened Mission Schools in a few localities for both Moros and Christians and the Mission School at Lamitan, of the Basilan Islands, has found simple, obedient Moro boys to love daily gospel songs and Sunday School. At Siasi, where I came from, an island beyond Jolo, Moro boys also answer nobly to the call. There is no question as to the fact that Moro people are religious and since there are several points of Biblical similarity between Islam and Christianity, to a Moro to hear of some outstanding Jewish character like Moses it would mean a great deal indeed. During my short sojourn last vacation I had the pleasure of holding daily meetings for old men and women and I found that they were eager to grasp the truth. This is the first time they had heard the Gospel. There is great hope, then, for the work in the near future among these people. The Roman Catholic priests would hardly be willing to go out to these people, for their images are greatly opposed; for after all, they hate idolatry. Great opportunities for work are opened for the gospel message to enter into the homes of the people. Pray ye therefore the Lord of the harvest that He would send forth laborers into this great field.

MATIAS QUADRA.

THE CITY OF CAIRO

ACCORDING TO THE CENSUS OF 1917

Cairo, "the victorious," as its name signifies, is at once the capital of Egypt, the metropolis of all Africa and the publishing centre of the Moslem world. With a Moslem population nearly twice as large as that of Stamboul and larger than that of any other city in the world, its influence is steadily growing, not only throughout North Africa, but throughout the nearer East. Its statistics of population, its architectural monuments, educational institutions, municipal government, street criers, street signs and daily life make evident to even the casual observer that this is a thoroughly Moslem city. Of the fifteen quarters into which the vast city is divided, there is only one quarter, the Esbekieh, where non-Moslems are in majority. According to the last census (1917) the total population of Cairo is 790,939. This population is divided into twelve districts. The tables given show the classification by religion and by civil status (No. I and II).

Table No. 1.—Total Population classified by Religion

Qism (Division)	Moslem	Christian				Other Xtms	Jewish	Not stated and other religions and sects	TOTALS		GRAND TOTALS
		Orthodox	Catholic	Protestant					Males	Females	
Shubra.....	55,362	17,345	6,130	902	26	683	96	40,568	39,976	80,544	
Bulaq.....	101,026	7,048	2,486	302	28	445	208	55,761	55,782	111,543	
El Ezbekiya.....	15,919	25,064	10,195	1,040	58	3,927	199	29,727	26,675	56,402	
El Wayli.....	59,334	7,184	4,281	1,054	68	6,433	146	40,173	38,327	78,500	
Bab el Sha'riya.....	49,569	8,210	4,183	175	55	2,784	127	32,620	32,483	65,103	
El Gamaliya.....	53,901	1,884	147	25	24	6,187	161	33,201	29,128	62,329	
El Musky.....	11,824	5,120	2,926	99	17	3,588	85	12,527	11,132	23,659	
Abdin.....	53,627	8,332	5,086	1,429	250	3,418	252	38,277	34,117	72,394	
El Darb el Ahmar.....	66,027	1,297	57	28	43	1,544	83	37,440	31,639	69,079	
El Saiydea Zeinab.....	73,535	2,178	442	171	134	87	69	38,301	38,315	76,616	
El Khalifa.....	59,178	381	41	36	67	31	68	29,739	30,063	59,802	
Old Cairo.....	31,861	2,425	159	328	31	80	84	17,514	17,454	34,968	
Total	{ Males.....	326,571	44,657	16,123	2,808	417	14,411	861	405,848	405,848	
	{ Females.....	304,592	41,811	20,010	2,781	384	14,796	717	385,091	385,091	
	GRAND TOTAL	631,163	86,468	36,133	5,589	801	29,207	1,578	405,848	385,091	790,939

Table No. 2—Population Classified by Civil Status

Qism (Division)	Single	Married	Divorced	Widowed	Not stated	Total
Shubra.....	40,022	32,991	1,033	4,986	1,512	80,544
Bulaq.....	50,804	48,454	2,101	7,803	2,381	111,543
El Ezbekiya.....	29,797	20,020	735	4,096	1,754	56,402
El Wayli.....	39,126	29,620	1,221	4,804	3,729	78,500
Bab el Shariya.....	31,499	25,201	1,553	5,097	1,753	65,103
El Gamaliya.....	30,279	24,192	1,111	4,134	2,613	62,329
El Musky.....	11,707	9,183	280	1,686	803	23,659
Abdin.....	35,533	28,213	1,341	5,013	2,294	72,394
El Darb el Ahmar.....	35,251	25,885	1,640	4,799	1,504	69,079
El Saiyeda Zeinab.....	39,118	28,496	2,062	5,784	1,156	76,616
El Khalifa.....	28,938	23,832	1,325	4,498	1,209	59,802
Old Cairo.....	16,050	14,803	666	2,619	830	34,968
Total { Males.....	223,608	158,157	5,103	8,096	10,884	405,848
{ Females.....	164,516	152,733	9,965	47,223	10,654	385,091
GRAND TOTAL.....	388,124	310,890	15,068	55,319	21,538	790,939

Within this great metropolis are included a total population equal to that of the following cities combined: Ft. Wayne, Indiana, Troy, N. Y., Akron, Ohio, New Haven, Conn., Peoria, Ill., Harrisburg, Pa., Duluth, Minn., Utica, N. Y., Yonkers, N. Y., and Kansas City, Mo. The population of these American cities corresponds very nearly in the order given to the population of the twelve districts of Cairo. In four of the districts the Moslems are over ninety per cent. of the population; in six of these districts they number over seventy per cent.; and in only two of the districts is the Moslem population less than fifty per cent.

Table No. 3—Population classified by Literacy.

Qism.	Persons of Five Years of Age and Above								Not stated	Children below five years	Total Population
	Illiterate		Reading only		Writing only		Reading and Writing				
	Males	Females	Males	Females	Males	Females	Males	Females			
Shubra.....	20,571	27,058	567	345	65	33	12,807	5,634	2,449	11,015	80,544
Bulaq.....	34,883	42,924	475	123	109	18	11,227	2,711	3,476	15,597	111,543
El Ezbekiya.....	11,259	14,693	457	485	59	55	13,933	7,559	2,075	5,827	56,402
El Wayli.....	19,638	23,922	407	387	51	50	12,506	6,391	5,559	9,589	78,500
Bab el Shariya.....	18,702	24,705	290	152	89	37	8,857	2,473	1,579	8,219	65,103
El Gamaliya.....	17,877	22,053	313	71	81	30	9,166	1,188	3,596	7,954	62,329
El Musky.....	5,528	6,812	155	76	13	16	5,147	2,426	747	2,739	23,659
Abdin.....	19,461	21,492	519	296	119	53	13,313	7,064	2,269	7,808	72,394
El Darb el Ahmar.....	17,345	24,651	405	141	100	50	15,073	1,977	1,386	7,951	69,079
El Saiyeda Zeinab.....	18,701	28,722	465	183	111	80	13,786	3,696	1,646	9,226	76,616
El Khalifa.....	18,843	23,859	221	82	93	36	6,058	1,166	1,485	7,959	59,802
Old Cairo.....	11,211	13,396	155	76	53	20	2,874	587	1,753	4,843	34,968
Total.....	214,019	274,287	4,429	2,417	943	478	124,747	42,872	28,020	98,727	790,939

Table III gives the population classified as to literacy and is a terrible indictment of the conditions in a city, considered the intellectual capital of the Moslem world. It is astonishing to find that 61½ per cent. of the population are totally illiterate, not including

children of five years of age. Of the female population 71% are illiterate, not counting children below five years. The illiteracy, it will be noticed, is greatest in the almost wholly Mohammedan districts.

Table No. 4.—Total Population classified by Nationality and Race.

Nationality and Race	Population			Nationality and Race	Population.		
	Total.	Males.	Fe- males.		Total.	Males.	Fe- males.
Not stated.....	2,985	1,602	1,383	Italians:—Italians.....	12,114	5,287	6,827
Local Subjects:—				Egyptians.....	1,410	690	720
Egyptians { Moslem.....	596,475	305,428	291,047	Jews.....	378	180	198
Egyptians { Non-Mos.....	63,815	33,248	30,567	Other races....	1,753	750	1,003
Sudanese.....	8,173	3,729	4,444	Total Italians.....	15,655	6,907	8,748
Jews.....	7,701	3,702	3,999	Ottomans:—Turks.....	3,484	1,876	1,608
Greeks.....	4,423	2,278	2,145	Armenians....	2,409	1,300	1,109
Turks.....	8,412	3,906	4,506	Jews.....	760	398	362
Berberi.....	8,509	7,376	1,133	Greeks.....	1,381	688	693
Other races.....	24,465	12,784	11,681	Other races....	4,047	2,099	1,948
Total Local Subjects	721,973	372,451	349,522	Total Ottomans....	12,081	6,361	5,720
British:—				Greeks.....	15,254	7,509	7,745
British.....	3,202	1,604	1,598	Austrians.....	1,004	294	710
Egyptians.....	285	123	162	Belgians.....	226	97	129
Maltese.....	1,663	832	831	Germans.....	31	7	24
Other races.....	2,374	1,185	1,189	Roumanians....	538	257	281
Total British.....	7,524	3,744	3,780	Russians.....	1,242	637	605
French				Spaniards.....	627	328	299
French.....	3,275	1,276	1,999	Swiss.....	280	128	152
Egyptians.....	1,488	668	820	United States of Am.	173	74	99
Other races.....	3,489	1,879	1,610	All other Nationalities..	3,094	1,629	1,465
Total French.....	8,252	3,823	4,429	General Total.....	790,939	405,848	385,091

Table IV gives the population of Cairo classified by nationality and race, the total number of British subjects being 7,524; French subjects 8,252; Italian 15,655; Ottoman subjects (that is, before the War), 12,081; the Greeks numbered 15,254. In this connection it is perfectly evident that there are two Caïros, Old Cairo of Islam and Islamic ideals and the new Cairo of the West. The two cities, however, are not segregated, but intermingle. The one is the city of the Arabian Nights, the other of Western bustle, commerce, exploitation and the new nationalism. The one looks backward and the other forward. A writer in the *New Witness* describes the impression made upon a lover of the Orient by the contrast of these two civilizations, crowding each other, jostling the streets and each striving still for supremacy. "For is not the one Arab and of the East Eastern, the City of the Faithful, while the other is odiously Levantine, the home of Greeks, Jews and Armenians and Oriental French and bastard Italians? Its prosperity is an offence to the Mosques of Allah.

Its ugly rococco architecture screams to heaven. It is the tourists' paradise. Here absurd people come to Cairo to winter. At those enormous stucco hotels their bills run into hundreds of pounds, while the guides at the distant Ghizeh pyramids thrive on their folly. At Baroque cafe's, dyspeptic or hypochondriac, they sip their aperitifs. And though they help to feed Cairo, they are not of Cairo, and the call to prayer from those three thousand minarets is not for such as them. While Cairo, the real Cairo, ever adaptable, smiles with Oriental charm, creating for them some specialities at a tourist price, some extraordinarily bad cigarettes and vast caravanserais like Shepherds. Around these strangers batten fat Levantines and multinational strumpets, while these birds of passage of society have only served to send up the cost of living, create a fictitious winter season, make honest Arabs rascals, and become themselves the prey of Levantine rogues and harpies. But away from the Continental, away from Shepherds, out of the Place Ezbekieh, far from Levantines fattened on olive oil, into the maze of the narrow little Arab streets full of dark corners and quaint turnings and strange smells and perpetual hubbub, let us go if we would seek the soul of Cairo, find the City of the Arabian Nights."

But the maze of these streets hides more than romance. There is sin, sorrow and distress; social conditions that beggar description; overcrowding, poverty and sanitary abuses that are the despair of those who have to deal with them.

Table v gives the census return of infirmities classified by sex, age and religion. It shows that there are 39,647 blind or half blind people in Cairo; the totally blind number over 10,500. Ophthalmia and other eye diseases are very prevalent. There are 47,233 widows in Cairo; 32,000 children under fourteen years of age. On the average over two persons live in one room throughout the city. Islam is a religion that inculcates absolute prohibition of intoxicants, although it has never been able to enforce its teaching among Turks and other European

racés. But the influence of Western civilization, the evils incident to an Army of Occupation, the impossibility of control of the liquor traffic because of extra-territoriality—all these have led to a constant increase in the use of intoxicants. Within the city limits of Cairo there were in Dec. 1919 no less than 687 public establishments for selling liquor. According to government returns of the last five years, the import value of intoxicating liquors for Egypt was as follows: in 1914, £308,396; 1915, £461,891; 1916, £111,456; 1917, £593,618; and 1918, £796,328. These figures showing an increase during the War of two hundred per cent. speak for themselves.

Table No. 5.—Infirmities classified by Sex, Age, and Religion.

Age and Religion	Blind of One Eye.		Blind of Two Eyes.		Deaf and Dumb.		Feeble Minded.		
	Males.	Fe-males	Males.	Fe-males	Males.	Fe-males	Males	Fe-males	
Age.									
Under 1 Year.....	23	8	7	17	1	1	—	—	
01-04 ".....	305	227	124	105	31	18	4	5	
05-09 ".....	711	487	243	243	94	50	36	8	
10-19 ".....	1,873	1,054	530	336	199	79	138	53	
20-29 ".....	1,898	1,256	475	312	140	78	320	148	
30-39 ".....	2,232	1,443	554	412	121	78	447	224	
40 and Over and not stated Age.....	4,721	3,693	3,183	3,975	464	525	705	543	
Religion									
Moslem.....	10,390	7,146	4,617	4,844	851	695	1,352	808	
Christian	Orthodox.....	863	583	288	349	111	65	159	75
	Catholic.....	159	143	68	86	33	31	71	58
	Protestant.....	17	18	4	11	3	—	12	3
Jewish.....	4	4	5	1	1	—	1	1	
Other Christians.....	315	266	125	101	50	37	52	35	
Jewish.....	315	266	125	101	50	37	52	35	
Not stated, and Other Religions and Sects.....	15	8	9	8	1	1	3	1	
Total.....	11,763	8,168	5,116	5,400	1,050	829	1,650	981	

N. B.—No general total is shown in this table, as the figures mentioned therein are irrespective of the fact that one person may be affected by several of the infirmities mentioned above. In fact, the actual number of infirm persons enumerated is 34,602 (19,410 males and 15,192 females).

Out of this total 2,631 are feeble minded, including 296 married, 87 divorced and 234 widowed.

If Mecca is considered the religious center and Constantinople the political center of the Moslem world, Cairo above all things is its literary center. The Earl of Cromer, not without good reason, described the *ulema* of Cairo as "the guardians of the citadel of Islam." No other city in the Moslem world has so many students of Moslem theology and law, or pours out such a flood of Moslem literature as does Cairo. Millions of pages of the Koran in many and beautiful editions; commentaries and books of devotion by the hundred thousand; and thousands of books and pamphlets attacking the Christian faith or defending Islam

and propagating its teaching, come ceaselessly year after year from the Moslem presses of this great center of Moslem learning. Books printed in Cairo are read by the camp-fires of the Sahara, in the market place of Timbuctoo, under the very shadow of the Kaaba, and in the bazaars of Bagdad, and are treasured as authorities in the mosques of Java, Burma, Cape Town and Canton. There is no speech nor language in the Moslem world where the voice of the Cairo press is not heard. Its line has gone out through all the earth and its words to the end of the world. A visitor to the book sellers' quarter near Al Azhar University is soon convinced of the intellectual vitality of the Moslem religion.

The intellectual readjustment which has become necessary in the minds of all thinking Moslems, because of the philosophical and social disintegration of Islam through the impact of the West and Christianity, is felt in Cairo as nowhere else. The currents of thought run contrary and with terrific force. One must read Moslem papers to appreciate the pathos of the situation. Attack and counter attack are incessant. The conservatives have as their watchword "Back to Mohammed!" They hope to reinvigorate the old religion by a return to the golden age. The weakness of Islam, they say, is in its spirit of compromise. This movement still finds its stronghold in the Azhar and its leaders in spite of recent attempts at reform. The progressives, the advocates of a new Islam, are just as anxious to get away from Mohammed and the old traditions as far as possible, to substitute for the Mohammed of history an idealized prophet. A new commentary on the Koran, which is to supersede the old standards, is appearing month by month in a leading paper. When the attempts to reform the Azhar University in its curriculum and administration failed, there was a great clamor for the founding of an Egyptian University to provide at once Arabic and Western learning from a Moslem standpoint. According to the testimony of one thoroughly acquainted with the situation, all the government secon-

dary and professional schools in Cairo are either Moslem or agnostic in their influence. "The universities, both old and new, are centers of Islam and under purely Moslem control. Neither in their ethical teaching nor in the lives of their professors is there to be found a base for the upbuilding of Christian, spiritual, moral character. The students of the secondary and professional schools are drifting away from their traditional moorings of belief and the restraints of life into unbelief."

With increased intellectual light and the enormous development of education in recent years, there has come a flood of literature in French and in Arabic translation, which is not only non-Christian and often anti-Christian, but in a large degree immoral and corrupting. The vendors of this literature are found on every street corner, and it is even offered for sale on the tramways.

This leads me to mention a final point in the strategic importance of Cairo, namely, its journalism. At the gateway between the East and the West, and on the crossroads of the commerce of three continents, Cairo is the newspaper center of the Near East. In one year over 25,000,000 newspapers and periodicals passed through the Egyptian mails. The post office of Cairo during the single week October 15 to 21, 1919, passed 368,629 foreign and inland letters through its hands, 142,000 more than for the same week in 1918.

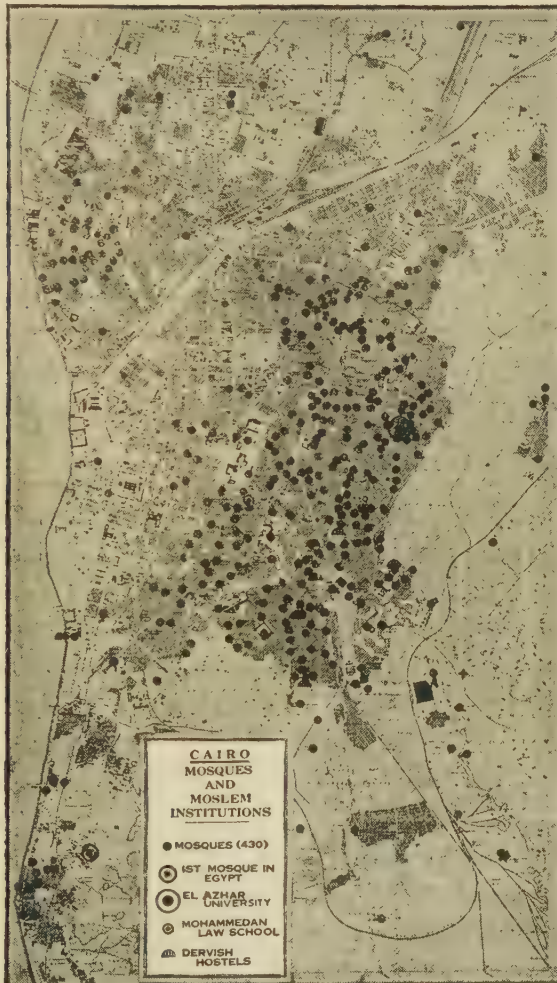
The missionary societies at work in Cairo are the American (United Presbyterian) Mission, Church Missionary Society, Nile Mission Press, Egypt General Mission and British and Foreign Bible Society.

The location of these various agencies and their activities on educational, medical, evangelistic and literary lines has followed the law of comity and cooperation. The C. M. S. Hospital at Old Cairo, the American Mission Girls' College in Abbasia, and the Nile Mission Press in the heart of the modern business district are sights to encourage those who love the Kingdom—and these are only outstanding examples of wide-reaching evangelism. There are a score of places where Gospel services are held regularly. The Evangelical Church

of Egypt has six organized congregations not to speak of the Roman Catholic, Anglican, Coptic, Greek, Armenian and other churches for the foreign population. There is a Christian Cairo as well as a Moslem city. The various missions, however, must plan for an adequate survey and a wise and strategic distribution and coordination of forces in this new day of opportunity. Of Cairo it may be said as of Corinth in the days of Paul: "*There are wide opportunities here for active service and there are many to thwart.*" (Moffatts Version I Cor. 16:9).

Cairo, Egypt

S. M. ZWEMER.



THE FUTURE OF TURKEY *

The question of the future of Turkey can not fail to possess an interest for every one who calls himself a Mussalman. This is at once natural and a fact. And so long as such sympathy and friendliness do not conflict with the commands of religion, such a sentiment is both a duty and a necessity. So long as Turkey was at war with Great Britain, a considerable number of Indian Mussalmans was fighting against her, and it is likely that thousands of Turks have lost their lives at the hands of these Mussalmans. But such action on the part of the Mussalmans was no proof of the fact that they felt no sympathy for the Turks. It was merely an illustration of the law that a lower principle has always to be subordinated to a higher one. Loyalty to the British Government was to the Mussalmans a religious duty, since they had received many favours from the said Government. So long, therefore, as war prevailed between Turkey and the British Government, the Mussalmans, in obedience to the dictates of their religion, took sides with the Government and for the securing of peace faced and fought a nation who professed the same religion with them. But no sooner was the war ended and the relations between the two governments assumed a normal condition, than the natural sympathies of the Mussalmans sought a vent, since the dictates of religion or expediency no longer stood in the way of any such expression.

There is no doubt that the whole Islamic world has been looking upon the future of the Turks with doubt and misgivings and there is no doubt that the complete extinction of the empire or any curtailment of its independence will deeply wound the Moslem feeling.

* The condensed text of the first portion of a paper which Hazart Mirza Bashir-ud-Din Mahmud Ahmad, the present Head of the Ahmadiyya Community, wrote for the All-India Moslem Conference held at Lucknow on the 21st September, 1919, to consider the question of the future of Turkey.

But it is a mistake to say that this is due to the fact that the Sultan is looked upon as the Khalifa of the Mussalmans, because there are many who do not recognise his khalifate but still do feel very real sympathy for him.

Apart, however, from this, it appears to me to be politically a mistake as this important juncture, when the material power and honour of Islam are so seriously at stake to present the question before the public in a form which can be accepted only by a section of the community. A considerable section of the Mussalmans of India are of the Shiah persuasion and of them, save only a few extreme bigots, the largest majority of thinking and educated members are fully sympathetic towards Turkey, although they are in no sense prepared to accept the Sultan as the Khalifa of Islam. Similar is the case with the sect of *Ahl-i-Hadis*. A certain number of them may be willing to accept the Sultan as the Khalifa, but, consistently with their principles, the sect as a whole can not accept the Sultan as the Khalifa in the true sense of the word. My community, known as the Ahmadis, are also by no means prepared to accept such a claim, because according to us, agreeably to the prophecies of the Holy Prophet (peace and blessings of God be upon him), the Almighty God has been pleased, in order to demonstrate the truth of the Holy Koran and for the regeneration of the Moslems, to raise in this age the Promised Messiah and Mahdi in the person of Mirza Ghulam Ahmad. Thus, at present, the person rightly entitled to be Khalifa can not be any one else than one of his followers. The whole or almost the whole of the Ahmadiyya community has, by swearing the oath of allegiance to this humble writer, given practical demonstration of the fact that they are not prepared to accept the validity of the other Khalifate. Besides the three sections above mentioned, there are also others, who withal their claim to be Moslems, do not recognize the validity of the title of the house of Othman to the Khalifate. Even among the section known by the name *Ahl-us-Sunnat-Wal-Jumat*, there is

a party, which does not recognize the Othmania Khalifate, or else how could it be possible that while recognizing the Sultan to be rightful successor of the Holy Prophet (blessing of God be upon him) they should have taken up arms against him. Under the circumstances it was inadvisable to make the Khalifate of the Sultan the principal plank of a conference, in which it was expected that Mussalmans of all sections should cooperate and give expression to their opinion with regard to the future of the Turkish Empire, seeing that the question was one on which all the factions did not hold one unanimous view. Such a step could not but result in the discovery of their internal differences and weakness.

To my mind, the conference should take its stand upon the position, that the complete extinction or the curtailment of the sovereign powers of a Moslem State, the head of which is considered by a large section of the Moslems of the world to be their Khalifa, will be an act which can not but be disliked by all sections of Moslems, to whom even the contemplation of such an eventuality caused the deepest pain. In such a case the motion could be heartily and universally supported by all sections of Mussalmans in spite of the fact that many of them did not endorse the claim of the Othmania Khalifate and in spite of the fact that among themselves parties might believe each other to be heretics. For, though great are their differences, yet there is no gainsaying the fact, that in the eyes of the world all these sections form members of one body of Islam, and the material prosperity or adversity of Islam cannot but equally affect them all. To the Ahmadiyya community of India, their present temporal sovereign is His Majesty George V, King of Great Britain and Ireland and Emperor of India, and their Khalifa is the present rightful successor of the promised Messiah *viz.*, my humble self. But in spite of that fact, the community, now that there is nothing in such an attitude adverse to the interest or honour of Great Britain, do feel the most genuine sympathy for Turkey. This is because though

the Turks might differ from them in their beliefs, yet their prosperity was a source of honour to Islam, in which they both have a common interest.

The Turks have been defeated on the battle field and are now a conquered people. Their conquerors consider their territories a legitimate prize, and deem it quite conformable to justice to divide the same among themselves or to make such other changes in their government as they may think proper. They will therefore be hardly prepared to forego their rights at the request of any party or people. To persuade them to leave the former territories of Turkey wholly or nearly in *statu quo ante bellum* is a difficult task; more difficult than to snatch a prey from the jaws of a lion. They may see in this country people fighting one another for the sake of some insignificant rights who will never agree to forego the same. How then can we expect that in the matter of a State, and especially of a State whose existence is looked upon by them as a menace to their civilization, the nations assembled at the Peace Conference will be influenced by any decision of, or any speeches delivered at, our meetings and resign their hard-won prize? The object can be achieved only by persistent effort and industry, and that of a kind apt to turn young heads grey. Actions must be united, every step considered and deliberate and the means carefully selected. No sacrifice of time and money must be grudged.

The first thing which the Mussalmans should do when they actually launch upon this work is to realize fully that among the allied powers who are to decide the fate of Turkey, the only one which feels any sympathy for her and is willing to render any help to her is Great Britain. Her ministers have been most strenuously endeavouring to bring to the notice of the Peace Conference the sentiments which are agitating the minds of the Mussalmans on the subject. It is also the same power which is advocating the cause of the king of Hejaz in the said conference, as has been more than once admitted by "The Kibla," a semi-official organ of the

Hejaz Government. All these good services of the British Government should always be borne in mind by the Mussalmans whatever the course of action they might now choose to adopt, lest in their precipitancy they should lose the last friend they have, and be guilty of ingratitude. The Britishers are not Mussalmans by religion. Their sympathy for the Turks can not therefore be due to a community of faith. Nor politically can the overthrow of the Turks affect the interest of Great Britain. The experience of the last war has shown them how illusory are the dangers apprehended from Pan-Islamism. If Britain has therefore any sympathy for Turkey it is only due to a consideration for the feelings and sentiments of her Moslem subjects. The latter should therefore be grateful for whatever sympathy they might receive from that quarter, and regard her as a valued friend. They should also recognize the fact that while it is the duty of Britain to show a consideration for their sentiments, it is also equally her duty to be considerate of the sentiments of those nations who helped her in the War, whose soldiers fought side by side with the British force in numbers equal to, nay, rather more than, the Mussalmans. The monetary sacrifices made by those nations in order to bring the war to a victorious conclusion were also incomparably larger than those of the Mussalmans. If, therefore, Great Britain, while mindful of the Moslem sentiment, should at the same time show a due regard for the opinions of these nations, the Mussalmans should realize her peculiar position and not overlook the difficulties of her situation.

Another thing to be considered in this connection is that, in the early part of the war, before America had joined the war, certain agreements were entered into by the belligerent States, the fulfillment of which is now being pressed upon Britain by the powers concerned. This fact also has been preventing Britain from advocating the cause of the Mussalmans to the extent the latter would desire. Under such circumstances one important point that should be definitely settled at the

very commencement of the work, is that no such agitation should be started or allowed to be started in this connection as might create in the public the impression that Britain has not been dealing fairly with the Mussalmans or been negligent to safeguard their interests; for there is a great difference between wilful negligence and the force of necessity. The Mussalmans should do all they can to strengthen the hands of Great Britain and not to create internal difficulties in the country. It is all the more necessary to remember this, because there are many selfish people, who would like to take undue advantage of the present situation, and use threat where they should use prayer, and unfriendly pressure instead of friendly request. Since Britain has already been advocating the Moslem cause, the proper course for the latter should, in my opinion, be to express their gratitude for what she has already done in the past, and request her to make increased efforts in the same direction in the future. It is true some of the existing agreements are a standing obstacle to such action. But it should be made clear to every British statesman that agreements which violate the principles of equity do not deserve that name. Men do commit mistakes but it is not for them to persist in their mistakes. A person may promise another a certain gift; if, however, it subsequently transpires that the thing did not rightfully belong to him, the person can not be held bound to make good his promise. Nor would it be moral for him to try to fulfill the promise. It is true that Britain entered into agreements with several States with regard to portions of the Turkish dominions, to the effect that they would be placed under their control. But since it is found that the people who inhabit those areas dislike such a step, and since it has been already accepted as a principle that in determining the nature of a country's government, consideration should be paid to the people's wishes, where this can be done without injustice, there is no reason why those people should be made over to powers whose rule they not only dislike but from whom they entertain an ap-

prehension of religious persecution. Europe, it is true, has made great progress in education. But all the nations of Europe are not, like Englishmen, wedded to the principle of religious tolerance. Examples are not wanting of European nations having forcibly interfered in matters of religion, and of their attempting to change a people's faith. The stories of the Tripolitan and the Balkan war, as narrated even by English correspondents, are sufficient to prove to Great Britain that she should not consider all the nations of Europe to be as civilized as herself. In short, it should be the business of the Mussalmans to convince the British statesmen by facts and arguments that, in this matter, the opinion of the Mussalmans has its basis in truth, and at the same time to bring the real state of things to the notice of the British public. They may then rely upon the ancient British spirit of love of justice that Britain, as far as it is possible for her, will not fail to give due consideration to the sentiments of the Mussalmans. They should carefully avoid all such steps as are likely to create any misunderstanding among the masses or set up any undesirable excitement; because, in that case the attention of the authorities will be diverted to questions of internal administration and the blame for their failure to represent rightly the views of the Mussalmans before the Peace Conference will attach to the Mussalmans themselves.

The second point which must be attended to for the achievement of success is that the Mussalmans must leave alone the question of the kingdom of Hejaz. It is a matter of common knowledge how great are the losses suffered by the Arabs under a foreign yoke in their political status and their language. The facts are well known to those who know the history of the country. It is also no secret that the Arabs have made large sacrifices in order to regain their present independence. The national pride of the Arabs has been aroused, and the pulse of freedom is beating strong. Under no circumstances can they now be placed under the Turkish rule. After 1300 years, the Arabs have

once more become masters of their own house and have already justified their rule by justice and good government. Any new suggestion with regard to them has therefore little chance of success. No such suggestions can be entertained by any reasonable man and the Arabs themselves will be the last to accept them. The independence of the Hejaz is now advantageous to the interests of Islam, and is preferable to its being under the dominion of Turkey.

The third important point is that after necessary deliberation a standing committee should be appointed to give practical effect to our sympathy for Turkey. Conferences and lectures can avail but little. Collection of funds and the distribution of pamphlets and books will also be to little purpose. Neither will it be profitable to send money to the committee in England. What is wanted is organized activity directed to the end in view, in all the countries of the world. This is an age of reason. Men demand arguments in support of every proposition. What is therefore needed is that evidence should be collected to support our case, and the same should be produced before the statesmen who are to decide this question, so as to win their conviction. It took four years and a half for the sword to decide the last war. The sword is however a peremptory judge. Arguments take longer time to bring conviction. They, therefore, require more persistent effort. There is, however, one difference. The sword can reach only a limited number at a time. But arguments may reach thousands of hearts at once.

MIRZA MAHMUD AHMAD.

Quadian, Punjab

THE HIGHLANDERS OF KURDISTAN

Prior to the World War, Kurdistan did not form a political unit, but was parcelled between Turkey and Persia. On December 12th last, it was officially announced at Constantinople that Enver Pasha, the former Turkish Minister of War and a Germanophile, had established himself as Dictator of Kurdistan. Thus was formed a Moslem administration for Kurdistan and the surrounding country from Tiflis in the north to the Persian Gulf on the south, an area of about 750 miles from west to east and about 1,000 miles from north to south.

The "Kurdistan" with which we are concerned lies between latitude 34° and 38° north and between longitude 42° and 47° east. Its area is larger than that of Minnesota and its latitude corresponds with that of Kentucky. The country is traversed by the Zagros mountain range and is an endless combination of snow-clad mountain peaks, fertile valleys, grassy plains, plateaus, rivers and gorges. The rivers flowing south empty into the Euphrates or Tigris, and to the north, Araxes empties into the Caspian Sea and the Halys into the Black Sea.

This country with its weird, wild, grand and beautiful scenery and interesting people occupies a most unique position in sacred and secular history. With ancient Nineveh, on the Tigris opposite Mosul, as a center we may, with a radius of 350 miles, describe a circle. Within this circle lies to the north, Mt. Ararat, and to the south the site of ancient Babylon. The circle will touch the Mediterranean, the Caspian and the Black Seas on the west and north and the Arabian desert on the south. This circle includes all the Mesopotamian plain, the territory of the Assyrian

kingdom, and Palestine. Forty miles south of Mosul lies Arbela, which gave the name to the battle in which Alexander defeated Darius in 331 B. C. Through the center of the circle runs the Bagdad railway. The land of the Kurds, which lies in the east half of this circle, occupies a strategic position in the Mohammedan world,—to the south is Arabia, to the west, Turkey, and to the east Persia.

The Kurds constitute about four-fifths of the population of Kurdistan. The total number of Kurds is estimated at 3,500,000. They are hard to classify racially.

At the time of the Assyrian Empire, the region was inhabited by a Scythian race called by the Assyrians, "Kardu," and by the Greeks, "Kardokas." These people were absorbed by the Kermanji, of the same stock as the Medes. Later, Wends from Afghanistan brought more Aryan blood and the Kurds became a combination of the Aryan and the Semitic grafted on a Scythian stock.

According to mode of living, the Kurds may be divided into three classes; viz: The nomads, living in the mountains in the summer and on the plains in the winter; semi-nomads, occupying fixed abodes during winter, but dwelling in tents among flocks and fields in summer; lastly the agricultural group, having fixed abodes. The first class includes about one-half of the total number; the other half is divided about equally between the other two classes.

Ethnologically, the Kurds show two distinct types, viz: 1. The blacked-eyed and haired, bold, brutal, treacherous, lazy and ignorant northern Kurd with a paradox of redeeming qualities of fine physique, hospitality, honesty, and as a rule, loyalty to one wife. 2. The southern Kurd, who are fine-grained, athletic, polite, lovers of freedom, but lawless in its use. Some of these are educated in Persian and Arabic.

As a rule, those who have come into close acquaintance with the Kurds have acquired a profound respect for their sturdy and admirable qualities of heart, their mental abilities, and their capacity for religious and political development. Not a few believe that through

their progress in culture may be found the solution of the Eastern Question.

The Kurdish language, no doubt, forms a branch of the Iranian group of languages. The most important of the present dialects are: The Zaza of North Kurdistan; Kermanji of Central Kurdistan; the Lur and Kelhur of South Kurdistan. So far as the language has been reduced to writing it has appeared in Arabic-Persian script. Nothing in Kurdish has ever been printed except by strangers. The Kurds have a vast collection of material for literature, but they have not even an alphabet, as yet, making use of the Arabic alphabet for correspondence, etc.

All Kurds are nominally Moslem and most of them belong to the Sunni sect of Islam. Though not strict Moslems, they are fanatically attached to their Shiekhs, whom they worship. Not many of the Kurds are intelligent enough to grasp the teachings of Islam.

The Evangelical Churches of Turkey have from Harpoot conducted a mission among Kurdish speaking Armenians, and the American Board of Commissioners for Foreign Missions, and the Church Missionary Society have both given the field some attention.

In 1899, M. O. Wee was sent by an American Norwegian Lutheran Committee to investigate the field among the Syrians and Armenians. While on his trip he met several influential Kurds, among them Sultan Salmamin. Wee advised the Norwegian Lutherans not to take up work among the Syrians and Armenians. In 1907, Doctor Lepsius of Germany, sent von Ertzan and Dammen to take up work among the Kurds. Dammen was brutally murdered at Soujboulak and von Ertzan succeeded in making his escape.

In 1905, Rev. O. L. Fossum was sent by a second voluntary committee of Norwegian Lutherans of America to take up work among the Syrians west of Lake Urumia. He was forced to return in 1909 and the work among the Syrians and Armenians was abandoned. Fossum's attention had been drawn to the Kurds and he succeeded in enlisting the interest of individuals, selected

from several Lutheran Synods, who constituted a board, which adopted the name, "The Inter-Synodical Evangelical Lutheran Orient Mission Society."

At the Edinburgh Conference in 1910 a committee consisting of Robert Speer of New York, Dr. Lepsius of Germany, Wright and von Ertzan,—both missionaries in the Near East—assigned to this board together with the Hermannsburgers of Hanover, Germany, the Kurdish people as their field.

In 1911, Rev. L. O. Fossum, with Dr. and Mrs. E. Edman, left the United States and arrived at Soujboulak September 6th. Two other missionaries were added to the American forces, namely: Metta von den Schulenberg, from Germany, and Augusta Gudhart, R. N., from Russia. The Hermannsburgers were, for a time, represented by Lazarus Jaure. Fossum and his party took up their abode in the same house where Dammen, in 1907, had been murdered. From their arrival in 1911 until they were forced to leave in the early part of 1916, the missionaries had built up a Kurdish congregation, established an orphanage and a dispensary. During part of 1915, the Board was unable to reach the missionaries with funds. During all that time, the native Kurds supplied the missionaries with the needed funds for the work, and when they were obliged to depart, Kurds also supplied them with the funds needed for travel. "The Untamed Highlander of the Near East" has proven a true friend to the American Lutheran Mission ever since it started in Soujboulak in 1911.

Our missionaries are now on the way to the field. The representatives of the Hermannsburgers will soon leave Alsace to join the American forces. The "father" of the mission is Rev. L. O. Fossum, a member of the Norwegian Lutheran Church of America. As he returns with his fellow workers, he takes with him as the fruit of his labors the following helps in the Kurdish language now reduced to writing: A hymnary with 100 hymns; Luther's Smaller Catechism; the Lutheran Liturgy; a number of tracts; a practical Kurdish Grammar;

the New Testament. Of these books only the four Gospels have been printed by the American Bible Society; all the other publications have been made by "The Inter-Synodical Evangelical Lutheran Orient Mission Society."

N. J. LOHRE.

Mayville, North Dakota.

PAUL AND OMAR

Paul and Omar stand as most prominent figures in the early histories of Christianity and Islam. Both men were born in a different faith and both were converted and were preachers of their respective religions. Each persecuted the early followers of the faith which he subsequently championed with his whole soul. At first sight one would be inclined to call Omar the Paul of Islam and Paul the Omar of Christianity. Yet much as they resemble each other in many traits of character a careful observer will find that they also differ most widely.

Let us begin with the examination of Omar's life. He was a leader of the Quraish, a man of splendid physique and strong character, a great orator and an able commander who had won many a fight for his tribe. The news of Mohammed's alleged revelations filled him with indignation. He had known him all his life. Yes, Mohammed had been a truthful and honest boy, rather thoughtful and morose; but he cannot be a prophet. Mohammed, the orphan who was brought up in poverty, who is now living on the salary paid him by his wife Khadija cannot be a man chosen by God to convey a message to the world. These thoughts tortured him, and to add insult to injury, his own sister followed her husband in the new faith. That irony of fate was more than he could stand. Mohammed was working to destroy the traditions dear to his heart and has now wrecked his own happiness by bringing disgrace upon him through the conversion of his sister. What is to be done? A moment's reflection was quite sufficient. "Mohammed shall be destroyed," he muttered, as he examined his sword which he found in good condition.

He went to his sister's house where he heard the slave Khobab reciting the 20th sura of the Koran. On his entry the recitation was stopped. He attacked his brother-in-law but his sister stood up to defend her husband. Omar, in his wrath, struck her and her face was covered with blood. This softened him. "Let me read these verses," he said. "Not until thou hast performed the ablutions for none but the pure may touch the Koran," his sister answered boldly. He did so and the manuscript was handed over to him. Omar was instantly converted. "Lead me unto Mohamed that I may make known unto him my conversion." When he knocked at the door Mohamed's followers trembled. The Prophet bade them open the door and facing Omar said, "How long, O Omar, wilt thou not refrain from persecuting, even until the Lord send some calamity on thee." And Omar replied "Verily thou art the prophet of God." Filled with delight Mohamed cried out "GREAT IS THE LORD."

Omar went out and told everybody "I am now a Moslem and Mohammed is under my protection." When Mohammed escaped from Messa and his enemies were about to follow him, Omar stood in their way, sword in hand and said, "If any of you cares to make his wife a widow or his children orphans, let him come on!" He followed Mohammed through thick and thin and a few years later found himself at the head of Islam. His heart's desire was to spread the new faith and he sent his soldiers as missionaries with the motto "Islam, tribute, or the *sword*."

His hosts swept over "infidel" countries. Those who refused to become Moslems were killed, their property confiscated, their wives and daughters captured as slaves for the faithful. Many countries were conquered during his reign. Yet with all these meritorious acts,—for that is what they are considered in Islam—he had no peace of the soul. He was frequently found agitated with sobs, beseeching God for mercy. The promises of greatness in the world to come did not strike him as real. This is Omar.

We now come to Paul. He was a Pharisee and an

earnest believer in Judaism. He had a promising results are seen in shining faces and decent head-kerward to a high position in the temple.

He meets the early followers of the lowly Christ, who courageously say that Jesus is the Son of God. What nonsense! Like Omar he vows to destroy them, and when a number of Christians are killed he looks with terrible delight upon the scene. Now he is in the presence of the High Priest. He asks for authority to proceed to Damascus to destroy Christianity. Authority is given and he is on his way when lo! he hears a voice, Christ's voice, asking him why he persecutes Him. He falls senseless to the ground and rises up a *Christian*. Yes, a real Christian. No man has ever preached any faith as Paul did. He preached a Gospel of peace and humility and he carried no arms nor did he retaliate on those who attacked him. He suffered deprivations, imprisonment and martyrdom for Christ's sake. He said from a surrendered heart, "Most gladly, therefore, do I *take pleasure* in infirmities, in reproaches, for Christ's sake." (2 Cor. 12:9, 10).

Death and life were both alike to him through Christ, and he delighted not more in one than in the other. Through Him, he became able to say, "Christ shall be magnified in my body, whether it be by life or by death." (Phil. 1:20; 1 Cor. 15:54). "In all these things we are more than conquerors through Him that loved us." (Rom. 8:37).

This was Paul. He was no commander of legions; he had no authority; he had no riches; he had no high position. He was persecuted and ill-treated and yet he was ever rejoicing and happy. He possessed the peace that passeth all understanding. He preached a Gospel of peace and love and meekness. He was humble, but supremely joyful for his victory through Christ.

Consider this matter. Omar is the product of Islam and Paul the product of Christianity. The contrast is evident and no comment of mine is necessary.

HASSAN ABD-UL-MESSIH KADRI.

Cairo, Egypt.

GOVERNMENT EDUCATION FOR GIRLS IN PERSIA

During the war the Persian Cabinet changed so often that one could with difficulty keep informed of its personnel. Six months before the Armistice a new Cabinet was formed with the *Vosookh-ed-Douleh* as Prime Minister. This Cabinet will go on record for achieving the Agreement with Great Britain made public in August, 1919. Another achievement, less conspicuous but entirely commendable, has been the work of the Department of Education under the direction of the Naser-ed-Douleh, Minister of Education.

The Naser-ed-Douleh is a man of broad Persian scholarship, supplemented by some knowledge of European schools gained through his residence in Belgium for a time as foreign minister to that country. If His Excellency stays long enough in the Cabinet there is hope of a real system of education for Persia before many years. In eighteen months his department has opened a normal school for young men and another for girls in the capital; revised the program of the intermediate schools and opened six additional intermediate schools in Teheran; opened ten schools in the environs of the city; opened free schools in a number of provinces, and established forty free primary schools in Teheran. Most remarkable of all, ten of these forty free schools are for *girls*. It means a new era for Mohammedan women when in one city 1200 Moslem girls are getting the rudiments of education *at the expense of the Persian government*.

The public schools for girls were opened in February, 1919. The school buildings were formerly used as residences and therefore are not ideal for school purposes since the rooms are built around an open court and

the doors and windows are all on the court side. The rooms are furnished with desks, modern education in Persia having risen above the level of the floor! Blackboards have also come into demand. The principal has her own little office with the schedule of classes written out and put up on the wall. The doorkeeper is always an old man, for only old men can be trusted to guard the way to the *anderoon* (women's quarters).

The course of study provides for four years' work and the attendance is limited to 120 girls for each school. The studies are of course very elementary, but besides reading, writing and arithmetic, instruction is given in geography, history and Moslem law. Moslem prayers are taught. Three days a week a special teacher comes for carpet weaving. School is in session every day in the week except Friday, the Moslem holy day. The lesson periods are an hour long, with a recess after each period! Each school has its principal and four teachers, a teacher for each grade. Most of the principals are women whose education consisted in private lessons at home. A number of them maintained private schools before going into the government service. All of them gave evidence of the fine administrative ability which lies latent in so many Persian women. Some of the teachers are graduates of the six-grade private schools for girls which sprang up so rapidly after the adoption of the Persian constitution in 1906 and of which there are now 58 in Teheran alone. Two teachers are graduates of our mission school and although they had no special training in pedagogy, our twelve-year course has taken them far beyond the work given by any Persian school.

When a girl wishes to enter a government school, the principal takes her name and her father's name and address and turns the case over to the nearest police station to investigate. If the police report that the parents are unable to pay tuition the child is admitted with the understanding that she be allowed to remain until the course is completed. The child must furnish her own books and incidentals. Great pains are taken

to teach the children to be clean and neat; encouraging results are seen in shining faces and decent head kerchiefs. Two women school inspectors visit these schools regularly and the principal must render rather elaborate weekly reports.

In December, 1919, a large and very remarkable gathering was held in Teheran. Five hundred girls and women assembled at the invitation of the wife of the Prime Minister. Addresses were read by young women, emphasizing the importance of education for girls and expressing appreciation for what had been accomplished. Then the principals and teachers of the government schools received their formal appointments from the hand of the leading lady of the land and nine graduates of the normal course received diplomas. The wife of the Minister of Education and the wife of the Superintendent of Education assisted in presenting diplomas to 160 graduates of the six-year course of the registered private schools. Two expensive copies of the "Glorious Koran" and about one hundred and fifty copies of text books were presented as prizes to girls who had done excellent work. It was a great occasion and well managed in every detail. The new order of things was brought home when one noted that the two charming daughters of the Prime Minister assisted in passing tea to the guests. A few years ago such work would have been entirely relegated to servants.

The writer has visited eight of the ten government schools for girls and in nearly every school asked the girls whether their mothers could read and write. Scarcely five out of a hundred had mothers who could read, some of these could read only the Koran and scarcely one could write. Today in the capital of Persia 4600 Moslem girls are attending school.

The new generation is born to better things.

ANNIE STOCKING BOYCE.

Teheran, Persia.

CURRENT TOPICS

Malaysia, the Melting Pot of Asia.

The mingling of so many streams of immigration in America has given to that continent the title, "The Melting Pot of Europe." Although the movement from Europe to America has been in process for over three centuries it was only within the last hundred years that it reached a large annual volume. During the decade ending June 30, 1830, it averaged only 14,343 persons and not until sixty years later did it amount to more than half a million annually. But after that the volume became so great that the question whether such multitudes could be assimilated lay back of much anxiety three years ago. It was fortunate, indeed, that the melting pot proved capable of handling the most refractory ore and out of materials gathered from every land fused an army whose presence in France was the last straw breaking the hopes of the Kaiser for world dominion.

It is too little known that in Malaysia almost identical conditions to those in America are making it a melting pot for Asiatic races. The chief differences are that here more diverse races are mingling, and all indications point toward a much greater volume to the movement. The outcomes of the actions and reactions within this new melting pot are not only vital to the present and future inhabitants of these lands but also to the future development of India and China. In fact Malaysia bears to both those lands much the same relation and importance that America of fifty years ago did to Europe. The opportunity for the acquisition of independent means exists here for the Asiatic as it did in America for the European.

Bare figures are not more significant than interesting; but any one concerned in any way with the future of Malaysia must be interested in the following table setting forth the average annual immigration into British Malaysia for the periods indicated.

	1881-1890	1891-1900	1901-1910	1911-1913
Indians	14,972	21,422	44,142	111,327
Chinese	129,224	154,145	190,964	254,492
Totals	144,196	175,567	235,106	365,819

To ascertain the total immigration into Malaysia it would be necessary to add to the above figures the numbers for the direct immigration into British Borneo, Sumatra, Banka and Java. Not having access to such figures, it is impossible for me to do better than to estimate such a movement at about 35,000 persons annually during the period 1911-1913. In other words the immigration into all Malaysia during the years just preceding the outbreak of the war had attained a volume equal to that into America in the closing decade of the nineteenth century, only twenty years ago. A migration of such volume calls for study by the merchant seeking new markets, by the government official responsible for peace and order, by the missionary

desirous that every rising civilization shall bear the stamp of high ideals and by every one interested in the future of mankind.

With the many questions involved it is possible here to touch upon only a few and these solely from the missionary point of view. But to the missionary the matter of the increase or decrease of this movement, the composition of the streams, the effect of the various elements upon each other and upon his work, the reactions of his work upon the work of his fellow-labourers in China and India, all become matters of importance.

All indications point toward a marked and rapid increase in the volume of immigration. Though the world is far from composed after the nightmare of the past five years it is becoming evident that the slacking off in the number of immigrants has been only temporary. The return of Indian immigrants during the first ten months of 1919 show that 87,191 arrived; that is at the annual rate of over 104,000 or within 7,000 of the pre-war rate. Moreover the departures to India were so few that the net increase is the highest for any year since 1911.

The large undeveloped stretches of rich tropical land are an assurance that fortunes are waiting for the men who are willing to pay the price in toil and daring to win them. The only one of the larger islands of Malaysia having a dense population is Java. The Malay Peninsula will multiply its inhabitants by ten before it will approach Java in density: In like manner Sumatra, Borneo, Celebes and New Guinea could contain six hundred million inhabitants and not have a higher density than now exists in Java.

The new era just opening is marked by an insistent demand for all the products of Malaysia. Tin and petroleum were in demand before the war. At the very time when the cost of mining coal in Europe increased to undreamed of figures new fields have been opened on the Malay Peninsula and in Sumatra. But the abiding source of wealth here is agriculture. It is impossible to forecast the future. Who dreamed that scant twenty years would see the development of a great rubber planting industry? But it is entirely probable that the next half century will see one or more duplications of that same development with some other product. In any case the development of what has now been thoroughly started is certain to attract not thousands but millions to seek their fortunes here.

Another factor making for larger population is the growing control by medicine and sanitary science over tropical diseases and the consequent improvement in the health of all classes out here. The very fact that the more intelligent elements realize that their health can be safeguarded only by safeguarding the health of all is most potent in making for better conditions for the ignorant. Both the English and the Dutch governments are keenly alive to the importance of public health and are rapidly multiplying the number of hospitals. It is beyond doubt that health conditions in Malaysia are better than in China and probably also than in India.

Not the least factor making for a large immigration into Malaysia is the overcrowded condition of India and China. Making all allowance for overestimates in the case of the latter it still remains probable that either one of them exceeds the population of Europe in 1850. Together they greatly exceed the numbers now in Europe. The deep poverty of millions in those lands is well known. It has been stated that at least forty millions in India are habitually undernourished.

The contrast between the newly arrived coolie and the same person a few months later is a sufficient reason why not merely thousands but millions from that land may be expected to enter Malaysia during the next few decades. This is the more reasonable because the present world unrest has penetrated Asia and everywhere it is arousing an insistent demand for better living conditions and a larger outlook.

It is always dangerous to prophesy without the aid of inspiration; but the conditions tempt one to offer a surmise. Taking all of Malaysia, Dutch as well as British, into consideration it seems very probable that the average annual inflow during the decade 1921-1930 will be over 600,000 but probably under 700,000.

While it is true that, as in all such migrations, the majority are males, who leave their families at home, there has been an encouraging increase in the percentage of female immigrants. This means that an increasing proportion of the immigrants will settle here permanently. This is certain to affect the rate of increase in the population. When it is noted that the United States in 1820 numbered less than ten million souls and is now credited with over 100 millions and when one remembers that the six millions which Raffles governed in Java have increased, without the aid of immigration, to thirty-six millions it is safe to expect that the century from now on will see a great growth of population in Malaysia. For the decade ending with the census of 1911 the increase in both the Straits and the Federated Malay States was over 40 percent of the population at the beginning of the ten years. If the growth in Malaysia during the next hundred years is at the rate for Java during the past century in 1920 Malaysia will have over three hundred million inhabitants; if at the rate of the United States the total will exceed five hundred millions; if at the rate for British Malay it would be the surprising figure of over 1,400,000,000 souls. Such an amazing growth is beyond credence. But it is entirely probable that the figure based on the experience of the United States will be attained. And it is also very possible that the average wealth of that 500 millions will equal or exceed that prevailing in Europe at the outbreak of the war. To the missionary that means the possibility of great self-supporting and self-propagating churches in whose history he will have had no mean part but to whose growth he will no longer be necessary. But for the present he is indispensable and is given an opportunity beyond measure in its possibilities for large service not only to Malaysia but to China and India also.

H. B. MANSELL.

How Persia Died.

In an editorial in the *Century Magazine* for January, 1920 we read: "The story of Anglo-Persian relations has all the intriguing interest of a Sherlock Holmes tale. One senses a game astutely played. For a study in subtlety it would be difficult to improve on the story, told in this paper, of how British statesmen, almost before the sound of firing had died on the western front, began to set the stage for the last act in the Persian play; how Downing Street took advantage of the fact that many of Persia's ablest nationalists were away from home—waiting outside the council chamber in Paris for a hearing that was never granted—to carry on negotiations not in Paris, not in

London, but in Teheran for a new Anglo-Persian agreement, after the home Government had been still further emasculated by changes in personnel which meant the replacing of Persian patriots with Anglophiles.

The present thinly veiled protectorate is quite clearly not the work of one or two of an old guard who may not represent the major judgment of the Government. Lord Curzon, who used to speak in liberal appreciation of Persia's sovereign integrity, is found using a different vocabulary after the conclusion of this new agreement. Speaking at a dinner accorded the Persian foreign minister in London, Lord Curzon lapsed into the phrases that have ever been on the lips of British statesmen when they have faced the task of mollifying an absorbed sovereignty. He painted the familiar picture of the imperial Good Samaritan. That he faithfully interpreted the intention of the Government is evident from the news that soon followed of his succession to the portfolio of foreign affairs, lately held by the Right Honorable Arthur James Balfour.

A survey of Anglo-Persian relations raises the interesting question whether democracy in the British Empire is confined to the tight little island and such self-governing dominions as may have reached a maturity that will not brook political vassalage. Incidentally the pact of Teheran is an illuminating commentary upon the elusive and multi-faced sophism of self-determination. It is interesting to note that the one consideration shown Persia by the peace conference was her inclusion in the list of states invited to adherence to the League of Nations covenant. That might be interpreted as a tacit acknowledgment of her sovereignty. But with her future interests and actions so thoroughly and comprehensively lodged in the the safe-keeping of British hands, we must add another vote to the list of votes controllable by Great Britain in the league. But, of course, no one thought of that at the time. Just English luck!"

Development of Mesopotamia.

The word from London of the projects for expending large sums of money on the development of Mesopotamia seems to leave no room to doubt that within a comparatively short time the British authorities expect to see this wonderful old region blossom again like the rose. What has already been accomplished for the good of the country is abundant material for reflection to the former rulers of that neglected land. Since the British occupation, 239 miles of standard gauge railway track has been laid down, and 383 miles of narrow-gauge is also in operation. To make Basra a model port, nearly twenty million pounds sterling have already been spent, largely in docks and quays; and another million in round numbers has been put into transport vessels, floating hospitals, motor craft and river steamers. Electric lighting has been installed, which cost another 180,000 pounds. It is expected that after a while, the civil administration will be able to furnish a couple of millions of pounds to start various business enterprises, or to be loaned on good security to the population.

Such prosperity and bustle is in striking contrast to the deadness of the Mesopotamian cities and rivers under the Ottoman rule. It should furnish profitable mental pabulum for those who decry the entry of any British influences or other foreign methods into the rest of the country.

A British officer writes: "After the war we must look forward to a British Mesopotamia—must, because for three years we have shown the people what it is to live under honest administration, and taught them to rely on justice, and have begun to make the desert blossom as the rose; and to surrender the people and the country again into the hands from which we rescued them would be an act of national cowardice, a deliberate and cynical refusal to fulfil our obligation."

The Moslem or Christian Calendar.

The Turkish daily *Tasviri-Efkâr* is opposed to the adoption of the Western calendar, as officially accomplished during the war. It says: "A law put in force during the war fixes the beginning of the year for us as well on January first. This date, which for Christians has a religious significance, (*sic*) has for us neither a religious nor a historical meaning; so that it is very strange for us to have adopted it as the beginning of our year. This is another of the accomplishments of the Union and Progress party, which thought that progress consisted in a hasty change in our calendar. Let us hope that as soon as peace is established, and a normal situation restored, we shall put an end to this anomaly, and adopt as the opening of our year a date agreeable to our religion and our history."

Railway Development in Persia.

"Whatever difficulties may have been encountered at the outset by the British Government in negotiating the Anglo-Persian Agreement that was signed at Teheran on August 9 last, there is no room for doubt to-day that the consensus of enlightened opinion in Persia welcomes the Treaty.

No clause in the Agreement is more important for both parties than Clause V., which states:

"The British Government, fully recognizing the urgent need which exists for the improvement of communications in Persia . . . are prepared to co-operate with the Persian Government for the encouragement of Anglo-Persian enterprise in this direction, both by means of railway construction and other form of transport, subject always to the examination of the problems by experts and to agreement between the two Governments as to the particular projects which may be most necessary, practicable, and profitable.

"With the exception of a line leading from the Caucasian border to Tabriz, with its branch to Lake Urumiah, Persia has so far been without railways. The necessity of maintaining communications for the British force detached from the Army in Mesopotamia for the occupation of Baku led to the construction of a line from Baghdad to the frontier at Khanikin, and this has since been extended into Persian territory in the direction of Kermanshah. The war also led to an extension of the Nushki line from the Baluchistan border to Seistan. Both for trade and strategical reasons, therefore, Persia stands in urgent need of railways. The country is exposed to recurrent famines—one of the most terrible raged during the winter of 1917-18, mainly owing to the lack of communications—and it is obvious that any programme of construction must strike a wise balance between the ends in view. Fortunately in this respect there is no irreconcilable clash of interests. The first need is to improve Persia's

communications with the outside world, to enable her to receive and to export goods more easily. The construction of a line from Baghdad towards Kermanshah decides, without any room for challenge, the direction which this first main route of railway shall take. By linking up Teheran with Baghdad, Persia is provided with communication with the Persian Gulf, and ultimately, when a Damascus-Euphrates line has been built, with direct access to the Mediterranean."

—*The Near East.*

The Evangelical Lutheran Mission Among the Kurds.

In a report published by this mission we learn of the beginning of the work of this Society among the Kurds.

"The Inter-Synodical Evang. Lutheran Orient-Mission Society was organized in 1910 by a young American pastor, L. O. Fossum. Its membership consisted of volunteers from various Lutheran synods and its object was the evangelization of the Kurds, a race of Mohammedans numbering upwards of three million, scattered over an extensive territory in Eastern Turkey and western Persia and noted for their savage and barbarous nature, being the most uncivilized of all the races inhabiting southwestern Asia.

"In the fall of 1911 Fossum, accompanied by a physician, was sent to Kurdistan and established a mission station at Soujbulak, in western Persia. The study of the language was a difficult task, as the Kurds possessed absolutely no literature; but being gifted with exceptional linguistic talents Fossum was able to preach within six months after his arrival. He translated the Lutheran order of service, the commandments, the creed, the Lord's Prayer, etc., and gathered a small congregation. In the course of time he published several tracts and even tried to edit a small paper. Mainly, however, he devoted himself to the work of translating and of writing the most necessary school books. As a result of his efforts we now have the four Gospels in Kurdish, accepted by both the British and Foreign and the American Bible Society and printed by the latter; besides, we have published Luther's Small Catechism and a Lutheran Hymnal containing 100 hymns, and a Kurdish Grammar is being published now.

"The first attempts at educational work among the Kurds were naturally not very successful, owing to the lack of books; but they were highly appreciated by the Kurds who, when they discovered that Fossum was writing books in their language and intended to teach them and their children to read and write Kurdish, were much pleased and very anxious to have schools established in various localities.

"For a little over four years our missionaries remained upon the field, winning the confidence and affection of the Kurds, especially after the war broke out and offered many opportunities to alleviate suffering and save lives. In the beginning of 1916, however, the Russians took final possession of Soujbulak and ordered our missionaries home. The U. S. Government has recently resumed the granting of passports to the Orient, and, God willing, it is our intention to send out missionaries this fall to investigate the field and relieve suffering. As soon as possible other missionaries will follow.

"Either some other denomination will undertake the work, making use of the Gospels, the Hymnal, the Grammar that a Lutheran pastor produced at the cost of infinite labor and sacrifice or the Mohammedans themselves will establish an educational system. For they are awakening to the necessity of general education, and are

bound to get it. And if the Kurds get a Mohammedan educational system, they will be made as fanatical as the other Moslem races, if not more so, and the open door will be shut."

Central Kurdistan.

A most informing article by Major Kenneth Mason, R. E., on this part of the Near East appeared in *The Geographical Journal* for December, 1919. He writes:

"Kurdistan is a very old country. Some of its population are believed to be descended from the Jews of the First Captivity, and so can claim to be part of the Lost Ten Tribes with more truth than the Americans. For all that, it has not called for much interest in the people in England up till quite recently. Probably most of us have a vague idea that the Kurds have been concerned in Armenian massacres; fewer of us know that a very large section of Christians in pre-war days lived quite happily in Kurdistan. Before 1914 a certain number of Englishmen had travelled there, among them Colonel Maunsell, Sir Mark Sykes, and Captain Lorimer. A few accounts of the country have been made public. The first was by Xenophon about 400 B. C., and the latest by the Rev. W. A. Wigram, who wrote 'The Cradle of Mankind' shortly before the war. The Kurd has not changed much in the meanwhile, though he has recently heard of such twentieth-century innovations as self-determination and the League of Nations. Mr. Wigram belonged to the Archbishop of Canterbury's Mission among the Christian Kurds in the country between Lakes Urmia and Van. These Nestorians are probably the most primitive sect of Christians in the world; they were certainly there before the arrival of Mohammed on the earth. Starvation, war, and the Turks have driven them out during the last few years to find refuge under our rule in Mesopotamia, and it is one of our difficult duties to resettle them. I have not travelled into the Christian country, but I have heard that when the Nestorians left, the Moslem Kurds plundered and wantonly destroyed most of their villages.

"This district has suffered very much during the war, and is a country that could ill afford to suffer. When I mention that one section of a tribe, the Kwakuruk, which in 1914 numbered over 150 families, now musters only seven, you can see that war, pestilence, and famine have taken a very severe toll. Ninety per cent destruction is a heavy price to pay in some one else's quarrel. Another point in this enormous wastage is that the poorer and labouring classes have suffered worst of all. The survivors are mainly the better-class Kurds, chiefs, headmen of villages, their relations, etc. Most Kurds are more or less warlike; that is to say, they all carry arms, and before the war lived largely by raids. Very few tribes now feel strong enough to give scope to their old predatory instincts and will have to settle down to agriculture in earnest if they are to live. All tribes were once more or less nomadic, but the tendency has been to become more sedentary, and Turkish policy aimed at splitting up tribal organizations and settling the Kurds to agricultural pursuits. This, of course, was not so much for the benefit of the Kurds themselves as to prevent the possibility of large organizations of Kurds combining and causing trouble. The Turkish policy tended to split the tribal unit into a number of village units * * * * "

The Moslems of Yugoslavia.

A correspondent writes in *The Near East* concerning the Moslems of Yugoslavia as follows:

"The kingdom of the Serbs, Croats, and Slovenes is also a Mohammedan State of considerable importance. The land-owning class of Bosnia and Herzegovina are the Mohammedan *begs* who are true Serbs in blood, descendants of the old feudal aristocracy, who went over bodily to Islam at the time of the Turkish conquest in order to preserve their privileges. These are often patriotic Serbs, and they all speak good Serbian. During the war Austria handed over a large number of these to the Turks, and quite a number of them were taken prisoners of war by our army in Palestine; for their heart was not in the fighting. But in Macedonia and the district known as Stara Serbia—that is, Rashka, the district of Novibazar—the Mohammedans are mostly real Turks—that is, Turkish in blood, and not only in the usual sense that the name is used in the Balkans, where 'Turk' is generally synonymous with Mohammedan.

"The Moslems of both districts saw the advisability of combining for political purposes, and set to work to organise themselves. It was at first suggested that they should all combine on purely religious grounds, and form a distinct and united Mohammedan party; but the more advanced among them pointed out that the day has gone by when a political party can be founded on religion. Zuhdi Bey said that between the Moslems of Macedonia and Stara Serbia on the one hand, and those of Bosnia and Herzegovina on the other, there was nothing in common but religion; and Hidayet Effendi caustically remarked that the *begs* of Bosnia were their brothers, it is true, but their purses were not sisters and that the Bosniaks would simply make use of their Macedonian kinsmen to save their *chifliks*. So the suggestion of a common party was rejected, and after a somewhat heated discussion at a meeting recently held at Skoplie ten points were adopted as the planks of their platform. These are as follows:—(1) Religious autonomy and the union of all the Khalifate. (2) *Sheriat* courts for marriage, family matters, and wills. (3) Preservation of the *vakufs* and *merifs*. (4) Free use and official use of the respective mother-tongue, where non-Serb, in the schools. (5) Abolition of the Christian form of prayer in schools which Mohammedan children attend. (6) Acceptance and confirmation of a definite number of Moslem representatives in the Constituent Assembly proportionate to the strength of the total Mohammedan population of the kingdom, and their recognition as an integral part of that body. (7) Exemption of the *vakufs* from allotment and division for compensation. (8) Exemption from agrarian reform of the *begliks*, 'with special regard to the general solution of the agrarian problems.' (9) Compensation to *begs* for revenues unpaid during recent disorganisation by the tenants. (10) The restoration of the land to the position in 1912; that is to say, non-recognition of tenants settled on the land since 1912, either by Serbian or enemy administration, without the consent of the original owner. Finally, it was resolved not to form a separate party, but to support whatever existing political party would promise to make these points part of its programme.

"The Serbian Press regards these demands as decidedly bold, especially as prior to 1912 many of these Turks distinguished themselves by their violent opposition and hostility to everything Serb. It will be in-

teresting to see the results. Doubt is expressed that any party will accept them on these terms, though it is said that the Radicals once made them even finer promises, which, however, Midhat Bey accepted with a grain of salt, and consequently set to work to organise his co-religionists."

Ibn Saud the Ruler of Central Arabia.

The *Illustrated London News* has an article upon "The Latest Crossing of Arabia." It contains a picture of Ibn Saud, drawn by Mr. H. St. J. Philby, one of the few Englishmen who have recently been in contact with that ruler:—

"The present ruler of Central Arabia is Abdul Aziz ibn Saud, an Arab chieftain of the noblest Arab stock, and the father of the little Prince who is now on a visit to this country. As soon as war was declared between Britain and Turkey, he sided with us, and, though his geographical situation militated against any serious co-operation by him in the task of the Allies, he was able to do us good service in connection with the blockade of enemy territory, and on more than one occasion he attacked the only Arab State of importance which had joined the enemy. It was while he was preparing a sustained campaign in that direction, and after he had successfully launched his first attack on the enemy capital, that the war with Turkey was ended by the signing of the Armistice. His headquarters during these operations were in the province of Qasim, which contains the two biggest towns and commercial centres of Central Arabia—namely, Anaiza and Buraida. Ibn Saud's army on the march, with standards flowing in the breeze and the cavalcade of 5,000 to 7,000 camel riders spreading far out over the desert plain, was always an imposing spectacle; but perhaps the most notable ceremony at which I was present was the division of the booty captured from Ibn Rashid—1,500 camels, countless sheep, etc.—among the conquering force. Such a division is conducted in Wahhabil and strictly in accordance with the precepts laid down by the Prophet Mohammed—one-fifth of the whole being set aside for the service of God, and the rest being divided on a rational scale—so much for an infantryman, so much for a camel-rider, so much for the possessor of a horse, and so on."

The Hashish Habit in Egypt.

A correspondent writes in *The Near East* concerning the intoxicating drug known as *hashish*:

Those who have lived in Egypt for any length of time, and mixed with the people, have no doubt come across the *hashish*—i. e., the man who eats, drinks, chews, or smokes *hashish*, the intoxicating product of the forbidden hemp. The habit still prevails largely, many suffer in health from it, and it is responsible for a good deal of the insanity which is treated in asylums. The term *hashish* is one of opprobrium. Most of us know that the word assassin is derived from *hashishin* (Latiné, assassin) the plural of *hashish*. *Hashish* (Lat. *assis*), as a generic term, signifies grass or herbage, fresh or dry; specifically it is applied to preparations of hemp (*Cannabis Indica* or *Sativa*), alias *benj*, *beng*, *bhang*, or *ghung*, the intoxicating or exciting properties of which have long been known in the East. Sometimes the leaves are chewed. For smoking, the young leaves are used, either alone or mixed with tobacco. The result, Lane tells us in his "Modern

Egyptians," is to produce boisterous mirth; but it has various other effects, according to the individual and the form in which it is taken. In India it is sometimes taken in a liquid state by both Moslems and Hindus. The hemp leaves, *e. g.*, are pounded either with or without opium and spices (cloves, nutmegs, mace, black pepper, etc.) and drunk with water, milk, the juice of watermelon, or other fruit. Another method is to boil the leaves in butter or fat for some hours, then press out the juice and mix with honey or other sweet substances. This preparation is called *bast* (cheerfulness). In Arabia the vendor of cheerfulness, and sometimes the eater, is called *basti*. Another kind is called *shireh*.

Hashish is taken largely as an electuary, or conserve. In the streets of Cairo there are little shops called *Hashisheh*, in which rows of porcelain, or glazed earthenware, jars—generally coloured blue and white—are ranged on shelves. The principal group of these shops is near the mosque of Sultan Kalaûn, in the north of Cairo. They are not like those in the drug and scent bazaars, but a class apart. The jars contain various preparations of *hashish*, combined with other ingredients, including henbane, opium, hellebore, and datura. The seed capsules of hemp are pounded and mixed with aromatic and sweet substances. The art of preparation is handed down from father to son, and the trade secrets are jealously preserved. The conserve is called *ma'gûn* (*maajoun*), and the man who eats or sells it *magûngi* (*maajounji*). The varieties are very numerous. The most common is called *barsh* (*bers*). "One kind," says Lane, "makes the person who takes it manifest his pleasure by singing; another will make him chatter; a third excites to dance; a fourth particularly affects the vision; a fifth is of a sedative nature." As there is such a variety in the quality and strength of the *hashish*, and the preparation of the *ma'gun*, and as constitutions differ greatly, it follows that the effects of absorption into the system differ very considerably.

Darwin's "Origin of Species" in Arabic.

A reviewer of Arabic works in the Cairo press writes: "I have before me an Arabic scientific work of unusual interest. It is none other than a translation of Darwin's immortal work on the 'Origin of Species' (Asl al-Anwa'), by Ismail Mazhar. (The Masria Press. Price P. T. 25). The book opens with a Chapter by the translator on Charles Darwin, in about fifty pages, dealing not only with his life and labours, but also, and more particularly, with his theory which he explains. In writing on this theory the translator could not help referring to Arab theories on the origin of species, such as Akhwan Ul-Safa, Abu Ali Ahmad Al-Khazin, Ibn Khaldun, Al-Gahiz, and others, whom he quotes to prove that the Arabs dealt with this subject in the early ages of their civilization.

"The translator then gives us, in more than three hundred pages of large size, a rendering of the first five chapters of the 'Origin of Species.' I have, of course, nothing to say about the subject, but I must not omit to record that the rendering is excellent, and that the translator has not fallen into an error often made, of trying to prove the translator's mastery over the language, but rendered the original English into simple yet excellent Arabic. He has evidently rightly felt that that was not the place to tell the world how great an Arabic scholar he is. Some thirty, or perhaps forty years ago, a translation of Buchner's work on Darwin appeared in Arabic from the

pen of the late Dr. Schemel, and soon after the idea spread that Darwin was an atheist, and it received its confirmation from the fact that the translator was reputed to be a man who had completely divorced himself from all religious creeds. This idea the translator has quashed, for in the introduction spoken of above, the translator quotes a letter from Darwin to a German savant in which he distinctly declared his belief in the Almighty."

A Plea for the Turk

In all the discussions regarding the future of Constantinople, the fate of the Turkish Empire and plans for its reconstruction, we must not lose sight of the rights of the inhabitants. Most of them were the victims of ring leadership and suffered the agonies of the War. This is true of the Turk himself as well as the Armenian and the Greek. We heartily endorse a plea for fair dealing which appeared as an editorial in the *Near East* March 11, 1920. The only way to help Turkey is by inaugurating such reforms as are based on true principles. We believe that these can only be found in the Gospel of Jesus Christ. The editor of the *Near East* writes: "Nothing is more disheartening to those who looked that good might come out of the war than to note in the discussion regarding the future of Turkey the absence of any consideration for the improvement of the Turks. An agitation among the Churches of Christendom to this end could have been understood, but today the one cry is 'Punish the Turk,' and no one gives a thought to the fact that after the punishment he will remain precisely the same danger to the world that he was before, whether his capital city be Constantinople or Konia. If the Allies could plumb the depth of the Nationalist mind they would discover that the only punishment that was actually dreaded was real reform. Deprive every Turkish official of the opportunity of misgovernment, give the country good administration, justice, security, and the incentive to material progress, and the old order in Turkey will quickly pass. But such a programme to carry conviction must have conviction behind it, and it remains to be seen whether that word will yet be found in the Supreme Council's vocabulary."

A Near East Relief Dinner

The *Missionary Herald* for April gives a full account of a special effort to raise money for the Near East as an indication of the true spirit of America. It was a significant action. "Among the especially invited guests were the Ministers and Ambassadors to the United States from Poland, Greece, Serbia, Finland, Szechoslovakia, Roumania, etc. Hamilton Holt, of the *New York Independent*, presided, and among the speakers were Cleveland H. Dodge, Frank A. Vanderlip, Jane Addams, Henry Morgenthau and Ogden L. Mills. There were between seven and eight hundred present, including many leading Armenians from New York.

"The unique and highly interesting feature of the evening was the fact that none of the speakers made any attempt to work upon the sympathies of the audience by stirring up emotion through pathetic appeals, although the theme lent itself to that kind of address. Only three speakers preceded the effort to raise funds, while four followed that part of the program.

"The first speakers stated the need with directness and simplicity, and based their appeal without exception upon our obligation and privilege to care for these wards who are wholly dependent for help upon America; and this privilege was based upon the statement of Jesus Christ 'Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me.' Several speakers quoted these words, and all referred repeatedly to our obligation as members of a Christian nation and to our profession as followers of Christ. Three of the lay speakers carried their remarks almost into the borderland of prayer that those present and that our country might see their opportunity and understand their responsibility in this crisis of the Christian subjects of Turkey. The meeting took on more the character of a service of Christian consecration than an appeal for money.

"After three brief addresses, all three together covering not more than twenty-five minutes, a young man, not an expert or experienced money-getter or financial campaigner, announced that we were ready to receive contributions, while cards were distributed by a body of ushers who moved among the tables and announced pledges and gifts.

"The first pledge came slowly and was for \$1,000. This was soon followed by pledges and gifts from all parts of the hall, in sums ranging from \$100 to \$60,000. Amounts were named in rapid succession until nearly \$600,000 were secured. One Armenian handed in a check for \$40,000, and other substantial gifts were received from members of this crucified race. As the hour was late and speaking was to follow, the chairman announced that unless some one was eager to get in his pledge immediately, this part of the program would now terminate; when an usher from the rear of the hall shouted, 'Here is \$25,000, provided some one will cover it.' At once a voice near the middle of the hall answered, 'covered,' and so the polls were closed. Pledge cards were distributed to all and collected so far as made out.

"All of the diplomatic representatives remained to the end and were among the most interested spectators. The Minister from Finland, while the subscriptions were taken, said he had never been so profoundly moved in all his life. With feeling he declared: 'This could happen only in America. I have been in tears of emotion during this entire period and can now hardly control myself. Surely the American people are great in devotion, great in heart, and great in performance.'"

Margaret Y. Holliday of Persia

Miss Margaret Y. Holliday, of the American Presbyterian Mission in Persia, died in Indianapolis, Indiana, on March 17th, 1920. Miss Holliday was born in Indiana on December 6th, 1843, and was educated at the McLean Female Seminary in Indianapolis and at Dr. Lewis's School, Lexington, Mass. She was appointed a missionary at the age of forty and sailed for West Persia in September, 1883. Her thirty-seven years of missionary life have been spent in the Tabriz field. She acquired an excellent command of the language and began her work as an evangelist to the Armenians. Later she began the direct evangelization of the Mohammedans and she became recognized as one of the most effective evangelists to Moslems in the world. She attended the conferences on Missions to Moslems held in Cairo and Lucknow in 1906 and 1911 and was one of the most interesting and useful figures at both of these conferences. In 1901 she published

both in English and Arabic a book entitled "Islam and Christianity" composed of letters written originally to her Moslem Persian teacher, presenting in a most convincing way the arguments for Christianity which would appeal to Persian Mohammedans. The book was more than a clever piece of apologetic, however, for it breathed the spirit of deep sympathy and longing which she felt toward the Mohammedan peoples.

Miss Holliday was indefatigable in itinerating work in the towns and villages of Western Persia, on horseback, or in a springless cart. She would go off with only a native woman companion and an evangelist to stay for months in a native village teaching the women and the children and holding long discussions with Moslem men. "In the past year," she writes in one report, "I have spent five and a half months in touring, six and a half in Tabriz. . . . I believe we see signs of the working of the Holy Spirit in the hearts of both nominal Christians and Moslems, particularly in the case of the young; more with the boys than the girls. I believe God is preparing them to enter His Kingdom."

Miss Holliday was a woman of unusual intellectual strength and vivacity. Her wit and abounding stores of knowledge made her one of the most popular of companions. She was a remarkable letter writer and was accustomed to write about 500 letters each year.

When the Turks drove out the Tabriz missionaries in 1918, Miss Holliday went to Kazvin, and at once began evangelistic work there. All financial arrangements were in chaos but she went ahead spending what was necessary, knowing as she said that the Board which she trusted and loved would "make it all right." "We are in a place of wonderful opportunity," she wrote, "for Armenians, Syrians, Jews, non-Christians and our precious cousins in khaki, passing through en route for the Polar Star and ill in hospital, sweepers from India, Moslem sepoys, converted heathen, refugees from farther north, and nobody yet but us for Gospel work." Wherever Miss Holliday found herself she found opportunity and all who were about her found a friend, and it was not her fault if they did not also find the Saviour.

BOOK REVIEWS

Ath-thimār ash-shahiya fi tārikh al-Ismā‘iliya. By Shaikh Abdullah, son of the deceased Shaikh Murtaḍā. At the Lubnāniya Press in Beirut, 1919. Pp. 20.

This is to all appearance a very straightforward and clear little tractate on the history of the Ismā‘ilians. According to it they are excellent and orthodox Moslems, in fact, a kind of proto-Moslems. In the beginning they inhabited Ceylon, and their first teacher was a certain Hamīd; this was in the days of our father Adam and men, comparing them to the heavenly angels, called them Ismā‘iliya, meaning *Asmā al-‘aliya*, because they expounded to men the right path to their Creator. Thereafter they believed in Noah, were saved in the ark and followed Shem and Arphaxad. A large portion of them settled at Hadramaut in the Yemen and were hence called Yemenites. Then the story of Abraham, Hagar and Ishmael is told and of the discovery of the well Zemzem at Mecca. When the Arabs gathered to Ishmael there the tribe of the Ismā‘ilians came too under their leader al-Jurhumī, whose daughter Ishmael eventually married. For this, in orthodox Moslem history, see Ibn Hishām’s life of Mohammed (Wüstenfeld’s edition, pp. 4 ff. and 71 ff.); but our author, being modern and scientific, prefers to refer for the whole historical background to Girgi Zaidan’s Arabic “History of the Arabs before Islam” (Cairo, 1334). He refers also to a book *‘Arā‘ is al-tijān* which I do not know. The title suggests a compound of the books of Ibn Hishām and Tha‘libī (Brock. i, pp. 135, 350). Sale’s Preliminary Discourse, Section I, may also be consulted with advantage, especially in an edition which reproduces his genealogical tables. By their acceptance of Ishmael as their chief and by this marriage they gained a new right to the name Ismā‘iliya. They also became the guardians of the Ka‘ba and from them were descended Kināna and Quraish. In this way they unite the two great Arabian stocks, that of Qahtān and that of Ishmael. The story of the Year of the Elephant is then told and the descent is given through ‘Abd al-Muttalib, Abū Tālib ‘Imrān and Abdullah to Mohammed. But evidently far more important is ‘Ali called Emir al-Mu‘minīn, son of Abū Tālib and cousin of the Prophet. There is no mention at all of Fātima, and ‘Ali is Khalifa in his own right. The Shi‘ite and Sunnite positions are stated and how, to prevent bloodshed, ‘Ali stepped aside. There is nothing on the murder of ‘Uthmān and al-Hasan is Khalifa after ‘Ali. Hasan was poisoned by Mu‘āwiya who then seized the khalifate without legal right. But the Shi‘a held to the posterity of ‘Ali and the basis of the distinction of the Twelvers, the orthodox Shi‘ites of modern Persia, and the Seveners, the Ismā‘ilians is stated. To polemic against the Nusairiya, a split from the Twelvers led by a certain Husain al-Khasibī, he devotes more than a page, evidently expressing present-day and local controversies and not dead issues. Mohammed Ibn Ismā‘il, the Seventh from ‘Ali, settled in Tadmor and from there his sect spread to Masyāf, Salamiya and Egypt. There they held rule for long. The name of the dynasty is not

given, just as Fātima is not mentioned in the genealogy; but al-Hākim bi-amri-llah mentioned—*kāna man ishtahara minhum*. They inhabited, too, Damascus, Aleppo, Syria generally and Tunis. At the beginning of each year they used to send trusted emissaries to visit as-Sādāt al-akhyār, apparently the Fātimids in Egypt, and seek their blessing and prayers. This is justified with a tradition from the Prophet on love for his family.

Thereafter the seat of the empire was moved from Egypt to Konia, and there a certain Rukn ad-Din Khair Shāh was their head. He left Shams ad-Din, an infant son, as his successor in the care of a wazīr ʿUthmān, the grandfather of the Ottomans; but ʿUthmān was false to his trust, seized the government and drove Shams ad-Din away. He fled with his people to Tabriz and remained there for a time. Here again modern conditions and enmities have evidently affected the narrative. Thence they removed to Spain and remained there a long time, "and at present the Maqām of the Sayyid ʿAbd as-Salām is famous in the lands of the West; visitation is made to it from the most remote countries."* Thence they removed to Sind and Hind, Zanzibar, China, Cabul, Balkh and Badakhshan. At Hyderabad there dwelt, for a long time, a certain Shāh Khalil Allah ʿAli and at Bombay there is now the Sultan Mohammed Shāh, known as Aghā Khān, the Head, by right of descent, of the whole sect everywhere.

There follows an account of the present settlements and numbers of the sect in Syria and then of their creed. This last is most unsatisfactory and is really an attempt to make out that they are ideal Moslems, holding the Shiʿite position that there must always be in the world an Imam of the Prophetic House. Here Fātima is at last named; she is the trunk of the tree in Koran xiv, 29. But there is not a hint of the specific Ismāʿīlian positions, as Shah-rastānī, for example, gives them. The object evidently is to claim good and regular standing in the world of Islam, and it is even asserted that they, since the time of the Daula Zāhiriya (the Fatimids?) have been the great upholders of the Moslem faith. Thus their position will be regularized in the new Moslem Kingdom of Syria, although the Turks and Shahrastānī, too, for that matter, refused to recognize them as Moslems. This fits in with the curious position of the Agha Khan as the admitted head of the Indian Moslems. But Islam in India has evidently moved very far towards a broad Catholic attitude to all possible, and even impossible, sects. In accordance with this India is developing a new view of the Caliphate which may have momentous consequences.

D. B. MACDONALD.

H. Lammens: *Ziād ibn Abihi*, Viceroy de l'Iraq, Lieutenant de Moʿāwiya I. Rome, 1912. Pp. 139.

Moʿāwiya II, ou le Dernier de Sofīānides. Rome, 1915. Pp. 49.

To review adequately these two little treatises in the pages of the *MOSLEM WORLD* would be impossible, and the time is also gone by for any such treatment. They are now definitely placed by scholars among the most solid contributions to our knowledge of early Moslem history and the object of the present notice is only to commend them to our readers. Father Lammens belongs to the critical school of Goldziher and Caetani. He has, perhaps, a sharper pen than they when dealing with Mohammed personally and also a somewhat more

* I give these details because they seem of historical interest and because the individuals are otherwise unknown to me.

bitter view of human nature. And the human nature of the early history of Islam emphatically needs allowances and charity. But the range of his learning and the independence and keenness of his judgment cannot be overpraised. Those who have read his article on Fatima in the Leyden Encyclopedia will know what to expect here.

D. B. MACDONALD.

Pan-Islam by G. Wyman Bury. Pp. 212. 1919. Macmillan Company. New York. 6s. net.

The author of this book, who as a British official has lived much among Mohammedan people for twenty-five years, writes in these pages for both Moslem and Christian readers and with the avowed purpose of furthering friendly feelings between these two faiths.

The first half of the book gives an historical sketch of Pan-Islam, a record of its bearing on the War and an estimate of its strength and weakness. It is described as being not only a special movement but also "a practical, working proposition which has to be reckoned with when dealing with Moslems even in secular matters." Although it is as old as the Hejira, it is shown to have first taken shape as a definite organization under Abdul Hamid. The author claims that it failed in the War, "it was invoked for a working purpose." To be effective it should have had "as its divine power some great special crises"—instead, its motive lay in Turco-German self-interest. He outlines clearly the present elements of strength and of weakness in Pan-Islam, the chief factor of weakness being the breaking of its outer walls and the dividing of the house vs. itself by the action of the Turkish Government.

The remainder of the book deals with the relations between Christianity and Islam. From country to country the author takes us showing what sort of approach the missionary is making to Moslem peoples and estimating its value. This value, apart from the work of education and philanthropy, he finds to be much below nil. Missionary effort on its special side is unwelcome, futile and mischievous—unwelcome since Moslems exhibit such bitter hostility to the missionary; futile since "you can't kill a great religion with pin pricks"; mischievous since missionaries "are fanning the fires of fanaticism and causing much material trouble and the net result is to lessen their own power for good and embitter Islam for ill, while widening the breach between Christianity and Moslem."

Finally we listen to a "plea for tolerance." Christians should know that this religion has no warrant either in the teachings of its Founder or in its achievements or in its moral quality to project into the field of Islam. From Christian civilization the Moslem has something to gain; from the Christian religion nothing whatsoever. The author does not advise a compromise religion. He advises the Moslem to remain Moslem, the Christian to remain Christian. In the author Islam has if not an adherent at least a stout apologist, while his commendations of Christianity as a religion are few and condescending. The net impression is that if he knew his Islam better he would have altered his argument for "a religious entente between Islam and Christianity" and that if he knew his Christianity better he would have omitted it altogether. In that event we should be the poorer by one vigorous, superficial, well-written, ill-reasoned book.

J. LOVELL MURRAY.

The Influence of Animism on Islam. An account of Popular Superstitions, by Samuel M. Zwemer, F. R. G. S. The Macmillan Company, New York and London. 1920. pp. 256. \$2.00.

About a decade ago the eminent Dutch scholar, de Groot, published a sketch of the religious life of China which threw an illuminating light upon the belief in spirits, good and bad alike, which underlies much religious practice. He showed that this belief was an essential part of the working religious equipment of every Chinese and must be reckoned with seriously by every missionary who seeks to present the Christian message to an Oriental people. Since then the investigations of Nassau, Tremearne, Weeks, Elmore, Junod and Kruyt, with a host of others, experts and amateurs alike, have accumulated a huge mass of data enforcing the conclusion that, while the outward manifestations of the religious life of the African or other primitive may be "religion at a low stage," as de Groot remarks, yet it is real religion, an experience on which may be built a true dependence upon God.

This servitude to spirits is a widespread religious phenomenon. Its presence is not confined to peoples regarded as primitive. It arises through an absolute ignorance of nature and her laws, but persists in the face of education. In the New York City office building in which this review is written, nominally a twenty-story structure, there is no thirteenth floor. Tenants still hesitate over that unlucky number! So in India a Saivite of good standing will as a matter of prudent forethought make a modest propitiatory gift to a local "devil" at his shrine.

Three world religions, however, ought logically to expel altogether these hostile or friendly spirits from any place of real authority or influence,—Christianity, Judaism and Islam. Their proper doctrine of God is such that it should afford sincere worshippers an absolute freedom from the fear of spirits. One may declare with confidence that in proportion to the real and thorough acceptance of Jesus Christ as one's Lord this freedom is gained. He preempts the function of daily and hourly guidance once assumed by the spirits.

Dr. Zwemer has placed the religious world still further under obligation by adding to his series of interpretations of popular Islam one which exhibits its superstitious, animistic element, not discussing its origin as Hurgronje and others have done, but showing its actual place in the everyday life of a Moslem. His thesis is that these superstitions were inherited from the earlier, pre-Mohammedan paganism or from a degenerate Judaism, and that the Prophet incorporated them to some extent in order to facilitate the adoption of Islam by pagan minds; that the same process is going on today in Africa where Islam is dealing with Negroes still untouched by outside religious influences; that the consequent round of truly pagan practices not only rivals but overwhelms the religious value of the theistic teaching of Islam; that Islam at its best today is helpless to bring about a victory of its own theistic faith which should be triumphant and adequate over these pagan fears of spirits and their power; and, finally, that Christianity with its conception of Christ and its scheme of education offers the one and only cure. This series of themes is nowhere explicitly discussed, but is clearly set forth.

Dr. Zwemer emphasizes the wide difference between actual and theoretical Islam. It is not, of course, the only world religion which exhibits "curious beliefs and half-heathen practices" among its de-

votes. He notes with wisdom the fact that the cataloging of such lapses from the standards recognized by a religion is of little value in itself, an exercise merely for the professional student of religions. His purpose, like that of the other missionary investigators mentioned above, has been to warn the alert missionary to classify these practices as religious acts to be interpreted rather than as bad habits to be denounced, and to show him how to make their study a means of getting efficiently at the heart of a people with a better and more satisfying religious message and practice.

The author begins by pointing out the composite character of Islam, which won as many religious victories by compromise or incorporation as by force or persuasion. Early Islam adopted many usages of the "times of ignorance," thus opening at the outset a way for the practical lowering of the lofty monotheism which in theory it advocated. In practice Islam tends to grow more rather than less polytheistic. This is shown strikingly in the magical values imputed to the Koran and in the demand for a minutely exact ritual of prayer. The careful execution of innumerable details in accordance with an unchangeable form tends steadily to lower true spiritual values, except for the genuine devotee.

Dr. Zwemer takes up in a series of chapters the superstitions of common everyday life among Moslems, such as the great faith placed in amulets; the curious religious values placed upon portions of the body, such as the hair, teeth, nails, blood or saliva; the unquestioning belief in an "other self," "who is in every case jealous, malignant and the cause of physical and moral ill, save in so far as his influence is warded off by magic or religion" (p. 114); the equally common endurance of the necessity of exercising at any cost malignant demons who "possess" people (pp. 228-233); the universal tree worship in the face of "their own conception of the demands of pure theism" (p. 214); and the high respect shown for those who go on pilgrimages to holy shrines.

He also calls attention to the traces of an older worship of sacred stones (p. 219) and of serpents, the latter to be noted even in Egypt (p. 224). One of the most interesting chapters is the one devoted to the description of the popular belief in *jinn* or the class of created beings intermediate between human beings and true heavenly beings. Dr. Zwemer helps us to realize what a wide consciousness exists among Moslems of the immediate presence of these spirits, taking part in every phase of life. On pages 138-142 is given the table of contents of a standard popular work in Arabic on the *jinn*. This table is of extraordinary interest to the one who would penetrate the mind of a Moslem and serves the purpose of exhibition better than an encyclopedic discussion.

The value of such a presentation as this lies in its accuracy and its form. Dr. Zwemer knows his subject from the inside and enables his readers to gain a vivid impression concerning the superstitious side of popular Islam. All will agree with him that there seems to be no likelihood of any curative process arising from within Islam. Only the simple yet comprehending message of Christianity can free a Moslem people from these galling shackles.

FRANK K. SANDERS.

America Save the Near East. By Abraham Mitrie Rihbany. The Beacon Press, Boston, Mass. Pp. 176. \$1.00 net.

Mr. Rihbany was born and brought up in Syria and in this stirring volume, he gives a challenge to America to accept her share of reconstruction by assuming a mandatory for the Near East.

The book was written in 1918. Since that time the situation has greatly changed. It has the expression, however, of the ardent hope that America will heed the call of the oppressed, accept her greater destiny and go to the rescue of the Near East. The book has an abiding message.

It is not a new form of government but a spiritual leadership that the Near East needs. The boundaries of Christ's Kingdom are not limited by spheres of influence and His coming can not be held back by race prejudice or pride.

America can best save the Near East by increasing the number of missionaries and missionary institutions in this day of new opportunity.

A Practical Kurdish Grammar. With English Phonetic Pronunciation. Exercises for translation into Kurdish. Short stories illustrating Kurdish Composition and Syntax and Vocabulary. By L. O. Fossum, Ph. D. Pp. 279. Lutheran Orient Mission Society, Angsburg Publishing House, Minneapolis, Minn. 1919. Price \$5.00.

Kutaibi. Sha'arani Ruhani. (Kurdish Hymn-book)
Katakismus. (Kurdish Catechism). Syrian-American Press 74, Greenwich St. New York. 1919.

We hail these signs of increased interest and effort to evangelize the neglected Kurdish people and congratulate the author of the grammar on overcoming many difficulties in publishing. He writes:

"It could have been printed at St. Petersburg, Russia, free of charge, but the war prevented it. It could have been printed in Germany, much cheaper than here, but that was impossible on account of the war. The printers in New York made contracts, several times, to print it, and invested some money for equipment. And every time they tried they fell down on it.

Finally there was no other way out of it but to do most of the work myself and have plates (zinc etchings) made. This took much time and cost more money."

The Kurdish language embraces several dialects spoken in large districts of Eastern Turkey, Western Persia and in the Persian province of Khorazan. Linguists do not agree regarding the source and history of the language or its exact place among sister languages. Its development has been peculiar and strongly influenced by Persian and other languages. "As a conclusion" says Mr. Fossum, "we seem to be justified in making the assertion, that for linguistic purposes we may collect all the Kurdish dialects into three groups, covering the three large districts of North, Central and South Kurdistan. In North Kurdistan we have the Zaza group, in Central Kurdistan we have the Kermanji group and in South Kurdistan we have the Lur and Kelhur group.

"As to which of these three groups represents the purest and best Kurdish, we would join with Garzoni, Lerch, Rhea, Chodsko, Beresin, Hornli, and Parter in referring to Central Kurdistan, and more particularly to the group of dialects spoken by the noble Bebeh tribes in the districts of Suleimania. Among this group of tribes we find

the best Kurdish literature in the form of history, legends, poetry, and prose."

The manuscript was examined and corrected by a number of linguists in America including Prof. A. V. W. Jackson and Prof. A. Johannan of Columbia University and bears the marks of scholarship. There are selections from the gospels, stories, poetry and vocabulary. The hymn-book and catechism are also products of the Orient-Mission.

"The first edition of this hymn book in Kurdish was produced in 1912. It was hand-written, contained eleven hymns, and was used regularly on the mission field for two years.

"The second, revised and enlarged edition was prepared in 1914. It was also hand-written, contained 40 Hymns, and did good service for several years.

"This the the third, revised, enlarged, and greatly improved edition. Nearly one-half of the beautiful, evangelical hymns contained in this book, have been sung in East-Central Kurdistan for quite a few years. The translation is not strictly one dialect, but embraces several dialects, with the intention of covering a larger part of the Kurdish field."

In and About Palestine with Notebook and Camera. By Archibald Forder. Religious Tract Society, London. Price 3-6 net.

The latest addition to a series of interesting travel books for young people introducing the reader to the most fascinating of all lands, especially in these days when all eyes are riveted on the future of the Near East. Mr. Forder has made excellent use of his camera—the pictures are wonderful. The story never fails to grip the reader. Most of the material was collected before the war and the book does not deal with events after the armistice.

The Turk in Europe. A Sketch-Study. By W. E. D. Allen. Pp. 256. Scribner's, New York. Price \$4.00 net.

The reader is captivated by the charming dedication of this volume, and by the interesting style of the author. The study of the decline and fall of the Ottoman Empire is one long story of massacre, revolt, insurrection, revolution, moral decline.

The author first deals with the conquest of Southeast Europe by the Ottoman Turks and the subsequent decline of Turkish military power, and briefly sketches the policies of various European Powers from the first partition of Turkey to the Treaty at Jassy in 1792. He then follows the growth of the nationalist idea among the Balkan Races, and analyses the efforts of the Powers to check revolutionary nationalism and to solve the problem of filling the vacuum created by the gradual disappearance of the Turkish Empire in Europe. Finally, he carefully develops the events and characters of the 19th century in their relation to the disastrous wars of 1912-1913.

Although the story is crowded into four chapters it is well told and accurate in its details. A surprising blunder is found in this remarkable paragraph on page 321.

"There are in Islam two opposing sects, those of the Shias and the Sunnis. The theological difference between them is that the Shias profess to follow the writings not only of the Prophet but also of his four immediate descendants, whilst the Sunnis adhere only to the Prophet himself. But the difference is really one of nationality, for the Persians and Arabs are generally Shias, the Turks Sunnis."

The book has two good maps, a chronological table, and a good index.

The War and Missions in the East. By Rev. A. J. MacDonald, M. A. Robert Scott, Paternoster Row, London. Pp. 178.

This is a well-informed and thoughtful study; India, Japan, Korea and China being used as the basis. The author finds that mission work was hindered far less by the war than might have been expected. Any falling off in funds or recruits was largely compensated by increased native effort, a fact which makes decidedly for progress.

But he believes that the ultimate effects of the war will profoundly affect the work of missions. "The result of the war will be a quickening of Oriental life at its springs." A new national consciousness has been roused and a new self-respect. "The Orient now knows that it has a contribution to make to the West." The East will be disposed in the future to think its own thoughts. Western forms and formulas will be tested and the non-essentials will be rejected. The Western churches must be content to let the Orient develop Christian thought and work and worship and church government along its own lines.

The war has given a new impetus to the growth of nationalist sentiment. One result of this is a new spirit of independence and self-reliance in the native Church which leads it to assume more responsibility in the matter of self-support and the work of evangelization. The general advance in material prosperity incident to the war will still further aid this result. The interesting fact is brought out that the Church is the chief training school for self-government in a land like India.

The writer repeatedly lays emphasis on the present tendency throughout the East for the government to take charge of all activities having to do with the material welfare of the people, such as education and medical work. He says the war will quicken this process, and thinks the days of these departments of mission service are numbered. He views the anticipated result with more equanimity than many will who have seen the fruitfulness of these lines of work. It is doubtful if this condition is as imminent, at least in India and China, as he seems to assume. Yet the trend in the direction indicated is an undoubted fact and should be taken into account by those who are shaping mission policies for the future.

While some of the conclusions of the author may be open to question, his book merits the careful perusal of missionary leaders.

J. G. HUNT.

Zendingslicht op Den Islam. Door M. Lindénborn, Zendings-Directeur der N. Z. V., Uitgegeven door den Boekhandel van den Zendings-studie Raad-Den Haag. Pp. 168. 1919.

Mohammed Rasul Allah. Door M. Lindénborn, Directeur der Ned. Zendings-vereeninging., Ned. Zendingsvereeninging—Rotterdam. Pp. 32.—1919.

Both of these books were prepared for missionary education movement in the Netherlands and are admirably suited for the purpose. The smaller volume gives us a sketch of Islam as the religion of Mohammed and deals with popular belief in Malaysia. The other book is intended as a supplement to a translation of Canon Gairdner's "Reproach of Islam." In the ten chapters the following topics are considered: Mohammed; the Koran and tradition; the creed; Moslem law; mysticism; the spread of Islam; Islam in the Dutch East Indies; Islam and civilization; with a concluding chapter on

missions to Islam. Full references are given to the literature on the subject, especially that published in Germany. A strong plea is made for the study of the subject and a bolder policy in evangelism. The author thinks that our failure in the past has been our lack of knowledge and our want of sympathy. The book concludes with these sentences:

"Islam will receive its death blow from Love—the Love of Christ. The church of Christ must be the mediator to manifest this Love among Moslems. God grant you grace to do it."

A Manual of Christian Evidences for Jewish People. By A. Lukyn Williams, D. D., Miss'y., Safed, L. J. S. Vol. I and Vol. II. Price 7/6 each. 1919. S. P. C. K., London.

We are glad to call the attention of our readers to these two volumes, because they are of considerable importance in the study of the present Moslem controversy. The author was some years a missionary of the London Jewish Society at Safed. His hope in writing was to meet the difficulties of orthodox Judaism in regard to Christianity. The first volume was printed in 1911 and deals with the Old Testament. The second volume deals with the New. The arguments are in a large measure replies to the statements and misstatements of Rabbi Isaac of Troki. The method of treatment is therefore similar to that with which our readers are familiar in Dr. Tisdall's *Manual on Mohammedan Objections*. It is not surprising that the Jews find difficulty with the same texts and doctrines that offend the Moslems. The line of approach in reply is not, however, identical. Compare for example the argument for the Trinity, pages 105-125, and the question of virgin birth, page 188. The latter, of course, is not a stumbling block to Moslems. The volumes have a good glossary and general index.

Z.

Revue du Monde Musulman; publiee par La Mission Scientifique du Maroc. Vol. XXXVI. 1918-1919. Paris, Leroux, 1920. pp. 331.

The war and the peace treaties have brought insistently to our attention the need of a yearbook of Islam, accurate, methodical, and impartial, interpreting in their proper perspective the social currents of the West to Islam, and the movements of Islam to the West. Thus the yearbook would serve international good-fellowship and politics. The question of whether or not the *Revue du Monde Musulman* should become such a yearbook is broached in this number. That the aim of the *Revue* would not thereby be changed, and that the exigencies of war-time have already reduced the frequency of its issue to once a year argue strongly for such a policy.

The present number is well up to the high standard of the publication. M. Louis Massignon gives an extended review of "La Escatologia Musulmana en la Divina Comedia" of Miguel Asín Palacios. Since Asín's interest lies especially in tracing the intellectual interdependence of the East and the West in the Middle Ages, we are not surprised that he notes a remarkable number of similarities between Dante and Islam. M. L. Bouvet presents the first instalment of an "Essai sur les Rapports de la Perse avec l'Europe, de l'Antiquité au Commencement du XIXe Siecle," while Paul Marty continues his valuable study of Mohammedanism in Guinea. Dr. A. Richter contributes a thoroughgoing study of the Tuaregs of the Niger, tracing their Berber origin, the influence upon their migrations of the Roman,

Vandal, and Byzantine conquests, the remains of Christianity and Judaism now to be found among them, and, finally, their conversion to Islam.

One of the most interesting articles concerns Azerbaijan, "the first Mohammedan Republic," written from the Moslem point of view. From the early time when Azerbaijan lost its independence to Russia, through the oppression and attempted Russification of the country, to the rousing of the national spirit of the Azerbaijanians by the European war, and the establishment of the Republic, we follow the history of these Mohammedan peoples. Oppressed by Russia, massacred by the Armenians, they yet managed to set up a representative government (even the Armenians had their representatives), rout the Bolsheviks at Baku, win to their side the commander of the Allied forces in Persia (General Thomson), and, finally, send a representative of their government to the Versailles Conference.

The number closes with notes on the Mohammedan press, book reviews, and current bibliographies.
H. W. H.

The Eastern Question, An Historical Study in European Diplomacy, by J. A. R. Marriott; Second Edition, Revised; Oxford University Press, American Branch, 35 West 32nd St., New York City; pp. 536; price \$4.25.

We are glad to call attention to this second revised edition of the best systematic and continuous account of the origin and issues of the Eastern Question accessible to the general reader. The introductory chapter gives the whole problem in a nutshell, defining it in the words of John Morley as "that shifting, intractable, and interwoven tangle of conflicting interests, rival peoples, and antagonistic faiths that is veiled under the easy name of the Eastern Question." The first edition closed with the outbreak of the European War in 1914. This contains an epilogue which brings the matter up to date of publication, June, 1918. Since then the Eastern Question has taken on new phases, but the forces and factors of the problem remain largely the same and will have to be reckoned with in a right solution. It is still true that "the Ottoman Turks akin to the European family neither in creed, in race, in language, in social customs, nor in political aptitudes and traditions, have for more than five hundred years presented to the other European Powers a problem, now tragic, now comic, now bordering almost on burlesque, but always baffling and paradoxical."

There are a number of maps, none of which are first-class. For the rest the volume is in every way attractive. Z.

Armenia and the Armenians from the Earliest Times until the Great War (1914). By Kevoork Aslan. Translated from the French by Pierre Crabites. The Macmillan Company, New York. Pp. 138. Price \$1.25.

The reader has in this concise volume the results of longer historic studies published by the author in Paris in 1908 under the title "Etudes Historiques sur le Peuple Armenien." The translator contributes a preface on the Evolution of the Armenian Question which adds one more plea to the voice of humanity for an independent Armenian state. It may be questioned whether history will confirm the concluding paragraph of the book regarding the hand of Germany in the massacres: "If the Turks have thus furnished indisputable evidence of a cruelty unequalled in the annals of history, the part

played in this hideous drama by their Teutonic Allies is no less reprehensible, for far from acting as restraining influences the latter counseled the crimes which sullied a record already black." Z.

Caught by the Turks. By Francis Yeats-Brown. Price \$2.00, pp. 229. The Macmillan Company, New York. 1920.

Captain Brown was caught by the Turks in his air-raid on the telegraphic communications north of Bagdad and remained three years a captive. A story of adventure as thrilling as any in Dumas, and throwing light on the character of the Turks, and incidentally on the Armenians. Here is a sketch worth transcribing; the book is full of such:

"One side of our room opened out on to some half dozen cubicles, each of which contained a prisoner in chains. These cells had no light or ventilation. They measured six feet in length by four in breadth. In solitude and obscurity, fettered by wrist and ankle to shackles that weighed a hundred weight, human beings lived there—and are still living there for aught I know—for months and even years, until death released them. These men were ravenous and verminous, but they had by no means lost their hope and faith. I shall never hear the hymn:

Thy rule, O Christ, begin,
Break with Thine iron rod
The tyrannies of sin.....

without remembering that an Armenian lad said those words to me, lying in chains in one of these cells."

He twice escaped and was twice recaptured. In his solitary confinement he managed to secure "a Bible and a large tin of Keating's wherewith to combat the devils of captivity." Z.

War in the Garden of Eden. By Kermit Roosevelt. Charles Scribner's Sons, New York, 1919 Pp. 253. \$1.60.

Captain Roosevelt had the good fortune to serve on two fronts during the war under both the British and American flags. In the East he was with General Allenby and also with General Maude. This book records his experiences in that eventful and dramatic campaign. It also reveals the man—with his father's love of adventure, sympathy for childhood and sense of fair-play. Who but a Roosevelt would read during the heat of summer in Mesopotamia, books like Plutarch's Lives, Voltaire's "Charles XII," Layard's "Nineveh," Xenophon's "Anabasis," Gibbon's "Rise and Fall" and Borrow's "Zincali" not to speak of Portuguese and Spanish novels?

Rulers of India. The History of the Indian Empire in a carefully planned succession of Political Biographies. BABAR by Stanley Lane-Poole. Pp. 206, AKBAR and the Rise of the Mughal Empire by G. B. Malleson, pp. 204. AURANGZIB and the Decay of the Mughal Empire by Stanley Lane-Poole, pp. 212, and HAIDER ALI TIPU SULTAN. The struggle with the Mussulman Powers of the South by Lewin B. Bowring, pp. 233. Price 2 ss. 6d. each net. Oxford, the Clarendon Press.

A series of historical biographies which cover the four great epochs of Moslem rule in India. The merits of the series are assured in the authorship and the care exercised by the editor of the work as a whole, Sir William Wilson Hunter. Portraits and maps add their charm to the lucid and interesting style in which the books are written.

Babar became king of Farghana in 1494 and after his struggle for the conquest of Kabul, he invaded India. The stories of this conquest and that of his successors, Humayun and Akbar, give us a lively picture of India in the middle of the sixteenth century. In the memories of Babar, we possess an autobiography written by the most interesting and famous man of all Asia in his day. The diary of this great ruler is also a confession of the strength and weakness of his religion. The "Memoirs" quoted are full of bacchanalian scenes, but also reveal finer traits of character.

The Emperor Akbar was undoubtedly one of the greatest rulers Islam ever produced. His diligence was remarkable and the principle of his administration admirable. When we reflect what he did, the age in which he did it, the method he introduced to accomplish it, we are bound to recognise in Akbar one of those illustrious men whom Providence sends, in the hour of a nation's trouble, to reconduct it into those paths of peace and toleration which alone can assure the happiness of millions.

The Emperor Akbar died in 1605 and left his heritage to Aurangzib, who was first and last a stern Puritan, obstinate to the point of fanaticism.

The stories of Haider Ali and Tipu Sultan are of later date. Each of the volumes have a good index and the student of Islam in India will here find reliable material for preliminary study of the historic background. Z.

The Tragedy of Bitlis. By Grace H. Knapp, Fleming H. Revell Co., New York. Pp. 160. Price \$1.00

This is a new chapter in the sad story of Armenia's martyrdom. It is well told, although the style is somewhat scrappy. The appeal is irresistible. When will the last chapter be written of this dreadful tragedy?

What occurred at Bitlis stands out as one of the cruelest episodes of the whole war. The story of the almost indescribable suffering imposed upon the inhabitants by the fiendish Turks is here related by Grace H. Knapp, of the American Board, from accounts furnished her by Miss Myrtle Shane and her associate, Miss McLaren, who were stationed in Bitlis at the time of the massacres. Miss Knapp was, herself, once missionary in Bitlis, but during the period covered by her book, resided in Van, some ninety miles distant from the ravaged town. Miss Knapp's volume tells also of the recapture of Bitlis by the Russian and Armenian forces, its gallant defense by the latter after the former's capitulation to the Germans, and also of its final relief after the signing of the Armistice.

Der Todesgang Des Armenischen Volkes von Dr. Johannes Lepsius. Tempelverlag, Potsdam, 1919. pp. 309, 4 marks 50 pf. net.

No one can claim a more sympathetic hearing on the Armenian question than Doctor Lepsius, the organizer and director of the Deutsche Orient Mission before the war, and the defender of the Armenians in Germany during the darkest period.

Dr. Lepsius has also published a large volume of documents from the German Foreign Office which will be reviewed later. Both volumes throw a lurid light on the whole question of the cause and responsibilities for the massacres and deportations. The horror and inhumanity of all that was done is related in this volume on the

testimony of eye witnesses and the results differ in no important particular from the report of Viscount Bryce in the *Blue Book* of the British, with which our readers are already familiar.

The German Foreign Office was thoroughly aware of the changed attitude at Constantinople. Protests were sent them again, and again, not only by American missionaries, but by Germans who were not in sympathy with the Turkish methods of government.

The only question which Dr. Lepsius does not answer satisfactorily is in how far the German military party were directly responsible. We may still put the question in the form of one of his quotations: "If all the despairing cries for help on the part of the Government and clergy of Armenian pass unheeded the responsibility for the annihilation of this ancient Christian people will lie forever upon Germany and Austria. History will not, and cannot, admit that the two great Christian Empires of Central Europe were not in a position to impose their will upon their Asiatic ally, at least in such a case as this, where the life and death of a whole people are at stake." (cf. Document No. 183.)

The author exposes the official lies sent out from Berlin in 1914-15, —first the occasion of the massacres and then their extent and cause (pages 272-289). He estimates the number of Armenians throughout the Turkish Empire who lived through these horrors, who escaped by flight or who were killed or deported,—in detail and summarizes them as follows:

	Total Armenian Pop.	Spared	Escaped in flight	Killed or Deported
Cecilia and North Persia	242,950	.....	4,000	238,953
Constantinople & Adrinople	194,000	164,000	.....	30,000
East Anatolia	1,058,000	.....	240,000	817,600
West Anatolia	337,000	27,200	.....	309,800
Syria, Palestine, Bagdad	13,500	13,500	.....	.....
	1,845,450	204,700	244,400	1,396,350

There is no reason to doubt the accuracy of these figures, as far as we know, from the evidence presented in this book.

Z.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING, NEW YORK

Librarian of the Missionary Research Library

I. GENERAL.

All-India Moslem League. (The Indian Review, Madras. January, 1920. p. 21-23.)

A bird's-eye view of the twelfth session of the League, which met in Amritsar the latter part of December, 1919. There are various quotations from the findings of the Conference, the most important of these dealing with the question of Turkey and the Caliphate, and of the attitude of the Indian Government towards home rule in India. The address of the President on Hindu-Moslem unity is given fully.

Constantinople and India. "Y." (The Fortnightly Review, London. March, 1920. p. 488-496.)

For five hundred years the Turk has been established in Europe, during the last two hundred of which he has been gradually pushed back to its verge. The question of his present situation, confused from every point of view, is still further complicated by the fact that during this period no one superior to him has come forward to replace him. When Russia, some years ago, was at the gates of Constantinople, the Mohammedans of India, then largely illiterate and inarticulate, showed themselves so concerned over the menace to the Sultan, their Caliph, that Great Britain came forward as their champion. From this position of friendship the English later withdrew, and the Germans entered in. Now the question of the Porte again becomes important from its Asiatic point of view, for now, with a new feeling of solidarity in India, the Mohammedan people of India are realizing their strength. No excuse can be made that we did not know their thought, for they are using to its capacity the powerful weapon of publicity through the influential All-India Moslem League. And their position is the same as when Russia was the menace.

Constantinople and the Turks. D. B. Macdonald. (The Review, New York. April 3, 1920. p. 325-327.)

A brief, exceptionally clear analysis of the attitude of the Turks, the Arabs, and the Indian Moslems towards respectively the Turks themselves, the Caliphate, and the status of the Turks in Constantinople. The Turks are, consciously or unconsciously, primarily Turks, and only secondarily Moslems. To the Arabs, they are conquerors and oppressors, as well as indifferent Moslems. But they are also Orientals, struggling against the West, whose overthrow would weaken all Moslem peoples. To the Indian Mohammedan, they are Moslems, once great, now fallen; and it is for all Moslems to rally to their support. To the Turk, the Caliphate means fundamentally an executive office, the Caliph ruling over a vague Moslem world. To the Arab, the Caliph is the Successor of the Prophet, and this sacred office should not be in the hands of such parvenus as the Turks.

But for Indian Islam, the Caliphate is the rallying-point for all Islam in the widest sense. It is the Indian Mohammedan who is the true Pan-Islamist. Finally, to the Turk the possession of Constantinople matters comparatively little. To the Arab, however, Constantinople marks a great conquest of Islam, and in their reaction to its possible loss there becomes evident the solidarity of Islam, rising above race, language, and local hostilities. This is intensified by the solidarity of Orientals against Occidentals. Both these considerations hold with the Indian Moslems, but to them the abandonment of the City of Europe after holding it nearly five hundred years would also be proof of the final decadence of Islam.

The Question of the Caliphate. Arnold J. Toynbee. (The Contemporary Review, London. February, 1920. p. 192-196.)

The title to the Caliphate is the most controversial question in the Moslem world. The Indian Sunnis, who are not subjects of the Ottoman Sultan, fiercely uphold his claim as Caliph; the majority of his Arab-speaking subjects have rejected it, while arguments from history as to whether the office is political, spiritual, or a combination of both are forthcoming from all sides. One fundamental phase of the situation to the Moslem is that the Caliphate of the Ottoman Sultan means above all that the Ottoman Empire is a Moslem "great state." This answers a deep-seated need for political self-expression, and can only be satisfactorily countered by the progress of true self-government by the Moslems in India, Egypt, Mesopotamia, and Persia.

The Turkish Question. Hon. Ameer Ali. (The Asiatic Review, London. April, 1920. p. 185-188.)

The feeling which is surging over India regarding Turkey and the Turkish Caliphate is not a factitious agitation, but intense and of deep significance. Constantinople has become a Moslem city, sacred by its associations and traditions to the Moslem world. To drive the Turk thence would be regarded as a deliberate insult to Islam, and, in view of Mr. Lloyd George's solemn pledge of January 5, 1918, would be looked upon by the Moslem world as the greatest breach of faith.

II. ISLAM IN ARABIA.

The Arab Question. Robert Machray. (The Fortnightly Review, London. February, 1920. p. 249-260.)

One of three articles in the same periodical on "Problems of the Middle East." That the Arabs were unified in their struggle against the Turks was due in large measure to the Emir Feisal, who became the exponent and advocate of a great Arab Empire. To him this meant Arabia, Palestine, Syria, and Mesopotamia as a minimum. British policy, however, if not British promises, would constitute Palestine a separate political unit, with Great Britain as mandatory to help carry out Zionist ideas. The Sykes-Picot agreement of 1916, dividing the Arab provinces of Turkey into five zones, recognized French interests as paramount in Syria. Mesopotamia, by such *vox populi* as is possible in that land, is unwilling to recognize King Hussein as overlord. All these considerations show that the "Arab Empire" has dwindled to a vanishing point; and the real difficulty of the Arab question can be found in the basic fact that the Arab is incapable of governing a modern civilized state as it should be governed.

The Soul of the Arabian Revolution. Lowell Thomas. (Asia, New York. April, 1920. p. 259-266.)

Theoretically, this is a study of Colonel Thomas Lawrence; actually, it is rather a study of the characteristics and psychology of the Arab. In order to realize the truly wonderful way in which Lawrence managed these wild tribes, we must understand their fierce independence, resulting in terrible blood feuds among themselves, and absolute intolerance of any idea of subordination. In the army, every Arab is a general, and usually refuses to adopt the other man's plan. Lawrence's Herculean task was to make these elements work harmoniously. Their union for independence was successful only because of the tact and complete understanding of them on the part of one who ran counter to the two greatest prejudices of the Bedouins—one who was a foreigner and a Christian.

III. HISTORY OF ISLAM.

Islam, Its Past and Future. V. B. Mehta. (The Indian Review, Madras. January, 1920. p. 9-11.)

Islam, designed originally for the Arabs, is like them, simple, democratic, fiery. The Arabs are the most important race in Islamic history; wherever they went their culture flourished, and its traces are to be found in most of the science and culture of modern Europe. Next in importance to the Arabs comes Persia. After her Islamization, her genius was turned from war to the cultivation of knowledge and the sense of beauty, and she became to the Islamic people what Italy was to Renaissance Europe. Of the other Islamic peoples, only the Ottoman Turks have played any important cultural rôle, and they have always been imitators rather than originators. Islam has given great things to the world, but even a brief survey points to her civilization as a waning one. With no single strong leader to follow, Islamic peoples will become more "national," and less "Islamic."

IV. KORAN, TRADITIONS, THEOLOGY.

Important Articles of the Moslem Doctrine. English translation by Rev. Karl L. Reichelt and Rev. F. J. M. Cotter. (The Chinese Recorder, Shanghai. February, 1920. p. 107-118.)

Best described by its sub-head: "A Digest of the Mohammedan Publication, 'A Summary of The Most important Articles of the Moslem Doctrine.'" The book, which deals with orthodox Islam, is written for those Mohammedans in China who cannot read Arabic. This digest is fairly full, and gives the various rules and regulations with great clearness. These "important articles" press home relentlessly the formality of Islam, its hopelessness and bondage.

V. RELIGIOUS AND SOCIAL LIFE.

Men and Things as the Turk Sees Them. Herbert Adams Gibbons. (Asia, New York. January, 1920. p. 5-12.)

A brief discussion of Turkish psychology, by one who has made a thorough study of it. According to the author, European diplomacy has failed signally in deciding upon a Turkish policy; the United States will also fail unless the actual Turkish point of view is studied. This is rendered difficult by the fact that there are three distinct classes to be considered. There are some four million Anatolian peasants of fairly pure Central Asiatic blood; honest, sober, indus-

trious, ignorant, and superstitious; Mohammedans, but not fanatical. There are the "*mouhadjirs*" (refugees), always the lowest element of the population; ignorant, vagrant, poverty-stricken, fanatically hating all Christians. The third class is the product of neither race nor religion, but of the system of government. This is the ruling, or Constantinople, class, in which the individual, be he who he may, carves out his own fortune. This plan worked well while the Empire was expanding by conquest; since then, it has turned this class into parasites. That these latter have continued so long to oppress the country is due to the consistent opposition on the part of the big European Powers to the efforts of the subject races to free themselves. It is totally wrong to regard the Turks as a united race, or the dominions of the Sultan as a political entity.

Passing of the Turkish Harem. Barnette Miller. (Asia, New York. April, 1920. p. 302-307.)

A discussion of the Feminist movement in Turkey in the last decade. Opportunity for the women has come through political changes in the state, and, seizing it, they have made great strides in education, economic independence, and politics. The old theory of marriage still holds good, but in actual practice the conditions are much ameliorated. Outward signs of servitude, also, are not nearly so evident. Women are coming into closer personal touch with Western culture through travel (which was formerly forbidden them); while it was a woman, Halideh Hanoum, who was delegated to draw up the scheme for the American mandate for Turkey which, with a few slight changes, was afterwards submitted to the American section of the Peace Conference in Paris.

VI. POLITICAL RELATIONSHIPS.

British Protectorate of Egypt. Malcolm McIlwraith. (The Fortnightly Review, London. March, 1920. p. 375-383.)

The intensity of the hostility in Egypt towards the British came as a considerable shock to many people, and one of the most puzzling aspects has been the opposition to the principle of the Protectorate. The principal legal adviser to the Egyptian government here shows that this is largely due to the unwise and tactless method of promulgating it. No definite, concise policy as to interference in internal affairs was enunciated, and, at a period when the Nationalist party was small, no attempt was made to forestall its propaganda by explaining the situation clearly to the people themselves.

Burden of Syria. D. G. Hogarth. (The Nineteenth Century and After, London. February, 1920. p. 387-395.)

The problem of Syrian nationalism, as it stands today, is the inevitable result of the shifting Arab policy of England during the war, combined with the Sykes-Picot Agreement with France. This agreement was kept secret for what seemed good and sufficient reasons, but, unfortunately, this made it possible for Syrian nationalism, under the Emir Feisal, to embark on an existence unhampered, as it believed, by any alien limitation. In the following disillusion, only the liberal policy of Feisal kept in check the exasperated Arab spirit; and, in spite of him, this nationalism is now distinctly anti-European and in the majority of people anti-Christian.

Constantinople and the Straits. Philip Marshall Brown. (*The Review*, New York. March 6, 1920. p. 224-225.)

The question of whether or not the Turks stay in Constantinople is a vital one to the Mohammedan world. To the rest of the world, this is of subsidiary importance to the question of the establishment and maintenance of the freedom of the Straits. The old jealousies of the Powers are neutralizing the effects of the overwhelming defeat of the Turks, but once let them establish, and guarantee effectively, the freedom of the Straits of the Bosphorus and the Dardanelles, and it will only be a question of time when the Turks will themselves find it convenient to move their capital from under the guns of foreign warships.

Future of Mesopotamia. (*The Near East*, London. February 19, 1920; p. 255-256. February 26, 1920; p. 291-292.)

Although "liberated" Mesopotamia is theoretically in the hands of the Arabs, much work must be done there (and done by the British) before the country becomes really prosperous. The primary need is for good engineering works—roads, dykes, etc.—giving a clear scheme of transport by rail, river, and motor. Along with this, the growing of improved cotton, and the development of the country's oil supplies should receive careful attention. As for the people, among whom the Turks have been active in stirring up trouble, Kurds, Arabs, refugee Christians, all must be made to understand that they must keep the peace; and this end can only be attained by sending to Mesopotamia British civil service men of the very highest calibre.

Turkish Tangle. H. Charles Woods. (*The Fortnightly Review*, London. February, 1920. p. 271-280.)

The Turkish territories, roughly speaking, at the time of the Armistice fell into three units—Constantinople and the Dardanelles, Armenia, and Turkish Anatolia. The question of Constantinople and the maintenance therein of the Caliph, with or without European control, is of prime importance so far as Europe is concerned. To the subject races of Turkey, the distribution and government of Asia Minor are more important. All solutions so far suggested are unsatisfactory, but opinion in general favors the creation of an Armenian state, the primary problem here reducing itself to one of frontiers. For the remainder of Anatolia, inasmuch as it is seventy-five per cent Moslem, the least unsatisfactory plan would seem to be to prolong a supervised and controlled Turkish administration.

Lord Milner and His Mission. Lindsay Bashford. (*The Nineteenth Century and After*, London. February, 1920. p. 377-386.)

In 1914, Egypt was formally proclaimed a British protectorate, thus culminating forty years of British authority. During these years, the British policy has avowedly been to fit the Egyptian to take an increasing part in the government. The war necessarily led to arbitrary and drastic measures, and it was the chief task of this mission to re-establish this policy, and to frame a feasible scheme of government in Egypt. The grievances of the country have been aired and emphasized so effectively by the Nationalists that their leader could claim "the Egyptian issue has passed from party to nation." The British have been far from blameless, especially in matters of education

and public health, yet the condition of Egyptian society itself militates strongly against self-government. War made the country very prosperous, but the control of its wealth, its credit, and the organization of its daily industrial life is in the hands of men of alien nationality. She cannot rule herself; *ergo*, England must rule her. Yet to rule at all wisely, men of higher calibre must be sent out, and these must do away with insidious insularity, get into sincere touch with the Egyptians, and tactfully, yet firmly, control the restlessness of the Mohammedans.

Problem of Egypt. Cyril Goodman. (*The Contemporary Review*, London. March, 1920. p. 356-363.)

Eventually, Egypt will be self-governing. The "problem," therefore, is in two parts: what shall be the limits of the self-government when granted, and when and how shall it be made. British policy in regard to the first part is to make it as full and generous as possible. But in the interests of Egypt herself some stage of preparation is necessary. For the second, the choice has heretofore been between government by British personnel and the piecemeal introduction of self-government through gradually increasing Egyptian and diminishing British influence. The latter policy has been tried and has completely failed. The present dual system is at best only a clumsy and temporary makeshift. The basis of a settlement might lie in an agreement between the protecting power and the Egyptian people whereby the former makes a public declaration and promise of granting responsible self-government at a given date, dependent on the loyal acceptance by the latter of an interim constitution providing for a unified Anglo-Egyptian government.

Will the Sick Man of Europe Recover? E. Alexander Powell. (*Scribner's Magazine*, New York. March, 1920. p. 283-296.)

The third in a series of articles on the New Frontiers of Freedom. After touching upon the beauties and horrors of Constantinople, the present situation of Turkey is analyzed. In the spring of 1919, Turkey could have been partitioned by the Allies with comparatively little friction. She thoroughly deserved it, and she most certainly expected it. That she is now alive and likely to live is due to the "avarice, the selfishness, the cynicism, which have marked every step of the negotiations relative to the settlement of the Near Eastern question." The claims of England, France, Italy, and Greece are briefly outlined in turn, and the inevitable and conclusion reached that the Turks will not be driven out of Europe, or even Constantinople; the Ottoman government will not retire to Asia Minor; and the Sultan, as the religious head of Islam, will still dwell in the palace on the Yildiz hill.

VII. MOHAMMEDAN MISSIONS.

Awakening of Persia. W. J. Thompson. (*The Church Missionary Review*, London. March, 1920. p. 36-44.)

Many years ago, Persia was the highway to and from India. Thanks to the Ottoman Turks and the fear they inspired, other trade routes were found, Persia became geographically side-tracked, and, in the course of time, the particular prey of Russia. As a result of the recent war and the Anglo-Persian agreement, Persian is on the brink

of a great forward movement along political, educational, and religious lines. Material development is inevitable. At present the willingness of Persians to listen to Christianity, and their dissatisfaction with present-day Mohammedanism fling a challenge in the teeth of the Christian Church. The Church can best meet this by cooperative educational work of all missionary societies, which in turn, must mean substantial additions to the force of highly qualified teachers. Persia is worth tremendous efforts, for, from various points of view, she can be considered the weak point in the citadel of Islam.

Mohammedanism in the Lualaba District. The Rev. J. N. Clark. (The Congo Mission News, Bolobo (Upper Congo). February, 1920. p. 10-12.)

A description of the Mohammedans, or, rather, Mohammedan influence near Wayika, Lualaba. These Moslems, while staunch adherents of their faith, consider the native quite unworthy to be proselytized. More, they are tolerant, and fairly willing to listen to Christianity. They are, however, very strict observers of the feast of Ramazan. In the purely native towns around Wayika, Islam is too inextricably bound up with reminiscences of the slave trade to attract the natives; the people are absolutely heathen, with little or no desire to be anything else.

Opportunity in Mohammedan Lands. S. M. Zwemer. (The Missionary Review of the World, New York. April, 1920. p. 273-275.)

The shock of the World War has been felt throughout the whole Mohammedan world. The pride of the Moslems has been humbled, and they are open to conviction as never before. This results, inevitably, in an enlarged program for the Christian Church, and in this program a large place *must* be given to the Christian press. The decent literature now available for Mohammedans is so appallingly small as to be practically *nil*. Education is already being emphasized, and thus are created readers whose appetites must be satisfied by literature that is true, pure, and elevating.

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