

THE MOSLEM WORLD

VOL. X

OCTOBER, 1920

NO. 4

EDITORIAL

"FATHER THE HOUR HAS COME GLORIFY THY SON."

In these words of our Saviour are joined the highest motive and the strongest plea for missions to Moslems. The fundamental error of Islam and its corporate guilt is this fact undisputed and undenied that the supreme glory of Jesus Christ has been given to another. The heart of the Moslem missionary problem is therefore to secure a transfer of allegiance and this is only possible when the mind and will of the individual face the issue, weigh all the evidence and make a right decision. Thirteen centuries ago Mohammed's moon eclipsed the glory of the Son of Righteousness; the Koran superceded Christ's Gospel; the intercession of the Prophet made an atonement by our Great High Priest unnecessary; the Cross of Christ became a stumbling block and its deepest significance foolishness. This is the tragedy of the Near East. To those who know the religion of the Crescent therefore it is not surprising that there is an Eastern question—many Eastern questions—all summed up, however, in this one: Mohammed or Christ?

All the prophets and apostles of the Old and New Testaments have not only been succeeded but also supplanted by Mohammed. To the masses he is at once the sealer and concealer of all former revelations.

Mohammed is called Light of God, Peace of the World, Glory of the Ages, First of all Creatures, and other names of yet greater import. His apotheosis was Tradition. Although in the Koran he is human, in Tradition he became sinless and almost divine. No Moslem

prays to Mohammed, but every Moslem prays for him in endless repetition daily. He is the only powerful intercessor on the day of judgment. His name is never uttered or written without the addition of a prayer.

The honor given to Mohammed's name by his followers is only one indication of the place he occupies in their system and holds in their hearts. Mohammed holds the keys of heaven and hell. No Moslem, however, bad his character, will perish finally; no believer, however good his life, can be saved except through Mohammed.

"For all Moslems," says Dr. Macdonald, "he is the Messenger of Allah, the Last, the especially Chosen, with a halo of centuries of reverence around his head. For very many of them he was the first made of all creatures; for his sake Allah created the worlds; as nearly as could be we have the Arian doctrine of the Person of Christ. Besides that, for all Arabs he is the great Arabian; no other like to him has sprung from their race. For all Arabic speakers he is the greatest artist in the Arabic language; the Koran for all whose native tongue is Arabic, even for Christians, is the greatest work in Arabic literature."

The most popular book next to the Koran, in all parts of the world of Islam, is a little prayer-manual called *Dala'il-ul Khairāt*. It is the pocket-testament of the Moslem soldier, the most widely used breviary of the mystic, the primer and catechism of the laity everywhere. Yet this volume contains little else than glorifications of the Prophet of Arabia and calls for his intercession.

The fact is that as long as Islam remains Islam, the emphasis *must* rest on the second clause of its brief creed. The monotheism of Mohammedanism is shared by other faiths but its devotion to Mohammed as ideal and goal, as centre and pivot of God's plan for the universe—that is unique—but impossible.

The followers of Aby Qasim, the Great Arabian, (whatever their race or sect) unite in saying if not in singing:

"O Lord and Master of us all.
 Whate'er our name or sign.
 We own Thy sway, we hear Thy call,
 We test our lives by Thine."

The encouraging aspect of the present situation, however, is that this devotion to Mohammed as saviour and ideal is being challenged by Moslems themselves. There are attempts in Egypt and in India to use the method of destructive criticism and so eliminate everything in his character and career which shocks the modern sense of propriety and the ethics of our day. The sinlessness of Mohammed must be maintained at any cost. Although it cannot be proved from the Koran or Traditions, it yet became a leading article of popular faith. The disturbance of this ideal has produced a shock far more telling than any political event. It is the hour of God's unveiling. The Jesus Christ of history faces the Moslem world in the open through the unprecedented circulation of the Scriptures, the presence of the Christian home, the hospital, the school, the university, or the press in every important centre of population. His presence cannot be hid. He is demanding attention.

When we think of the spiritual unrest, the disappointed hopes, and disillusionments following the war, with its aftermath, everywhere, we are forced to conclude that the hour is ripe for pressing our advantage now and pleading the claims of the Living Christ. The day in which we live recalls to our minds the words of one of the Arab poets:

"Not in vain the nation's gropings, nor by chance the currents flow;
 Error-mazed yet truth-directed, to their certain goal they go."

That goal is the evangelization of the nations.

There is only one mandatory for the Near East that includes all its races and peoples—it is the mandatory of God, the commission of Jesus Christ. His purpose is the redemption and regeneration of the Near East. His prayer is ours for their deepest needs, "Father the hour is come, glorify Thy Son."

Cairo, Egypt.

S. M. ZWEMER.

WORDS AND PICTURES

An Outlook from the Junior Department of the Nile Mission Press

To enter the service of Christ means, for a language as well as for a person, a life of new adventure. To become for the first time a vehicle for the thoughts of Christ must make a stir in the life-history of any language; to find expression for the growth of men and women in the ways and ideas of Christ will surely save their mother-tongue from any danger of becoming static or crystallized.

In the case of Arabic, one of the world's greatest literary languages, a small group of her sons and daughters are today filled with a holy discontent that so fine a vehicle of human thought, so full in idiom and so rich in literature should never yet have learned to serve little children. Feeble and faint so far, there is yet a knocking on the door of this great and venerable language with the demand in Christ's name that she shall bend herself to the service of a little child. The group concerned about these things is a small one, very conscious that of itself it has no dynamic power. But there is hope in its very existence.

The new Junior Department of the Nile Mission Press, with the task before it of making Christian literature for boys and girls, naturally gathered together small groups of Arabic-speaking men and women to consider what such a literature should be. The revelation of the difficulty of the task came only gradually, even to sons and daughters of the language. There was one evening when a little group tried for two hours to write a short child's prayer in Arabic—one that should really clothe a child's thought. The beginning was a confident one. The educated Arabic members of the group did not feel able to tolerate the writing of a prayer in the language of common speech; that would have seemed to them irreverent and unfitting. But they were cheerfully sure of putting

together "something simple" in the classical language. As we worked on we grew less and less happy. We tried to call up before us the little winsome dark-eyed Arabic-speaking child, and the words that we wrote down seemed out of his reach and intolerably stilted. At the end of two hours an Egyptian friend said with a sigh, "No, the Arabic language is not meant for children."

To this uncomfortable point we all come, and surely the sooner we arrive at discomfort the greater is the hope for the children.

On the one hand we see before us a great literary language, common to all Arabic-speaking lands, with an increasing number of children learning to read it—although observation leads me to think that the average child does not read even simple classical books with understanding before the age of twelve years. We see too a jealous prejudice on the part of those who have mastered the literary language against the writing of any other type of Arabic, and their feeling that to do so in children's books would be to hold back the child from the happy day when he shall have the freedom of his great classical tongue, to spoil his chances of excellence therein, and to lower the whole standard of Arabic. Added to this is Moslem religious zeal for the preservation of the language on the model of the Koran.

On the other hand, we see strong and nervous colloquial language, differing in the various Arabic lands, (an important point when considering book circulation) this being for the great majority of children the only language ever mastered; for of those who go to school only a small proportion gain real mastery of a classical vocabulary. We who have so much that is vital to say to the children notice the tendency to shallowness, due to an occupation with the words of the classical language that hinders appreciation of the facts and thoughts conveyed by it, so that a school lesson on a butterfly becomes but one more language lesson. We observe too that the commonest choice of the Cairo schoolboy in holiday reading is a certain type of sometimes unsavoury broadsheet sold

in the street with songs of comedians such as Kishkish printed in the colloquial tongue.

What in view of all this shall be the policy of a junior publication department as to language?

One thing alone seems clear. It is not for foreigners to decide that policy. The sons and daughters of the language must settle these questions for themselves. The present work, therefore, of the new junior department is a recruiting work, the gathering together from among the Christians of Egypt of a small body of men and women whose spirits shall feel the burden of the children's need, and who shall set their minds to face and conquer the difficulties of making children's literature in a language which, for all its greatness, has never produced that. Such a call must come to younger men and women, for the business of writing for children will need elasticity and adaptability and venturesomeness such as cannot be expected from those who have trodden for many years the beaten paths of Arabic literature. The children will demand not only fresh development in language, but also their own authors set aside to understand and serve them.

Such service for the children of these lands is a claim from Christ upon the Arabic-speaking Church. It is intolerable that the things of Christ should come to little children in foreign dress, or that His Church should suffer, as she undoubtedly would, were she to leave these sacred cares and tasks to foreign helpers.

We can thank God that in the very small and insignificant beginning of this work He has given us the generous welcome and help of a group of Egyptian friends from the Coptic, Presbyterian and Anglican Communion. In the present political situation it has meant true generosity that they should identify themselves with a work largely British in its inception, and we know that they have not done so without facing criticism.

It is with this small group that the hope of the enterprise lies, and to any who ask us where they shall concentrate their prayers on our behalf, we answer, focus your desires on the growth in heart and mind and spirit,

on the growth in Christ, of that circle of Egyptian Christians to whom God has begun to show the needs of the children of these lands. For God may have far for us to travel, and some of us step out light-heartedly, thinking the service is a simple one, realizing only gradually its difficulties and the call upon us for leadership. Pray then for these Egyptian committee members, authors, editors, and especially for an Egyptian co-editor to share the central work inside the junior department. It is upon these, not upon the foreign missionary, that the work depends.

On the artistic side as well as the linguistic, a junior publishing department in Cairo is faced with the need for pioneer work. Whatever may be the case with other Moslem lands, Egypt is now greedy for pictures. They enter her daily life at many points. The cinema is as popular in Cairo as in any western city. The hoardings, even in the heart of the Moslem city, have picture advertisements of soap or condensed milk with Arabic inscriptions. Rows of Moslem shops show wall-decorations of cigarette and other pictures. Illustrated papers and political cartoons are enjoyed, and what is most significant, even the cheap colloquial street literature is illustrated, albeit only with "remainder" blocks from Europe, chiefly discarded advertisement pictures.

Eye-gate then is open, and we must be glad. But of all this now entering, very little bears the stamp of beauty or reverence or greatness. Very little too is Egyptian or even Eastern. The dregs of European art have been accepted here in pictures as too often in furniture and design.

It is clear then that a junior department could not let children's literature go pictureless, when pictures are emphasizing so much that is less worthy. It was open to us to follow the street literature and the cigarette and sewing-machine advertisements in buying old blocks from Europe. But how should we try on the one hand to make truly Arabic books for children while on the other we illustrated with entirely foreign and un-Arabic pictures? There was a call for a pioneer artist, as for

pioneer writers. As in language, so in picture, a new style would have to grow up for the children. Since the coming of Islam Egypt had made no pictures. Only the wonderful arabesque design had held sway through the Moslem centuries, surely the most aloof, impersonal art that the world had ever seen. Egypt made no pictures, only patterns, though the glories of Persian illustrated manuscripts may have spoken to the wealthier bibliophiles.

If then there were to be pictures for Egyptian children a creative mind must set to work, discovering how to combine a picture related to life with the nation's sense for pattern and design. At this point of our need God brought to us His servant prepared for such a task. Miss Elsie Anna Wood is an artist whose reverent sympathy fits her to learn from all the past artistic story of the nation while caring for the children of today. Through the generosity of the American Christian Literature Society for Moslems Miss Wood's services have been secured for the Egyptian children for four years. Already she has done work showing beautiful Eastern qualities of design and winning the delighted acceptance of Egyptian friends.

But she is not content that the matter shall rest there. As in writing for children, so in illustration, the task cannot remain in the hands of foreigners. It is Miss Wood's hope that she may be able to inspire Egyptian artists to make this service their own. Surely the day has come for a new art-development in Egypt. The glories of her Pharaonic art are inexpressibly remote; the life of her Byzantine Christian school was checked; can the arabesque style, wholly impersonal, almost static, almost dead in its finished perfection, ever express Egypt's new, pulsing national life? Must she not find for herself a new expression?

It would indeed be strange if through an effort in Christ's name to serve children, an effort so insignificant as hardly to make a ripple on the waters of Cairo life, Egypt's sons and daughters were to find their way to new modes of expression and new life-forms, both in Arabic

literature and in Egyptian art. The thought is audacious, and more especially so to one conscious how imperfect in sympathy, how ignorant, how incompetent and unimaginative are even the leaders in the little group of people committed to the work. Yet no dream can be too audacious if in this little group pulses anything of the resistless life of Christ. That is the vital question.

Cairo, Egypt.

CONSTANCE E. PADWICK.

CHRISTIAN HIGHER EDUCATION IN EGYPT

A veteran missionary once remarked that he thought that the people who live at the so-called top of society were more neglected by Christian missions and Christian agencies than those who live at the bottom of society. If the Christian missionary enterprise is to fully obey its Lord's great commission, it must reach all classes of men. If certain methods do not touch certain classes, then methods must be discovered that will penetrate to these untouched regions of society. Here we find one justification of Christian higher education as an evangelistic agency. It penetrates where no other methods can enter. Of course, this is not the only argument for Christian higher education.

The desirability of bringing Christian influences to bear upon the leadership of the rising generation is conceded on every hand, but it does not follow immediately from this that men would support the establishment of a Christian University or approve of the Christian missionary enterprise undertaking the responsibilities involved in carrying on higher education. There are those who say, Let the Government, even if it be a non-Christian Government, bear the burden of maintaining the schools and universities of a land; let the Church surround these Government institutions with hostels and other devices for laying hold of the young students outside of class-room hours. It might be pointed out that this opportunity for Christian influence may be quite limited and inadequate, and that it rests on a precarious foundation. Should the Government schools at any moment decide to provide for the entire life of its students, interesting itself in their life outside the class-room, the Church of Jesus Christ would speedily find herself shut out from the service which she desires to render and prevented from exerting the influences which she covets to exert. Even under the most favorable conditions, the opportunity for influencing the social, athletic and intellectual

life of the student body is enormously increased when these influences can be brought to bear upon the student body in perfect coordination with the administration of the institution. This presupposes a Christian administration.

But it is not enough to think of Christian higher education as an opportunity for bringing rich Christian influences to bear upon the life of the student body *outside of the class-room*. The most important consideration justifying the establishment of a Christian University is to be found in the distinctive claims of its class-room work. Christian higher education is education of a university grade which provides a place in all of its teaching for the Christian conception of God. Its Science—Geology, Astronomy, Biology, and Chemistry—and also, if not especially, its Psychology and its Philosophy will both presuppose and recognize the existence of God and will be taught with all the implications of a Christian conception of the world. There may be wide differences of opinion as to what this involves, yet all will admit that there is a vital difference between education which shuts out God and education which gives God His rightful place in the universe. In the classroom, not merely outside the class-room, Christian higher education makes its richest contribution.

The need for higher education appears in several directions. Quantitatively, the need for higher education is seen in the relatively small proportion of the population of Egypt that enjoys secondary education, and the still smaller proportion that is found pushing past that grade. Qualitatively, higher education in Egypt calls for steady development, both lifting it to higher levels and broadening it out so that it may be more truly cultural and balanced.

As for the demand for higher education, it is so marked a characteristic of the present day that it calls, not for proof but only for explanation. The explanation of this strange and unprecedented eagerness for higher education can be found first of all in the new contacts with the outside world which the War effected. During the pe-

riod of the War, some three million foreign troops visited Egypt: English, Canadians, Australians, New Zealanders, French, Indians and others. In addition to this, thousands of Egyptians went abroad in the labor battalions. It is a question whether even the great Crusades produced such an inter-penetration of the East and the West as was brought about by this War. The rising tide of Nationalism has also contributed to this eagerness for education. It is recognized, even though, imperfectly, that self-determination without education would be a snare and a delusion. A third cause contributing to this eagerness for education is to be found in the enormous increase in wealth in Egypt. Admitting even the general desire for education which has always obtained in Egypt, we now find that the increase in wealth has made it possible for thousands to aspire to that education where formerly but hundreds could hope to afford this luxury.

All this shows the need and the demand for higher education, but is there likewise need and demand for *Christian* higher education? We believe there is. First of all, the Protestants want it. Here is a Protestant missionary movement with more than two hundred schools, enrolling some 20,000 scholars, with a church membership of over 14,000 and a Protestant community of over 35,000 Christians without any provision for education of a University grade under Christian auspices. The churches of Christ cannot be conceived as moving solely along lower intellectual levels. It has been repeatedly pointed out that the children of the second generation of the Christian missionary movement, especially in the case of the wealthier families, are being compelled to seek more advanced training and education in institutions which tend to lead them away from the higher ideals of Christian life and service. They are thus becoming lost, by the hundreds, to those movements and causes which distinctly serve the spread of Christianity.

There is every reason for believing also that the Coptic community desires Christian higher education. The anxieties that have been intimated as existing in the evangelical churches are anxieties that have been shared

to a considerable degree by the leaders of the Coptic community as regards their rising generation studying in government institutions, whether in Egypt or in Europe.

Nor is the Mohammedan unappreciative of the moral values which belong to education under Christian auspices. Many of them have tasted the bitterness of seeing their sons make moral shipwreck when they were sent abroad to England or France to pursue their higher educational training. Their need for Christian higher education is obvious and their demand for it, while not voiced distinctly, will be admitted by those who know the progressive element of Mohammedan society in Egypt.

What can Christian higher education do? It can win individuals. God's great plans for world redemption are after all swung upon the hinges of individual lives; in every land, the progress of a nation or of a people depends upon certain individuals. They must be found in every calling in life if the Kingdom of God is to make progress. A Christian institution of higher education has a great opportunity to win individuals, not merely to a formal profession of Christianity, but to a life-long allegiance to Christian principles and ideals in life.

Another thing that Christian higher education can do is to contribute to the Christian development of the nation. A Christian University must stand related, not only to individuals, but to the life of the nation as a whole. If the Church has placed its chief emphasis on portraying *individual* Christian character, a Christian university may render an outstanding service by portraying *national* Christian character. How inclusive is this task! The sound economic development of the country, its social regeneration, the banishment of illiteracy, the protest against great moral wrongs, these and many other factors in the national welfare of the country are the concerns of a Christian University. It may be able to deal with them only indirectly, but it will never lose sight of the claims which these interests have upon it, and will endeavor to bring the Gospel to bear upon the solution of these national problems.

It is also the task of Christian higher education to con-

tribute to the educational development of the country. Even in Western lands, the principles of education are undergoing most searching re-examination. In lands like those of the Near East, where a new day of opportunity is dawning and whole nations are ready to advance by leaps and bounds, how great is the need for guidance in the development of educational plans, lest education itself become a disappointment, or even a curse, because superficial or unreal. The Christian missionary enterprise cannot possibly hope to carry the great burden of popular education. This is truly the function of Governments. But Christian higher education may point the way toward that which is best and may serve to illustrate the type of education that will yield the best results.

The development of the project for the establishment of an American University at Cairo has been halted considerably by the War, but a modest beginning is to be made this year in the opening of its College of Arts and Sciences. Indeed, only two years of these collegiate studies will be offered this year but each class will be carried forward each subsequent year, until the four years of the course have been rounded out. By this method, the institution will have students of its own training in its upper classes. The charter of the institution gives control to a Board of Trustees, a majority of whom must be approved by the cooperating foreign missionary Boards or agencies that agree to share in the development of this institution. The executive authority is located in America, but in the working out of the plans, every effort has been made to co-ordinate the plans of the institution with the work of the several missionary societies, both British and American, that are working in Egypt and the lands adjacent to it.

Philadelphia, Pa.

CHAS. R. WATSON.

THE ARMENIAN QUESTION ¹

I.

The Armenian question has existed for four decades. It was created through the Russian-Turkish war and the Treaty of San Stefano, March 3, 1878. Before this war the Armenians were considered the most loyal nation of the Ottoman Empire; as officials, merchants and craftsmen in the capital and the various centres of trade, they were the working bees of the state. Eighty per cent of the Armenian population were farmers. In the high lands of the Armenian country, they were for centuries accustomed to the oppression of Kurdish Aghas and the discretion of Turkish officials, but where in far off mountain districts they lived close together, as in Zeitoun and Sassoun, they were just as independent as the Kurds. Before the Russian-Turkish war no Armenian knew anything of opposition towards the Turkish government. Two Armenian expeditions led the Russian troops up to Erzerum. Under the chief command of the Grand Duke Michael, the Russian generals, Lori, Melikow, Lazarew and Tergukasow, all Armenians by birth, conquered Kars and Bajaz. With the peace treaty Russia received three Caucasion districts with Batum and Kars and a strong Armenian population. In rage over this defeat and loss, the Mohammedans gave vent to their feelings on the Turkish Armenians.

In the Treaty of San Stefano (Article 16) Russia had for her own protection, imposed upon Turkey the duty "without further delay to attend to the wants for betterment and reforms in the provinces with Armenian population and to protect them against Kurds and Circasians."

This Article 16 of the Treaty of San Stefano reappeared with the guarantee of six Great Powers as Article 61 of the treaty of Berlin.

Even before the close of the Congress of Berlin, Eng-

(¹) Translated from the German, sent for our Quarterly, original by Miss Martha Weiss, Research Dept. Interchurch World Movement.

land had concluded with the Sublime Porte the convention of Cyprus, and taken the right to detain Cyprus as a strategic base for Turkey, and guaranteed the integrity of the territory left to her, with the positive obligation to check with force of arms any advance Russia might undertake into Turkish-Armenia. England asked as a counter claim "the necessary reforms referring to good management and the protection of Christian and other subjects to the Sublime Porte in these Armenian territories."

Three treaties endorsed by the Sublime Porte and the guarantee of the Great Powers! What more did the Armenians want?

II.

Abdul Hamid was in no hurry to put these reforms into effect. This indifference was held before him by a collective note sent to him by the Great Powers on June 11, 1880. Abdul Hamid had better things to do. He supplied the rapacious Kurdish nomadic tribes of the Armenian provinces with Martini rifles, promoted their Aghas to generals and created for himself regiments of Cossacks, called after him the Hamidie Cavalry. The duty of those Hamidies consisted in holding the Russians and the settled Kurds in check, but to refrain from interfering with the Armenians. Those were Abdul Hamid's reforms.

According to Article 11 of the Treaty of Berlin the Sublime Porte was under obligation "to report from time to time to the Great Powers, who were to control these reforms, the steps which had been taken in this connection." Since there were no reforms there was nothing to be controlled, and as the Sultan did not make anything public, one didn't want to urge him. England and Russia liked to leave matters in *status quo* in the Orient and dropped it altogether. Germany was not interested in the Orient and had no reason to disturb the English-Russian agreement.

Only seventeen years after the Congress of Berlin, England remembered the convention of Cyprus. The mo-

tive was the massacres of Sassoun. The public opinion of England then asked for the execution of those reforms. Russia and France after a little hesitation also began working on this plan, which was delivered to the Sultan on October 17, 1895, by those three powers.

The English statesman James Bryce writes, "I was told that in the beginning of the autumn, while these reform plans were discussed by the Ambassadors and the Sultan, the high officials of the palace had received orders, that as soon as the Sultan had accepted these reforms, they were to deal summarily with the Christians. Time and manner of the procedure were left to them."

The Sultan endorsed this reform plan. He endorsed it with the blood of 100,000 Armenians.

The massacres from 1895-96 attained their end. There was no more talk reforms between the Great Powers and the Sublime Porte.

Russia won back the confidence of the Sultan, through the attitude she took during the massacres. The *bon-mot* of Count Lobanow-Rostowski expressed the politics of the Czar: "He wished an Armenia without Armenians."

From the economic point of view conditions of life were more favorable in Russia for the Armenians, from the religious and national point of view more so in Turkey. In the Caucasus they feared the loss of their religious independence and national individuality. "The Turks take our body, the Russians our soul" one used to say in Armenia. Within ten years the Russianizing of the Caucasus took forms which resembled very much the Turkish rooting-out policy. The Armenian church and school estates were taken by the government administration, the independence of the Armenian church was threatened. The Tartars were led against the Armenians. The Caucasus also had its massacres. The Armenians offered resistance and outnumbered the Tartars. Through this they received the respect of the Government. The insubordination of the Tartars made even the Russians feel uneasy. The Government changed its policy. This sudden change dates from May, 1905, when Count Woronzow Daschkow took the position as Gover-

nor of the Caucasus, he made a change of front as a condition. The revolution had terrified the government. The seizure of the Armenian church and school estates was cancelled, the Caucasian-Armenians were treated again as loyal citizens.

III.

The young Turkish revolution from 1908 seemed to open with a more liberal era and give the Western powers, England and France, the preponderance. But the Armenian question was drawn to the light again with the massacres at Adana which cost the lives of 25,000 Armenians. This incident was rather distracting for England, who did not want to offend the Young Turks yet could not ignore the facts. With the fatal end of the Tripoli war and the two Balkan wars, Turkey lost much of its Asiatic and European possessions. The Armenians began to complain about the restricted Turkish policies of oppression and the Powers became suspicious. A liquidation of Asiatic Turkey one hoped to put off. "Consolidation of Turkey" was the general formula of the European Cabinets. The old prescription of the reform policy was taken out again.

To prevent interference, the Young Turkish Government itself came out with their reform question. Mahmud Schefkat Pasha's plan divided the Asiatic kingdom into six zones. In a circular note from July 1st, 1913, the Sublime Porte even considered the appointment of European general inspectors for the eastern Vilayets and asked the London Cabinet to point out qualified persons. The drawing in of the Armenian reforms into the general state reform, had aimed only at procrastination. Russia certainly would not like to have seen English inspectors in the eastern Vilayets. For that reason Russia suggested a parley of the Ambassadors in Constantinople for the discussion of the Armenian reforms and at the same time put before the Powers a program which covered this reform plan and which was worked out by the constitutional Armenian party of the Daschnakzagan in agreement with the Armenian Patriarchate. The an-

ger of the young Turks was directed towards the Armenians. Openly they threatened them and only too soon were they to work out their menace. Reforms and massacres were inseparable conceptions for Turkey.

In the interest of economic expansion, Germany took up an active Orient policy at the beginning of the century. The Bagdad railroad, which originally was a financial undertaking of the Deutsche Bank, was supposed to drive a wedge between English and Russian interests. England for that reason yielded to Russian and German diplomacy, as the most interested Powers in Anatolia, to come to an agreement about the Armenian reform plan. The program which Russia had drawn up, was the building up of a great East Anatolian province, which under one governor should embrace all the six Vilayets with Armenian population, but with the exclusion of purely Mohammedan border districts. It was modified that two East Anatolian Zones were to be formed under neutral European general inspectors. The negotiations, in which a delegation of Armenian Catholics also took part, under Muhtar Pasha, led to a full understanding. The hope of the Sublime Porte to play out the triple Alliance against the Entente failed. She was obliged to accept this reform plan in a note of January 26, on February 8, 1914.

The Armenian question, ever since the Congress of Berlin, has been only a figure in the chess play of the Great Powers. The Armenian farmer was good enough either to serve the British Lion leaps, or the runners of the Czar. As soon as important positions were threatened, the farmer was sacrificed. For the first time the Sublime Porte began with those reforms forced upon her by the united pressure of those Great Powers. Two general inspectors, the Norwegian Hoff, and the Dutchman Westenenk were appointed. Thirty-six years after the Congress of Berlin, the promises began to be put into effect.

IV

The "Committee of Union and Progress," which ever since the introduction of the constitution, ruled the Ottoman Empire, had written on its flag, before the revolution (Congress of Paris 1907) "Liberty, Justice, Equality, Fraternity."

The beginning of this new era seemed to make out of those hostile races a united nation of brothers. But the Young Turkish committee quickly returned to its pan-Islamic program of Abdul Hamid, and became even more severe with that Turkish nationalism which also excluded the Arabs from this committee. The leading Armenian party of the Daschnakzagan, which had been responsible for the political change, stood by the Young Turkish committee and did not even change its attitude, when the Young Turks kept on working according to Abdul Hamid's methods. An example was the massacres around Adana. The Committee of Union and Progress also tried to secure for itself the support of the Armenians. When after the dissolution of the parliament, the authority of the Young Turks was threatened. They concluded an alternative agreement with the Armenians and assured them according to their population figures, nineteen electoral seats instead of the former twelve. When the victory of the election was sure the Armenians only received nine. This disappointment did not even rouse the Armenians to opposition, because they took the Young Turks for the only sincere representatives of the constitutional principle.

The beginning of the European war found the political leaders of the Turkish Armenians on the side of the Young Turkish party. They hoped to earn the fruits of their loyalty which they had shown ever since the revolution. At an occasion of the Congress of the Daschnakzagan in Erzerum, in the beginning of August 1914, delegates of the Young Turks asked Armenians to revolutionize their brothers in the Caucasus and to fight on the side of Turkey. An impossible demand. Even if the Russian-Armenians would have wanted to do this,

no choice but strictest loyalty was left for them in a country which bristled with weapons.

The outbreak of the Russian-Turkish war November 1st, 1914, seemed to annihilate every national hope of the Armenians. If Russia was victorious she would receive as booty the Anatolian provinces. Turkey's victory would have meant the incorporation of the Caucasus. In both cases Armenia would have been delivered either to the autocracy of the Czar or to the Young Turkish nationalism. One could hardly count on the chance that both Turkey and Russia would break together, or that the Triple Alliance would destroy the Russian, and the Entente the Turkish armies. And this would have been the only hope to open to the Armenian nation the road for independence.

The Turkish, like the Russian-Armenians, when called to take up the weapons, have fully done their duty in spite of the fact that they had to fight against their own brothers. The Turkish press stated, "That the attitude of the Armenian population was absolutely loyal, ever since the outbreak of the Russian-Turkish hostilities." When the Minister of War, General Enver Pasha, in February, 1915, returned from the Caucasian front, he expressed to the Armenian Patriarch his great satisfaction about the courage and behaviour of the Armenian soldiers. In an address to the Armenian community he answered the Bishop of Konieh (Osm. Lloyd 26.2.15) "Please acknowledge my satisfaction and thanks to the Armenian nation for its great devotion to the Ottoman Empire."

The "Committee for Union and Progress" thought differently. The war seemed a "good opportunity" to carry through the Young Turkish program regarding its domestic policies, as it was determined in October, 1911, at the Congress of Salonica. The outline of this program was: (1) Absolute monarchy of the Turkish race in the Ottoman Empire. (2) Erection of this Empire upon a purely Mohammedan foundation. Already in 1913-14 as an inducement of the Armenian reform plan, a resolution was passed to get even with the Armenians. The principle formed two decades ago by a minister of Abdul

Hamid was thoroughly endorsed by the Young Turks: "To get rid of the Armenian question is only possible by getting rid of the Armenians," and a Turkish section chief of the Ministry of Justice said to an Armenian in 1915: "In this Empire is no room for both of us; it would be want of seriousness if we did not get even with you now." Talaat Bey justified his proceedings towards the Armenians with the following words to his former friend the Armenian deputy Wartkes,—“During our days of weakness (after the conquest of Adrianople) you jumped at our throat and started the Armenian reform question, now we shall use our opportunity, we shall scatter your people so much, that for the next fifty years to come, they will not think of reforms.” Wartkes replied, “Then you intend to continue Abdul Hamid’s work?” Talaat said, “Yes.”

During the first few months of the war it was impossible for outsiders to know that the Young Turks were after the destruction of the Armenian nation. Any other government would have made it its duty to embrace all elements of its population in a united defense of the Fatherland had it been entangled in a war such as Turkey was, with all its fronts exposed to assaults by land and sea. In their national drunkenness the Young Turks put themselves against the most elementary conditions of possible victory. Simultaneously with the fight for the Dardanelles against the fleets of the Western powers and with the defense of the Caucasus front against the Russian Armies, the Young Turks took up the fight for nationality in their own country. The Arabian part of the Empire was driven under the most brutal measures by Djemal Pasha into the arms of the Entente. Armenians, Greeks, and Syrians in spite of their willingness to serve the Fatherland, were robbed of the honor of military duty. The Christian population was pillaged without any consideration, the proclamation of the “Holy War” was a failure, for the rest of the Mohammedan world hardly paid any attention to it. But upon the Proclaimer it exercised a fatal influence. Instead of counting on the strength of the Ottoman Empire and calling together all nationalities

for the defense of the joint Fatherland, they leered at the Tartarian population of the Caucasus and the Russian and Indian Mohammedans. They expected a magic power from the old idea of the "Jihad," which would create in this fight with British and Slavic world powers, a Mohammedan "Imperium" reaching from China to the Atlantic Ocean and from Adrianople to Calcutta. Enver told tales about forty millions of Turks, even though the Ottoman Empire counts hardly more than six millions. Only an unchecked nationalistic imagination could dictate measures which had as an aim the extermination of all Christians and the making of all Osmanic races a Turkish nation. This same political method of the Young Turks brought the loss of the African and European parts of the Empire. That a continuation of these policies would mean the entire collapse of Asiatic Turkey they did not seem to see, but further pursued the Utopian idea of an Islamic, Pan-Turkish world power. Only the conclusion of this adventure could teach them that the Young Turks only had one historical mission, viz: the liquidation of Turkey.

VI

On account of the Alliance with the Central Powers, it was necessary for the Young Turks to disguise the motives and aims of their policies. The Sublime Porte only dared to give an open confession about their Asiatic methods, when they had settled the Armenian question behind the back of the ambassadors, and when behind the screen of deportation they had butchered the Armenian nation. The assertions that Germany inspired this Armenian deportation and had organized the annihilation of a Christian population, are lies which, like clouds of poison gases, are lying over the earth. To excuse this we must say, that Turkish officials and officers gladly helped to spread this belief, first of all to quiet the conscience of fair minded Mohammedans and also to make Germany appear responsible for this dreadful deed. During the deportation, June till October, 1915, Bulgaria had not entered the war, and Germany did not even have any

troops in the interior of Turkey. There was no possibility of giving military resistance. The German, like the American Embassy, had to be content to protest by word of mouth and by letter against those dreadful happenings which were continually reported by their consuls. The Sublime Porte roughly refused any interference in their domestic affairs. The notes of July 5th, August 9th, September 13th and November 16th remained unanswered, and only on December 22nd did the Sublime Porte consider it worth while to answer these former German notes. This answer reads partly: "In the first place there is to remark that the measures which were taken on account of the Armenian population belong to the domain of acts of the domestic administration of the country, and can only be subject to diplomatic steps, if they involve foreign interests."

Even the mutual military interests were put behind these measures of domestic affairs. Neither did the necessities of war operations nor the notes of the ambassadors stop this rage of persecution. What did they care if the military roads were filled with the dead bodies of starved Armenians or if typhus was spreading over the whole country. Because of this, however, the army lost some of its best military workers, smiths and chauffeurs; the government and the banks, some of their best officials; the hospitals, their doctors. But what did this matter to them! In the most critical period, August, 1915, the general director of the Anatolian railroad received orders to turn out eight hundred and fifty Armenian officials. The consequence would have been the immediate standstill of the whole concern. This did not go into effect. The Armenians and their families were saved but it was only due to the energetic perseveranec of the director general. Armenians working on the Amanus tunnel were deported in June, 1916, and the working power therefore reduced to 50 per cent. Even the General Headquarters could not countermand this. The Ambassador said to the ministers, "It looks as if the Turkish Government were anxious to lose the war." More deportations followed even though General von Falken-

hayn told Enver Pasha, "that this would lead to a general cessation of the work and possible calamities which could not be foreseen." To explain this obstinate stupidity of the Sublime Porte the Ambassador writes, July first: "Deportation brought on by the Committee, even Enver and Talaat Bey are powerless against these fanatical orders." Diplomatic endeavors having failed to stop these deportations and massacres there was only one step left for the German Government, and that was to break her alliance with Turkey and to use power against her. This would have been a moral duty in time of peace, but was an impossibility on account of the war. Nevertheless, many German militarists have on their own responsibility prevented such deportations. When General Field Marshal Freihern von der Goltz, at his arrival in Mosul, December, 1915, heard that Nureddin Bey, the former commander of Mesopotamia had ordered the removal to the Euphrates of the Armenians living in Mosul and the Armenians from Bagdad, he immediately countermanded this order. When his note to Constantinople was left unanswered, and the Vali from Mosul intended to carry out this order, the Field-Marshal asked for his recall. Only then did Enver Pasha allow the Armenians to remain in Mosul, but at the same time reminded the Field-Marshal not to mix into the business of the Ottoman Empire. When on November 9th, 1916, General Liman von Sanders came to Smyrna, a deportation of Armenians from Smyrna had just started. Liman von Sanders immediately sent the head of his staff to the Vali and told him that he would not allow any deportations in districts he commanded. The Generals von Lassow and Freiherr Kress von Kressanstein have with all their energy worked for the interests of the Armenians in the Caucasus, and many a German officer has done the same. The reports of the German Consuls speak for themselves.

VII.

After the publication of the diplomatic acts of the German Embassy, there should be no doubt as to the methods and the destruction brought about by these meas-

ures, not as to the responsible originators of these diabolical plans. In a printed note of March 1st, 1916, which was distributed among the representatives of the foreign powers, the Turkish Government took the entire responsibility of these measures. The "assertions," it says, "by which some of these measures of the Sublime Porte were criticised by some foreign powers are without foundation." The Imperial Government had decided to keep up its absolute independence and would not allow any interference in its domestic affairs by either friend or ally, in whatever form this might be.

To throw full light upon the character of these happenings, to show the systematic work and the political aim of the Young Turks, it is best to let the documents speak for themselves.

Already in April, 1915, the Vali of Aleppo, Djemal Bey regrets, "that ill feeling towards the Armenians has taken the upper hand in the Turkish government, which looks with suspicion and hostility upon them. He looked upon this as a great misfortune for his Fatherland and begged the Ambassador to use his power against this."

The opinion of the German Consuls, is expressed in the following reports:

"The Government seems to continue upon a medieval point of view that the nation is liable for the deed of one or a few. It has only in view the annihilation of the Armenians. All influential, rich and educated Armenians must be exterminated, so that there may be left only a flock without a leader." (Rossler, Aleppo, May 10, 1915.)

"We shall have a great rebellion if the Government does not change its program of persecuting the Christians." (Nolstein, Mosul, June 13, 1915.)

"The Central Committee seems in this way to finish up the Armenian question." (Bergfeld, Trebizond, July 9, 1915.)

"The question here is the utter destruction of a nation or to force it to accept Islam." (Kuckhoff, Samsun, July 4, 1915.)

"My former reports might prove * * * that the prep-

arations of the Turkish Government have made it a duty to the authorities to go ahead in the most precipitous way, even against women and children, employing here means which were used in the Middle Ages and conscientiously working for the destruction of the Armenian nation. She doubtless is using this moment, being an ally of the Central Powers, once and for ever to wipe out the Armenian question." (Rossler, Aleppo, July 27, 1916.)

"The followers of the Young Turkish Committee frankly admit that the aim of their endeavours is the entire destruction of the Armenian nation in Turkey. After the war we shall have no more Armenians in Turkey." (von Scheubner-Richter, Erzerum, July 28, 1915.)

"The reports (about the conditions in the prison camps) show a picture of the conscious and intended destruction of those deported ones." (Rossler, Aleppo, January 5, 1916.)

"A great part of the Young Turkish Committee seems to take the point of view that the Turkish Empire can only be built upon a purely Mohammedan pan-Turkish foundation. The population which is neither one nor the other must either become Turkish and Mohammedan or must be completely destroyed. (Von Scheubner—Richter, Erzerum, December 4, 1916.)

The ambassadors' judgments reads about the same.

Freiherr von Wangenheim writes in June 17, 1915, "That the deportation of the Armenians is not led by military motives is clear. The Minister of the Interior, Talaat Bey, lately spoke to Dr. Mordtmann about it, saying, that the Sublime Porte would use the World War to clean up its internal enemies (the native Christians) and would not be disturbed by any intervention of foreign countries."

July 7th the same: "This situation (the extension of the discipline) and the manner with which this deportation was put through, show that the Government aims at the entire destruction of the Armenian race in the Young Turkish Empire."

"Count Hohenlahe writes, August second: "All pre-

sentations from this side against the resolution of the Government, to make harmless the native population of the eastern provinces, have proved ineffective."

Count Wolff Metternich writes in his report to the Imperial German Chancellor, June 30, 1916: "The Committee has asked for the destruction of the last few Armenians, and the Government will have to give in. The hungry wolf of the Committee can hardly expect much more from those unfortunate persons. All their belongings have been confiscated and their fortunes liquidated through a Commission. If, for instance, an Armenian had a house worth about one hundred Turkish pounds, a friend or member of the Committee would receive it for two pounds. There is not much more to get from the Armenians. The clique for that reason is anxiously waiting for the moment when Greece, forced by the Entente will go against Turkey or her ally. If outside influence will not stop it, she will be destroyed like Armenia. To make people become Turks means to deport or kill all non-Turks or forcibly appropriate foreign possessions. In this and the stupid repeating of liberal French phrases consists their regeneration of Turkey.

Count Metternich on July 10th characterizes the mental condition of the Young Turks: "The Turkish Government never became irritated when it was endeavouring to settle the Armenian question by the destruction of the Armenian nation, neither through our presentations nor the presentations of the American Embassy or the delegate of the Pope, not even through the threats of the Entente or through the public opinion of the western countries."

This forcing of Armenians to become Mohammedans was by no means the outcome of religious fanaticism. Such feelings surely were strange to the Young Turk. But to be a good patriot of the Ottoman Empire meant to become converted to Islam. The history of the Ottoman Empire proves from the beginning to the end that the confession of faith and nationality are identical. The reciprocal official and non-official assurances, with quotations from the Koran, belong to the conventional phrases which have been used ever since the era of reform movements to con-

fute the European idea regarding the toleration of Islam and the Osmanlis. The opinions of the German Ministers regarding the reports of the religious persecutions coincide with the belief that the leading motive is not religious fanaticism but the desire to amalgamate the Armenians with the Mohammedan population of the Empire.

This opinion is just. But one must not forget that religious persecution of pure culture never existed. The religious persecutions of the Roman Empire were dictated by "Staatsraison" (state reason); the persecution of the Jews in the Middle Ages and now in Russia through covetousness. Even the programs which Mohammed prepared had entirely to do with covetousness. The religious persecutions of the Young Turks, the greatest of all time, follows the same motives: "Staatsraison" and covetousness.

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AN EXPERIMENT IN INDUSTRIAL MISSIONS

An article in the April number of THE MOSLEM WORLD for 1918 dealt with the "Problem of the Convert from Islam" and suggested that Industrial Missions would help to solve it. The writer was then commencing an experiment in such a work. The experience of the past two years has furnished some lessons which may be of use to others who contemplate undertaking similar tasks; hence the following notes which take the form of a personal narrative rather than that of a theoretical statement.

The vision came to me on a journey from an outstation. I had only been a few months in the country. I had been told that my first charge was to care for the converts. I soon found that that implied finding them employment. The ordinary needs of the station in the way of employees were soon met and the surplus were practically obliged to go to the towns to find work where they were too often lost to the Cause altogether. My proposals were submitted to a gathering of fellow-missionaries and cordially approved. The vision has never faded, the details have grown clearer as time has gone by, new reasons, new facts have impressed the need and the possibilities of such a work upon the mind. The realization of the plan has been slow, modifications have had to be made. There have been disappointments and discouragements, but enough has been done to prove that it is worth while and others may profit by my experience.

One of the first problems to solve was the kind of industry to take up. Others will have to be guided as I was—by the local conditions and means at disposal. I was in a mountainous agricultural country, fifteen miles from the railway and eighty from a large town. Agriculture was dismissed as being too irregular with regard to work and not in my line. The spread of education, the advance of civilization, the constantly increasing contact

with Europeans were all having their effect upon the Kabyles among whom I worked. I saw in this an indication as to the most suitable industry. New and better houses were being built; doors and windows and simple articles of furniture were in demand and there was no capable carpenter in the place to supply them. Here was a ready-made opportunity. I did not propose to undertake the industrial work myself, but hoped an artisan would volunteer for the work. As no one came forward and the work seemed to be ever more and more pressing I finally decided to make a start myself. I argued that a work already in existence would appeal more strongly to friends in the homeland than a mere project and events have proved the correctness of my opinion. I knew but very little of carpentry and still less of other things, but thought that if I taught what I knew I could learn more myself as I went on. I took on an apprentice and we made a start. He stayed with me a month and left! I had set my mind on him a long time before, yet I did not succeed in holding him. I learned a lesson there and it was that one cannot always get the very people that one wants. I got my building finished and learned a lot in doing so. I then tried another plan. I chose another apparently likely young fellow and sent him to a technical school some distance away. The process seemed to be too slow and I got him back to work with me. War work in France enticed him away and my second man was lost. Both these were professing Christians, who had left school some time before. I then took two younger lads fresh from school, but they quarreled so that I was not sorry when one of them left.

About that time I decided on a new line of work. General carpentry seemed too expensive to follow. Timber was scarce and dear. I could not afford to employ it in a wasteful manner. My attention had been directed some time before to wood-carving. It was an interesting local industry but as a rule not developed to a very high degree of good work and finish. I was told that it would not pay to do good work, no one would pay the extra price. As it was, numerous lies and tricks had to be resorted to

in order to earn a living. Here was a twofold challenge—to do good work and prove that it could be made to pay; take up a local industry and develop it above the dreams of those engaged in it. Another thing in its favor was that it offered the greatest amount of employment for the smallest amount of material. I set to work to learn the new trade. The kind of carving was simple—in-cised or chip carving. I had one or two lessons from local men, studied the subject in books and worked on new lines of my own. People began to be interested, I saw that it could be used as a means of stirring up interest at home. Carving was decidedly more interesting to missionary, apprentice and friends at home than mere carpentry. Simple articles could be made requiring little technical skill but which at the same time commanded a ready sale. An apprentice could soon begin to earn money, and there was scarcely any limit to the efficiency and skill which he might attain in time. Of course, this was not all seen at once, it unfolded as time went on.

The next step was to take on good native workers, but there new problems arose and as these may trouble other people they may as well be dealt with. Would it be wise to have a Moslem as a first hand, a kind of foreman in fact? I sought counsel from others, and was advised that there was no objection to that course of action, in fact, I have found that it might have its advantages. Some Moslems would not allow their sons to work where only Christian men were employed. The new man made it a condition that he should not be obliged to attend religious services or be considered as a Christian. I agreed, but said that in the case of apprentices, as I was conferring a favor on them by teaching them a trade, I should demand of them regular attendance at morning prayers. The men I left to decide for themselves, saying that I would not make their attendance compulsory but would ask it as a favor. The result has been satisfactory. Shy at first, they come after a time and get interested, and the rest is easy. By making it perfectly clear that no one will be *pressed* to make a confession of faith, though a voluntary confession would be welcome, and that mere

profession would bring no material benefit in the shape of better wages, etc., one removes the risk of being deceived by unscrupulous employees and disarms the suspicion and prejudice of Moslems who fear that employment by Christians necessarily implies changing one's faith. I think that in a work of this kind the moral atmosphere and influence must be considered as of great value. It is not merely that it gives occasions for teaching the Christian faith, but it provides for its moral application. It is applied Christianity. The Moslem will not be slow in recognizing the difference in principle between the standard of doing work and conducting business in the Moslem community or ordinary European business world, and the Christian industrial establishment. This will open his heart and mind for the presentation of the Gospel. Frequent opportunities will present themselves for emphasizing and explaining Christian truth and principles.

I have been taking it for granted that the industry is to be worked on a commercial rather than a philanthropic basis. It may not be possible in the early years to carry it on strictly commercial lines. For instance, it may be necessary to support the worker in charge by mission funds, but the endeavor should be made from the outset to meet all other expenses out of the proceeds of the work and to aim at the ultimate financial independence of the industrial branch. The funds necessary for the establishment of the industry should be treated as capital on which interest should be paid. There are three reasons for this. First, an industry carried on on philanthropic lines and supported by funds from abroad may be considered as a subsidized industry and an unfair competitor in trade. Secondly, native employees might take advantage of a philanthropic institution. They will probably work better if they know that the thing has to be made to pay its way as it puts them on their honor to do their best. Thirdly, the moral value of the work and workers would be greater. Missions are often compared to governments and missionaries to government officials. They are paid to do their work—preaching or medical—as the case may

be. Their sincerity and disinterestedness are often doubted. The industrial Christian worker supported by the industry in which he is engaged would be considered from another point of view. His testimony and example would confirm the teaching of his brethren engaged exclusively in spiritual work. Of course, this is looking at the thing from the point of view of the native, and applies to native converts even more than to missionaries. A convert employed in the industry and engaging in evangelistic work in his spare time would be a valuable asset to the mission station.

It should be borne in mind that the object of the industrial work is not merely to teach a trade, it is to *give employment*. Therefore it should be capable of great extension, whilst one may start the work with only two or three employees and with a small amount of capital for outfit, etc., it should grow naturally and surely.

If one can prove the soundness of the work as a commercial proposition it would not be difficult to get funds to finance it. That this method of work appeals to the Christian public, I have had ample opportunity of proving. It also appeals to the authorities as it promises to be a great benefit to the community. All these things are worth taking into consideration.

The ideal industry would be one that serves the needs of the locality; creates and maintains interest in the homelands; provides continuous employment all the year round; specially aims at the instruction and development of youth and yet is elastic enough to give employment to a certain number of older and unskilled persons. If it is capable of extension to other branches or allied trades it would provide for a diversity of talents and maintain interest. It should aim at bettering local conditions and improving native methods of work, thus providing new standards and attracting the progressive element of youth.

If accommodation and the workers' time permits, evening classes for education could be held; the employees' education could be bettered and the elementary stages of the industry taught to likely candidates for employment. Social institutions might be added for games and recrea-

tion. One of our own employees recently said: "Where can we be good except with you?" If, in addition to the moral influence of the working hours, one could add that of his spare time the full value of Christian contact would be assured.

It must be remembered that time given to religious instruction during working hours means a financial loss, but at the same time should be considered indispensable. It will, however, be necessary to keep a strict watch to see that the work is carried on as far as possible in such a way as to avoid loss. A slovenly industrial work or one that is spasmodic and irregular is no recommendation for the Gospel. It should not be carried on to give soft jobs to lazy people. It should be a model of honest industry.

I have gone far enough in my own case to justify the introduction of machinery and the development of the work on the factory principle, which seems to me to be the best way of reaching the desired end: to make the influence of the industrial work as extensive as possible. With machinery for all mechanical processes we shall be able to turn out more machined articles than we can carve and to sell the surplus at reasonable prices to outside carvers who will be glad enough to avail themselves of the opportunity of avoiding the laborious hand-sawing and planing which in some cases they now give to their womenfolk. This will bring practically the whole of the natives employed in this industry within the range of our influence, will enable them to turn out better work at less trouble to themselves. I believe, too, it will enable us to avoid a difficulty I have foreseen, viz., that an apprentice might leave as soon as he had a smattering of the trade and either work for himself or for some other person who would be satisfied with a bigger output with no regard to quality. We must make it worth while for people to work for us not only financially but by supplying them with labor-saving appliances and decent conditions under which to work. I would, in fact, create a model industrial centre which would proclaim its Christian character in as many different ways as possible. The result is a foregone conclusion. As my

Moslem workers said the other day, "You have found the very best way of getting converts. You are bound to win. Those who work for you are sure to become Christians."

The work here has not been in existence long enough to lead to definite results. We have only put in nine months of full time work but we have clear evidence that the employees are being influenced by the Gospel teaching and by the Christian standard of conduct set before them. It matters little that some of them do not associate themselves with us in public worship. They have some measure of scorn to bear for working with us at all; this prepares them for what lies before them when they do cross the line.

The Carpet Industry at Cherchell has been much longer established and has borne excellent fruit. It has been maintained with great difficulty during the war owing to shortage of material. The benefits of such a work among women and girls are perhaps greater than industrial work among men and boys. Wherever possible, the two should be carried on in the same station. The possibilities of such a work have been fully realized by the Catholics and by means of it they have succeeded in establishing Catholic communities. Why should not Protestants do likewise?

At Temathen in Kabylia an industrial work has been carried on for some years by French missionaries. Carpentry and smithing have been taught, some amount of wood-carving has been done. An olive oil press was established and women and girls were employed in the preparation of pea, lentil and other flours for soup. Dried fruits were packed and exported also. In another case a convert was taught fancy leather work which might prove a useful trade to take up. Blind natives have been taught brush and basket work. Another trade that might be adopted is that of engraved metal and repoussé work.

There are numerous opportunities and possibilities if only the right men and women are forthcoming and the necessary capital. There have been some failures and it would be as well in every case to begin in a small way

and develop along the line that experience shows to be the most useful.

If a site is to be purchased for industrial work, future extension should be taken into consideration and plans made accordingly. If one is obliged to begin in a shed one should aim at a future Garden City.

There should be at least two workers for an industry as if there is only one who is familiar with the industry sickness or death might bring a promising work to naught. There is also the danger of the worker becoming too involved in the material and commercial side of the work and that must be guarded against.

It may not be necessary to duplicate big industrial stations, but to have a well-equipped centre working in conjunction with smaller branches in other stations.

Sales depots for the products might be combined with book-depots in large towns and seaports, and thus bring purchasers in touch with the Gospel. Explanatory literature should be given away with articles sold, thus drawing attention to the spiritual aspect of the work. The articles manufactured are also useful in creating and maintaining interest in the homelands.

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THE OPEN DOOR IN PERSIA

A PLEA FOR MEDICAL MISSIONS.

The open door has become a synonym in missionary phraseology to describe conditions where it is possible for missionary agencies of one kind or another to reach the people with the Gospel message. In Persia, if anywhere in the world, the door is wide open to the missionary physician and surgeon. One who knows whereof he speaks says, "If ever medical missions have justified themselves it has been in Persia, where their pioneer value has been abundantly vindicated." It has been proved that the thing can be done, but that is about all, the Church has not yet risen up to do it. Why does she not use, use largely, the method of approach that has been shown to be most successful?

The door is not yet fully open to any other Christian agency. Illiteracy stands up to cut off the usefulness of the printed page. Many, many thousands of the men cannot read, and hardly any of the women. The evangelist? He must still proceed with the utmost caution, whether he be native or foreigner. Public preaching services for Moslems can be carried on only in the largest cities and are attended only by the boldest and most enlightened. The Christian school? It is only after some other lines of intercourse have been established, often for years, that Moslems begin to send their children to our schools. But I venture the assertion that the well equipped and tactful physician *can go anywhere in Persia today*, and find a welcome, and have his hands full to overflowing with work.

There is no class or condition that he cannot touch. Would you bring the Christian religion to the notice and understanding of those who should be the leaders, the rich and powerful, the government officials, the men with great retinues of retainers, relations, servants, wives and concubines, the patriarchal heads of great establishments?

It is very seldom indeed that they will come to your preaching services or drop into your centers for inquiry. They are usually inaccessible to the ordinary colporteur, and if the evangelistic missionary has intercourse with them it is apt to be very formal. But they and their wives and children fall sick just as lowlier people do, and the foreign physician is gladly admitted and his word is valued. He acts as the introducer of all the rest of the mission force. Does it seem important to reach the great middle class, the merchants, the officers, the class from which comes the *Mullah*, the *Hadji*, the religious man of the community, the more or less intelligent, who can "give a reason for the faith that is in them," and where Islam is strongly entrenched? It is there that suspicion and prejudice have most to be overcome, and it is to them and to their families that the dispensary and hospital especially make their appeal. Is it the increasingly large class of young men who have received more or less of modern education and have become agnostics and atheists, and are now without hope and without God whom you would influence? The young debauchee shot in a gambling quarrel is sure to be brought to the mission hospital if there is one, and there he will listen to the reading of the Bible as he would do no where else. How can we best and most quickly—for "Oh, they die so fast"—bring some saving knowledge of Jesus to the great mass of the people, the ignorant villagers, those who have least knowledge of any world outside their own little one, where superstition is strongest and life most animal? Go to any village, large or small, and as soon as it is known that foreigners have arrived, perhaps before your horses are unhitched, to some one in your company the inquiry will be made, "Is there a doctor?" You may travel from one end of the country to the other and the village in which a physician is to be found will be the rarest exception. The people are born in misery. The infant mortality is tremendous, but those who do survive grow up in the midst of dirt, contagious diseases and infections of all kinds and go to a suffering old age without help or alleviation. Although there are many instances

in which these villagers have made long and toilsome journeys to reach the foreign doctor, to the great majority of them the doctor must go, and when he does go there is no lack of welcome for his professional services, and furthermore the dispensary may at once become the center for evangelistic and educational work if there are the workers to do it. Does the pitiful plight of the secluded women appeal to you? They cannot read, they may not go to hear the missionary preach, and it will often be that even the missionary lady who comes to call will be held at arms length. But the doctor may lift the curtain of that closed doorway and go in to that sad abode of physical, mental and spiritual helplessness and misery and bring to the mothers of the land a knowledge of what Christianity really is. One might go on to tell of the abject poor of the cities, who even where there are doctors, have no money for their fees or to buy the expensive medicines prescribed. These are the beggars, the outcasts, to whom the rich Moslem tosses a coin worth half a cent and feels that he has earned a credit in heaven thereby. These are they who when famine or pestilence comes, die like flies and with as little accounting. How shall one tell of the lepers, rotting away through long years in absolute hopelessness? Who *can* bring them any gospel of hope like the doctor or nurse who can first give them some surcease of agony?

The opportunities are unlimited, there is no native system of medicine worthy of the name, the people themselves are beginning to realize that for their desperate need there is help in Western medicine, and that they are utterly unable to bring it to themselves. The doctor may go anywhere and demonstrate, as no one else can, to a people singularly difficult of approach from any other side, the heart meaning of the Good News. Where are the doctors for this wonderful service, and where is the church to equip them and send them to it and stand back of them with the mighty power of prayer, to the end that Persia may come to call Him Lord?

MARY R. FLEMING, M. D.

Tabriz, Persia.

THE ANGLO-EGYPTIAN SUDAN

Let us begin by stating the name correctly. The term "Sudan" is much too broad to be applied to the territory in which our youngest foreign mission is located. The word "Sudan" is a very comprehensive term and in a general way is applied to the whole of that part of North Central Africa extending from about the Tropic of Cancer on the north to about the fifth parallel, N. Latitude, and from the Red Sea almost to the Atlantic Ocean. It includes the great black belt of Africa as well as vast territory inhabited by various Arab tribes. But the American mission in the Sudan is located in what is known properly as the Anglo-Egyptian Sudan. Letters are frequently addressed to Sudan, Egypt. This is quite incorrect, although the letters usually arrive at the proper destination if the words "American Mission" are distinctly written. In this part of Africa the British and Egyptian flags fly side by side. This territory is bounded on the north by the Tropic of Cancer, on the east by the Red Sea and Abyssinia, on the south by Uganda and the Belgian Congo, and on the west by the French possessions and the Sahara Desert. Just how far into the desert the Egyptian Sudan extends is not clearly defined. The entire country comprises over one million square miles.

The country is governed by Great Britain through His Excellency the High Commissioner, resident in Cairo, Egypt, and His Excellency the Sirdar and Governor General of the Anglo-Egyptian Sudan, resident in Khartum, the capital of the country made historic and famous by the heroic stand made by General Charles A. Gordon with a handful of faithful black followers in 1884-85, against the Dervish hordes, who finally captured the city and slew Gordon and his loyal Sudanese and many of the inhabitants of the city in a general massacre lasting three days.

The Anglo-Egyptian Sudan is well governed. When the Anglo-Egyptian army under General Kitchener entered the country in 1898, the Sudan and its inhabitants were in a deplorable condition. The situation in many places was indescribable. The land was uncultivated and the people were starving. Practically all the able bodied men in the country were soldiers under the Khalifa. Lawlessness reigned supreme. Human life was valueless. Justice was unknown. Robbery, violence and murder prevailed everywhere. Slavery in its hideous forms was rampant, war and disease were rapidly decimating the people. In places the wild savage animals had become a menace and in a few sections had actually driven the people away. The population was fast disappearing. Bribery flourished. Commerce was non-existent. That part of the Sudan dominated by the Khalifa was a closed land and absolutely valueless to the world. And so it might have remained had not Great Britain taken hold of the situation and brought order out of chaos with a mighty hand.

Yet it was not the hand of Great Britain, it was the hand of Almighty God. Another great nation was attempting to enter the Sudan from the West at the very time the last great battle with the Dervishes was being fought among the hills of Kerron. Was it a mere turning of the wheel of fortune that placed Great Britain in the Sudan? Far from it. It was the Divine Omniscience which chose the British as the guiding hand to lead the Sudanese out of darkness into light, out of bondage into freedom, out of starvation into plenty, out of oppression into justice, out of savagery and ignorance toward civilization and enlightenment, out of stagnation into progress. It was the same Divine Hand which parted the waters of the Red Sea and pointed the way to the rebirth of a nation. Just as the Divine Mind chose the great leader of the Exodus from the Hebrews so we believe He selected Great Britain from among the nations of the earth as the leader, the law giver and the administrator for the land of Cush and for a people in bondage not for 430 years, but for 4000 years. Was

it mere chance which sent that noble Scotchman, General Gordon, to his death at Khartum? Perish the thought. It was the Divine Way of awaking a great nation to a sense of her duty as the deliverer of an oppressed people, and like the great leader when he stood before the burning bush on the mountains of Midian.

Great Britain heard the call and obeyed it. Would that America might hear and heed the world call for help today. Britain entered the Sudan with almost everything against her, but her indomitable courage and determination have brought order into a land which hitherto had never known order. She has established justice to an astonishing degree when all the difficulties in the way are considered. Slavery has practically been abolished and abolished in such a way that little harm can come to the former slave or his owner. Schools have been established and the cultivation of the soil has been encouraged. A great reservoir is being constructed on the Blue Nile and preparations are being made for the irrigation of vast tracts of arable land suitable for the production of cotton and the day may not be far distant when the Sudan will supersede the Southern States of America in the production of this valuable article of commerce which has so mightily influenced the trade of the world. Railways have been built. River navigation has been improved. A magnificent port has been constructed on the Red Sea. A great research laboratory has been established and experts are putting their best thought on the study of the diseases of the country which affect both man and beasts and are devising remedies to combat them. We venture to say that Khartum is the most sanitary city not only in the Sudan but in all Africa, but all this has not been brought about without tremendous effort and continued watchfulness on the part of the authorities, some of whom have given their time and talent, thought and energy without stint and with true devotion, noble sons of a great empire. True, much still remains to be done, but considering that less

than twenty-two years ago everything was in chaos and ruin only words of admiration are fitting. For the first time in all their long history the Sudanese have a stable government and a court of justice, worthy of the name. The land has been brought in touch with the rest of the world and has been placed on the road to progress. The new Khartum is built largely upon the ruins of the old, the present palace being built upon the site of the old palace. A bronze tablet now marks the spot where General Gordon is thought to have fallen.

The Anglo-Egyptian Sudan is connected with Egypt by rail and river and with the outside world through the great ports of Egypt, Alexandria and Port Said, but its best and quickest outlet to the ocean is by rail to Port Sudan on the Red Sea. This fine port lies about sixty miles north of the old Arab city of Suakin and is within the territory of the Anglo-Egyptian Sudan. The picturesque route to the Sudan is by the way of the Nile, but the commerce of the country will take the way by the Red Sea. The distance via the Red Sea to the great ocean highways is less than one-third the distance via the Nile, and the problem of transportation is very much simpler, there being but one transfer from rail to ocean liner while by the Nile to the sea there are at least three.

The Anglo-Egyptian Sudan occupies a strategic location on the continent of Africa—

FIRST: Because of its rivers. Probably no country of equal size in Africa or possibly in any other part of the world has more wonderful rivers. The Nile! What memories cluster about that word! No river of the earth has such historic interest. We look upon it as a stream associated with the beginning of human history. It had plowed its way through to the sea ages before the pyramids came into existence or the hoary Sphinx lifted its head to greet the rising sun. It had poured its mighty floods into the sea milleniums before Abraham walked by its banks near the old city of On. No river has exercised such an influence on civilization as Old Father Nile, and while the historic

part of it flows through Egypt, the greater part of it is in the Anglo-Egyptian Sudan and all its tributaries are there. The last to flow into it is the Atbara, but it is over 400 miles south of the Egyptian frontier. All the others lie almost wholly within the boundaries of the country. Those emptying into the Nile from the east take their rise, it is true, in Abyssinia but are not navigable in that country except a few miles of the Sobat, and they are of little value to it except for drainage.

The Blue Nile and the Atbara rivers confer a wonderful blessing upon the Sudan, but a much greater upon Egypt at the expense of Abyssinia. Indeed the wonderful and unsurpassed fertility of Egypt is due almost entirely to these two rivers. It is said that Egypt is the "gift of the Nile," and so it is, but with equal truth it might be said that Egypt is the gift of Abyssinia because the fertilizing sediment brought down to Egypt by the Nile comes directly from the mountains of Abyssinia. But the Nile and the Atbara are only the God-ordained messengers to carry the gift. The rivers are gradually transporting the mountains of Abyssinia a distance of nearly 3,000 miles and depositing them in the valley of the Nile and the Mediterranean Sea. One wonders that after all these thousands of years there are any mountains left in Abyssinia. But while the Blue Nile and the Atbara bring down the fertilizing element it is the White Nile, taking its rise in the great lakes of Central Africa, which keeps up the steady flow of water. Without the White Nile the land of Egypt would speedily perish. Starting from Khartum as a center there are nearly 3,000 miles of navigable river, the greater part of which is open the entire year, the other parts for about half the year.

As one stands on the banks of these mighty rivers—as the writer has many times—and watches the onward rush of the flood as it moves in majesty on to the great sea bearing its precious burden for the life and enrichment of the lands to the south, it seems to whisper a message to the listener and this is what it says:

"I am a messenger of the Almighty. Before men

trod these banks I prepared the land for their habitation. I am as old as the hoary mountains whence I came. I come with a blessing for mankind today as ever of yore. I have been waiting and watching for 1900 years for the coming of the Gospel messenger into these dark regions, but in vain. None know as I know the awful need of the dwellers along my banks. The people upon whose lands I pour forth my life-giving floods are still as they have ever been, in the darkness of ignorance and superstition. They grope as men in the night with none to show them the way. They call but there is none to hear. I bear on my bosom the commerce of men, but the messengers of the Cross still tarry. I have witnessed the passing into eternity of nearly seventy generations of men without God and without hope since Jesus died. And still today they are passing away without one ray of the glorious day when He shall appear to us through His messengers. And now at last I bring a message from the old Hermit Kingdom of the Negus that the day is fast approaching when the pure Gospel may be preached in all Abyssinia."

SECOND. The Anglo-Egyptian Sudan holds a strategic position with reference to Islam. The 10th parallel N. Latitude is supposed to mark the southern limit of that great religion in Africa. Not that there are no Moslems south of that boundary. Followers of the prophet of Arabia are to be found even in Cape Town, but as far south as the 10th parallel, North, the faith of Islam reigns supreme. Not only the Sudan but all Africa up to that point is Moslem and almost entirely so, excepting the greater part of Abyssinia and about 900,000 of the Coptic religion in Egypt. The Moslem population of Africa is not definitely known but it is probably not less than about 45,000,000. It may be said that the leaven of Mohammedanism has permeated the entire continent of Africa, and is influencing every tribe of the entire continent today. There is scarcely a single tribe that has not yielded some converts to Islam, nevertheless the mass of these converts are to be found between the 10th parallel N. and the Mediterranean

Sea. A conservative estimate would place the number of converts to Islam in Africa from among the black races at about 10,000,000 and from the Abyssinians about 500,000. In no other part of the world has Islam made such rapid growth in recent years as it has in Africa. Whole sections of the Galla portion of Abyssinia have adopted Mohammedanism as a religion. The situation of the Anglo-Egyptian Sudan is such as to facilitate the propagation of Islam. By following the Nile and its various tributaries the Moslem missionary has easy access to all the black tribes of the country. These messengers are accustomed to great extremes of heat. They are natives of the country, or it is the country of their adoption, as they are practically all Arab or at least with Arab blood in their veins. They may go as merchants as soldiers as booksellers as peddlars or even as beggars, but however they go, whenever they go and wherever they go they always go as missionaries. Somewhere generally concealed about his person, perhaps worn under his garments suspended by a leathern cord as a life preserving amulet, this missionary carries his holy, sacred Koran. He may not be able to read a word of it, but he can recite whole chapters of it from memory and in many cases the entire volume from cover to cover and not miss a single syllable. He believes it to be the exact words of Allah brought down from Paradise by the holy messenger Gabriel and delivered to Mohammed in the language of the angels which of course is Arabic. We have seen such an apostle on river barges with a group of eager listeners as by the dim light of a candle-dip page after page was droned off. He poses before the simple black man as a superior being because he possesses the wonderful heaven-sent Koran. The poor black man eagerly swallows these oily words, so easily forgetting that the ancestry of this same Arab who professes to help him to the light is the same wily Arab who enslaved the black man for ages and who gnashes his teeth because he does not have it in his power to do so today. He allures him by offering in this present life

much more which panders to his animal passions than his town tribal laws permit, and in the world beyond lustful pleasures exceeding his most lavish dreams for evermore. He assures him that as a Moslem he will become a member of the most glorious race on earth which is eventually to possess the tents of its enemies.

No wonder the black man with child-like simplicity so readily embraces Islam. Like the child he desires the beauty of the asp without perceiving its deadly poisonous fangs. Let no one be deceived by the argument so frequently heard in the Near East and sympathetically listened to by many white men that Islam is a stepping stone from African darkness to Christian light. This argument can appeal only to those who know neither Islam nor Christianity. The religion which teaches its followers to scoff at Jesus Christ as the eternal Son of God cannot possibly lead any immortal soul to the only Savior of mankind, for His is the "only name under heaven given among men whereby we must be saved." But our Moslem brother not only preaches his own religion but in these latter days he teaches blacks to beware of all white men who are foreigners at best, and who are only Christian dogs, are idolators in that they worship three gods and are destined to hell fire forever and ever. No wonder then that the black man is apt to look with suspicion on the white race and especially the white missionary who comes to him with a religion filled with sacrifice and hardship to his humanity. The flesh is only too ready to accept what appeals to it regardless of what the end may be, without the added stimulus of religious sanction. It is much easier to appeal to the lusts of a black man than to his soul. It is here that the Christian missionary is at a disadvantage with his Moslem rival when seeking to win the black man's heart. The latter appeals to the outward man, the former to the spirit of man. Then the white missionary suffers from the climate. The Anglo-Egyptian Sudan is not a white man's country and while it has been greatly maligned by members of that race still it can never be called a

land of delight for the white man unless it be during the three mid-winter months of the year. However, some of the evils attributed to the climate are chargeable to King Alcohol and not to the temperature.

And the Cross must win regardless of distance or dangers or difficulty; notwithstanding the trial of language or climate or race; in spite of prejudice, fanaticism and bigotry. Its messengers will dare raging seas, trackless deserts and vast miasmatic swamps until He who hung upon that Cross shall have seen of the travail of His soul and shall reign from sea to sea, even to the ends of the earth, for He must reign till He has put all enemies under His feet.

THIRD: The Anglo-Egyptian Sudan occupies a strategic position with reference to Abyssinia. The Anglo-Egyptian Sudan has a frontier of over 500 miles on Abyssinia. From no other point of the compass will Abyssinia be so easy of access as along this frontier. It may be reached by river from two points: up the Blue Nile to Roseires, and up the White Nile and Sobat rivers to Gambela. It might also be reached by proceeding up the Atbara river while in flood, but this would always be uncertain. Abyssinia might also be entered from the Anglo-Egyptian Sudan by way of Kassala, Gadarif and Galabat. It seems only natural that the American Mission should push on into Abyssinia as soon as possible. The nearest mission station to Abyssinia is the American Mission station at Nasser, which is within sight of the mountains of Abyssinia. We believe the day is near when Abyssinia will be calling for the pure Gospel instead of making every effort to keep it out. When that call comes may the American Church heed the call and send forth men to claim the land for Christ.

As to the work already accomplished in our Sudan field, the mission is now firmly established and converts are beginning to come in, both among the Arabs and the Blacks. Never has the work been more enticing and never have the opportunities been greater. The great rivers await two or three river steamers to work

along their banks. No greater opportunities have ever been offered for educational work both for boys and girls. Industrial work is called for, but above all the call is for more workers and more equipment. We believe the Church in America is marshalling her forces in the name of Jesus Christ for winning the fight against ignorance and superstition, against heathenism and Mohammedanism, against bigotry and fanaticism, in short against all powers of darkness that afflict the soul. Africa calls for your sons and your daughters.

The call is to you, men of business. This is the day of your opportunity. This is the day for investment in life. What shall the profit be from a thousand or a hundred or ten lives lifted up out of the Sudan darkness and presented to Him who is the life of men? You will receive your answer through the countless ages of eternity.

Young men and young women of America, have you heard the call of the Nile? That ancient river beckons you to its banks. Come listen as it whispers in your ears the sad story of its people. The name "America" is a magic name to them. They believe you have the power to conquer their ignorance and cure their diseases. They will trust you as a friend and when your friendship is proven, they will die in your defense. They wait for your coming. Who of you will train up the black boy who may become the Booker T. Washington of his race?

G. A. SOWASH.

Omdurman, Egyptian Sudan.

ISLAM IN KANSU

Mohammedanism in Kansu is a living and largely organized force. With the exception of a few "*hsien*" such as Fukiang in which there are practically none, Moslems are found everywhere. There are a number of large communities. Although it is not always possible for a foreigner to distinguish Moslems at first sight from Chinese, there is certainly a "typical Moslem face" which could hardly be mistaken. The number of Moslems has been overestimated in the past on account of the ubiquity of the Moslem food vendor, and because a "Moslem always makes his presence felt" more than the usual Chinese.

In the following article Kansu has, for the sake of clarity, been considered as divided into eight districts. The division is not altogether arbitrary. In Lanchow there are Moslems from all parts of the province, and of all sects, but apart from the city, the district has nothing in the way of a Moslem population. A narrow section of Kansu running north and south through Chingyuan, Lanchow and Fukiang would include that part of the province in which Moslems are fewest. This section divides the province into the two main geographical divisions of Islam in Kansu. It must not be supposed that this division is in any way absolute, but it is generally true. Hochow is the most important centre in the province, but its influence extends more directly through the western section. The religious influence of Chang Chia Ch'uan permeates to every part of Kansu, but from it and Kuyuan, as the residences of Ma Shan-ren, proceed the forces that unite Islam in Eastern Kansu into a unity that is almost complete at these centres.

The power of Islam appears under two aspects: political and religious. Here, again, the division is

far from absolute, but it is apparent in the ruling forces. Until recently the political-military head was Ma An-liang. Resident at Hochow, his power was felt throughout the province and his name known far beyond its borders. He died in November, 1919, and now his power is dissipated among his sons and relatives. Whether one of these will come to his father's place or not, the future must reveal. But there are other leading Moslems of official (military) standing. Probably the greatest is Ma Fuh Hsiang of Hochow, now chief military official of the Ningsia district, and that part of Mongolia north and northeast of Kansu. This man will probably become well-known beyond Kansu in the future. Another, inferior and vastly different, is Ma Ch'i. His name has become notorious in connection with lootings by his soldiers at Kweitech and recently at Labrang. These two are at present the best known Moslem officials.

Of the religious leaders, by far, the most influential is Ma "Shan Ren." Of Kansu origin, his family was exiled to Yunnan, but he returned a number of years ago to become a petty pope over Eastern Kansu, extending his influence to some Moslems in every part of the province, and beyond, to far Western Sinkiang and to Yunnan, etc. When he travels, adherents of his sect *kow tow* to him as he passes along the road, and others from more distant places make special journeys to obtain his blessing. His power may be realized by the fact that when a serious dispute was recently in progress between old and new sects, he was especially invited by the Tuchun to use his influence to restore peace. A quiet old man, with the appearance of an ascetic, he has a large store of knowledge covering a wide variety of subjects. He has residences in Chang Chia Ch'uan, Kuyuan and also in Hochow. The title "Shan Ren" is now his in some quarters. The religious powers in each parish is vested in the Ahungs, who also exercise a civil power, real though unofficial.

Owing to the meagre amount of information received by the Kansu Moslem Committee in reply to the ques-

tionnaire sent out at the beginning of the year, no trustworthy statistics can be given. It seems evident, however that three and one-half million is far too high a number. This and even higher figures have been mostly given by travellers and itinerating missionaries, who have been misled by the number of Moslem eating shops, of Moslem muleteers, merchants, etc., and these are met with along the main roads, to an extraordinary degree. Probably 2,000,000 is a high estimate and 1,000,000 a low one. The following statistics are by no means exact, but are based on a certain amount of information. They should be considered as estimates only:

| | | |
|--------------------------------------|-----------|--------------------|
| Lanchow district | 50,000 | |
| N. W. " | 20,000 | |
| Sining " | 200,000 | high estimate |
| Hochow (Chinese) | 100,000 | |
| " (Salars) | 70,000 | |
| " (Tungshiang <i>Hui Hui</i>) | 150,000 | |
| S. C. & M. A. district | 50,000 | |
| S. C. I. M. " | 250,000 | high estimate |
| S. A. M. " | 300,000 | (high but the |
| Ningsia " | 200,000 | district is large) |
| | <hr/> | |
| | 1,390,000 | |
| | <hr/> | |

Of Moslem officials, the majority hold military positions. There are a large number of Moslem soldiers. Salars and Tungshiang *Hui-Hui* are specially given to "eating rations." There are a number of Moslem merchants who deal with Sinkiang and Tibet, also with Peking, Tientsin, and Shanghai. In certain districts (viz. Shining in certain parts, Hochow, Chang Chia Ch'uan, Ningsia, Kuyuan) there are Moslem farmers as well as Mohammedans of all trades; but the occupations in which Moslems generally predominate are those of raftsmen, butchers, (not pork butchers of course) muleteers, milkmen, horsedealers and furriers, and highway robbers might be added.

There are very few Moslems who have a good knowledge of *both* Arabic and Chinese. In most cases a pupil chooses between "reading the Scriptures" (Arabic) and learning Chinese. There are a number of Mohammedans who are "*hsin ts' ai*," and some who

have attained to higher literary degrees. There are in all parts some Moslems who can read Chinese.

As no missionary in the province has as yet a proficient knowledge of Arabic, it is difficult to judge of the real knowledge of that language the *Ahungs* have. Suffice it to say that most *Ahungs* of any standing at all are able to read and more or less understand the New Testament as well as the Koran, and many are able to read and understand Arabic tracts. They are almost without exception interested in theology, from their student days onward. Indeed this appears to be true of a number of the laity too. In talking of things religious the Moslem is distinguished from the Chinese by his refusal to agree to doctrines that he has been taught to look upon as heretical, unless he has something to gain by so doing, as e. g., treatment for some illness. But he is usually quite willing to listen to a reasonable explanation of those Christian doctrines to which he has preconceived objections. The stumbling block to his "belief unto salvation" is rather the power of his religious system than his theology. This power lies in the general opinion of his co-religionists and above all in the *Ahung*. Social ostracism and excommunication must be faced by the sinner, the backslider or the believer in Christ, but it is only on the last that either is likely to come.

In all parts of the province, there are students trained to be *Ahungs*. The training school is in the mosque, and the "*Kai-hsioh Ahung*" is responsible. He is usually resident at the mosque, visiting his wife in his own home at regular intervals. There are other *Ahungs* in connection with each mosque, as the "*San tao*" "*hsiang tao*," etc. But the tendency, especially in Ho-chow under Ma Aan-liang, has been to make the whole responsibility rest upon the "*Kai hsioh Ahung*."

Most Moslem children attend a mosque for a short time, and learn the Arabic alphabet. Some of those who give promise, go on to the "*Kha t'ing*" and then "*Tsa hsioh*" and then the Koran (or else straight to the Koran). Those who are destined to become *Ahungs*

read through the Koran parrot-fashion, and then learn to "expound" it. In the course of study for *Ahungs*, there are also twelve works on Arabic grammar, Koran, exegesis, etc., and besides those there are "innumerable 'Kitabs.'"

The support of the "*K'ai hsioh Ahung*" and the students (*Maula*) of each mosque appears to be provided by the parish and when an *Ahung* or *Maula* has officiated at a funeral, marriage, or the like, a present is given.

Some *Ahungs* have a considerable knowledge of Arabic as a written language, and some know something of Persian and Turkish. But there are also a few who can do little beyond "reading" the required Scriptures at the various ceremonies. But this must not be taken to mean that the *Ahungs* and laymen are not thorough Moslems. It is surprising to find what a comparatively large knowledge of things Islamic most Mohammedans have; names of "Prophets" and numerous Arabic and Persian terms are in general use among the unlettered laity ("*Kao mu*," "*ha han*").

The sects of Kansu are the three: the Old, the New and the "New New." The "New New" sect, rising in T'aochow (old city) was attacked with a view to extermination by Ma An-liang in 1914, but some leaders escaped, and the sect still exists in Western Kansu. The present leader, known as Ersa (i. e. Jesus!) is in prison in Lanchow.

Within the last few months (since the death of Ma An-liang) there has been considerable discussion between the *old* and *new* sects (which may result in more openness to the Gospel, though with the danger of political motives). This dissension seems to have been suppressed for the time.

Besides the sects there are numerous "*Men Huan*," (saints) notably four "great" ones. These were founded by various earnest *Ahungs* on their return from Mecca, with a view to reformation. Such leaders have become more or less canonized and their tombs have become places for worship. The enlightened deny that the

saints are worshipped but the layman seems to understand nothing of theological distinction.

The attitude of Kansu Moslems to the Gospel is still largely undefined. There has been much friendliness shown in various parts. And there has also been considerable opposition. A change will surely come when they are brought face to face with the Gospel in a definite way, but what that change will bring forth, remains to be seen.

A considerable number of Arabic Scriptures have been sold or given away, notably in the Sining district, and such suitable Christian literature as is available has been used to a limited extent. Messrs. H. F. Ridley (Sining) G. Hunter (Tuhwafu) W. Christie (Titao) D. A. G. Harding (Tsinchow) and G. Findlay Andrew (Lanchow) and others have given active attention to the subject of Islam in Kansu in the past. At present there is a Kansu Moslem Committee and three missionaries are studying Arabic. One of them, Dr. G. E. King, has done a considerable amount of medical work among Moslems. The other two are junior missionaries whose aim it is to give whole time to work among Moslems. It may be possible for one missionary to learn the language of the *Salars* at a future date, and perhaps for another to learn that of the *Tunghsiang Hui-Hui*.

Besides the fact that until now those interested in work among Moslems have been kept too busy in other work to give more than a very unsatisfactory amount of time to Christian work among Moslems, there are three distinct difficulties to be faced by the worker among Moslems in Kansu.

First, that of distance. The large communities of Moslems are situated far apart. Thus from the Moslem district north of Sining to Hochow would be about five days' journey, Hochow to Taochow (if one is willing to face the difficulties and certain degree of danger of crossing country inhabited by Tibetans) three or four days; Hochow to Lanchow, two and a half days; Lanchow to Kuyuan, say eight days. Lanchow-Ningsia, twelve days; Lanchow to Changchia

Ch'uan, eight days. Add to this the fact that only in Sining, Hochow, and Ningsia are there mission stations. Travel must be by cart or on horseback. In each of the centres named there is ample scope for settled missionary work entirely among Moslems. But if all the Moslems are to be reached there will always need to be itineration from these centers, when they are established.

Race hatred is the second difficulty. The bitter feeling that exists between Chinese and Moslems is considerably softened by the lapse of years since the Mohammedan rebellion, but is still so strong that it is difficult for anyone who has not lived in Kansu to realize what it means. The Chinese and Moslem communities are so separate that it is possible to live in the midst of the former and know little about the latter save that they are "thieves" and villains!" The ideal for the missionary to Moslems would be to live among the Moslems, have a Moslem servant, and live in a "clean" way (eat no pork, use no lard, buy everything, especially meat, from Moslems).

Lastly, there is the power of Mohammedanism. This has already been mentioned.

We now give a more detailed survey by districts: Lanchow including Kaoshan, Chingyuan, P'ingfan, Sha Ni, Chin, Anting *hsiens*. Mission at work:—C. I. M. at Lanchow.

In Lanchow city there are "several thousand" families of Moslems, and estimates of the population vary from 5,000, to 25,000 persons. There are communities in the South, East, "New" (also on the East, West, and "Golden City" (North of Yellow River) suburbs, and one inside the city: thirteen parishes in all. "Old," "New" and "New New" sects are represented, as are also various "*Men huan*," and there are several "*Kung peh*" near the city. As it is the capital city of the province, Hanchow has always a large floating population of Moslems from all quarters, on business of all kinds;—officials, *Ahungs*, merchants raftsmen, muleteers, etc. There are men among them from various parts of

Kansu, especially from Hochow, from Shensi, and other provinces of China proper and from Sinkiang. There are always a few Turki merchants, and occasionally Indians, Russian Moslems, etc. The resident population has its representatives in most occupations.

In Lanchow there is a "*Kuoh Min Hsioh Hsiao*" in the "New" suburb, and a "*Kao Teng*" in the south suburb, run by Moslems for Moslems. In these schools the Government curriculum is taught. Moslems in Lanchow are not united on the subject of education, and there is a considerable amount of criticism of these schools in some quarters. But the educational standard appears to be quite up to that of the Government schools, and in discipline they rank with the best schools in the city.

In religion there appear to be as various degrees of earnestness as in nominal Christianity. The month of fasting (*Ramadan*) is observed fairly strictly.

Owing to the size of Lanchow and to fact that Moslems live in defined communities, Christian work among them is impossible without definite effort. There are, however, usually a few Moslems present during preaching in the street chapel, and sometimes at Sunday services. There is a special ward for Moslems in the Borden Memorial Hospital, in which there are usually a few patients, but very few of them are local men. Arabic Scriptures are occasionally bought and some tracts have been distributed at various times.

In the Lanchow district there are few Moslems besides foodshop keepers, inn keepers, etc., along the main roads. But there are a few communities as, e. g. on the hills south of Lanchow; a place west of Anting, etc.

Northwestern District including N. P'ingfan, Kanchow, Suchow, Ansi, Liangchow, etc., *hsiens*. Mission at work:—C. I. M. at Liangchow.

There are not a large number of Moslems in this area. A Moslem military official from Hochow recently appointed to Liangchow has been followed by a number of Moslems. There are said to be Moslems in Kanchow, and some in Ansi. Most of the towns in

this district are the main road to Central Asia, so there are constantly Moslem merchants("Chinese" and Turki, etc.) passing through, and therefore Moslem inns for their convenience. Very little information is available from this area.

Sining, including Sining, Tat'ing, Dangar, Kuerteh, Nienpeh *hsiens*. Mission: C. I. M. at Sining. There are a considerable number of Moslems throughout this district, and there are two fairly large communities, viz. in the East and suburb of Sining and in Tat'ung *hsien*. There are a number of Moslem farmers and some villages are completely Moslem.

The principal military official of this part of the province—Ma Ch'a—is a Moslem from Hochow, with the inevitable result that there are numerous petty officials and Ahungs from his home district, who hold minor positions by his appointment, much to the annoyance of local people including Mohammedans.

Islam in this district has in some ways the appearance of a growing force. Several new mosques have been erected lately. There are a number of Moslems in Sining who are able to read Chinese, but very few in the country. No special steps seem to be taken by Moslems in the direction of improving the standard of Chinese education. Although there is some open and a good deal of underground opposition to the Gospel, it appears to be easier to sell Arabic Gospels in this district than in any other part of Kansu, with the possible exception of Ningsia.

Hochow including Tao Ho (i. e. Hochow, Hsunhwa, Ningting. Missions: C. and M. A. and C. I. M. in Hochow. This is the district of Kansu in which a large percentage of Moslems extends over the largest area. It is in many ways the most important Moslem centre. If Chang Chia Ch'uan is, as has been said, "The Mecca of Kansu," then Hochow is the "Metropolis of Islam" in Kansu, for its Moslems are more, and of more various sects and even races. Principally they are of three kinds—Chinese Moslems, Salars, and Tunghsiang *Hui Hui*.

Hochow City. The city still shows scars of the Mohammedan rebellion. Until recently no Moslem was allowed to live within the walls, but now there are a few food-shop keepers, etc. The Chinese community apart from a few proselytes and women married to Moslems, seems to have been uninfluenced by the proximity and Mohammedanism; in fact, idolatry appears to have an almost exceptionally strong hold.

The south and "Small" west suburbs (the only ones) are almost entirely populated by Moslems. In the suburbs business flourishes to a far greater extent than within the city walls. Moslem merchants there have merchandise from all parts of China for sale. In the suburbs it is exceptional to meet many Chinese, and trade of all kinds is mostly in Moslem hands. There are Moslem officials the principal being the relatives of the late Ma An-liang, and a certain La "*Ta ren*" who is a "*Chu-ren*." There are quite a number of Moslems who are able to read Chinese and a school to teach the government curriculum has been opened in the suburb.

Outside the city, to the west, there are several saints' tombs, some of which are beautifully built, amidst tree-bordered approaches, ornate passage-ways, and court-yards, in large grounds. These tombs are erected to the memory of leading men of the various "*men-huan*," and are closely connected with certain religious ceremonies.

There are now fourteen mosques in the suburbs, in some of which *Ahungs* are trained who go to hold positions as such in other new parts of Kansu, and in Shensi and Szechuan.

It is impossible at the present juncture to make any full statement regarding the religious conditions prevailing in this district. There are the New, Old, and "New New" sects; four great *men-huan* and numerous small ones. Since the death of Ma An-liang in November, 1918, there have been considerable disagreements between Old and New Sects, "New New" being anathema to both. A proclamation put out by the Tuchun of Kansu has forbidden further dispute, but

what the future holds without a Ma An-liang remains to be seen.

The attitude of the people to the Gospel varies. In some cases they appear friendly, but in others prove themselves to be as bigoted as any Moslems in the province. Desultory work has been done by Christian missionaries during the past twenty-six years, but there has been no specialized work for Moslems.

The Hochow District contains a large Moslem population. The east, south and west country is chiefly inhabited by Moslems, but the "Northern Plateau" is Chinese.

Hsunhwa, the centre of the district occupied by the Salars, is two and a half days' journey (200 li) from Hochow. It is on the south of the Yellow River. On this side of the River there are the eight "Kung" (districts) where the pure Salars live. These are descendants of immigrants from Samarkand, and their own language is still Turki except where odd Chinese words have taken the place of some forgotten Turki one, (e. g. never seeing a cart in their mountain district, the Turki word has fallen out of use, and the Salars call cart—*Cha tsi*). Little information is available from this district beyond the fact that these people are Moslems.

On the north bank of the Yellow River at this part, there is a very mixed population: Chinese, Tibetans, Salars, etc. There are a number (perhaps twelve) of "*Wai Wu Kung*" of Salars there. Of them, some speak Chinese as their native tongue, some Tibetan, some Salar, and some speak all these languages.

The Salars are ranked with the Tunghsiang *Hui-Hui* as the worst thieves, liars, scoundrels, everything bad, that the province produces. There are a number of Salar soldiers in Sining, Hochow, Ningsia, etc.

Tunghsiang *Hui-Hui*. These are Moslems of Ugrian Stock (same as the Aborigines of Kansu) converted to Islam at an early date. They inhabit the mountainous district east of Hochow and west of the Pao River. Like the Salars, they are notably wild. They include

soldiers and robbers who go to most parts of Kansu. In their own homes they make frequent use of knives and such crude fire arms as they have. They are divided into thirty-six "*hui*." The number of mosques throughout their country must be considerable, for every village has its own. In case of small hamlets, it appears that each has its own place of worship, but on Friday several unite for the principal service.

The "Hochow Tunghsiang" is noted for its felt, poultry and eggs and *hoh tsi* (a woolen cloth something like coarse serge).

There seems to be very little of education among the Tunghsiang *Hui-Hui*. In religions they appear bigoted; but the recent disputes between old and new sects have effected them, so that they are probably more open to the Gospel than ever before, though some would be likely to profess interest for political motives, were work commenced among them. But where is the preacher. No missionary has yet learned their language. Most of the men can speak Chinese, but not so the women. Their language is that of the aborigines.

South Christian Missionary Alliance District including Titao, Kung Chang, Paochow, Minchow, Kiaichow, Wenhsien, etc. Mission: C. M. A.

There are small communities of Moslems, each with its mosques, in most of the towns of this district (e. g. Minchow 400 families (*in toto*) Kiaichow 2500 families and smaller towns to "a few" or "a few tens"), but the only place in which there is a large Moslem population is *T'ao Chow* old city (not *Lintan hsien*), in which two-thirds of the population is Moslem. Here there are a number of Mohammedan merchants who trade with Tibetans coming from the interior of the North-east province of Tibet. There are also Moslems in the district. Very little special work has been possible among them, owing to the pressure of work among Chinese and Tibetans, and to the separateness of the Moslem communities.

South China Inland Mission District including Tsin-

chow (T'ien shui) Fukiang, T'ungwei, Ch'ing Shui, Liang Tang, Huei, Ch'eng, Siho, Li, etc., *hsiens*. Missions: China Inland Mission at Fukiang and Tsinchow.

The centre of the Mohammedanism of this district is Chang Chia Ch'uan, religiously one of the most important centres in Kansu. Ma "Shan Ren" has a home there and his influence sways the district and spreads through all the provinces and to places in Sinkiang and Yunnan. Practically all the Moslems in this district belong to the Ma "Shan Ren's" sect. Throughout the country thirty li south, east and west, and we have no information as to how far north, the population is entirely Moslem with the exception of a few handicraft workers. There are said to be eighty mosques in the Chang Chia Chu'an district. There are some *Ahung*s there who have a considerable knowledge of Arabic together with some Persian and Turkish. There are some of the merchant class who know Chinese character, but the *Ahung*s usually study Arabic only.

Scandinavian Alliance Mission (C. I. M.) District including all the east of Kansu—viz. east of Ling Tai, Tsungsin, Hwating, Chwanglang, Chingning, Haicheng, Plyinguan, Hwa Ma Ch'ih. Mission: S. A. M.

We have very little information regarding Islam in this district. In the K'ing Yang Fu district there are no Moslems except a few food-sellers. But through the rest of the area there are communities—some pretty large ones. From the Moslem point of view, this is a continuation of the Chang Chia Ch'uan district. Ma Shan Ren has a residence in Kuyuan, which is said to be a strongly Moslem district. Other places in which there appear to be large communities are Pingliang, Hwating, Haicheng, part of Plyinguan district. In the past Moslems have shown themselves friendly in relation to the missionaries. There is one ex-Moslem Christian in the district.

Ningsia District including Ningsia, Ningsuo, P'inglo, Paofeng, Lingchow, Chinchu, Chungwei.

In the Chungwei hsien north of the Yellow River at any rate there are practically no Moslems, but

throughout the rest of this district they are numerous. In the immediate environs of Ningsia there are three mosques and about fifty families. Through the rest of the area, the mosques are mostly away from the cities and unlike many parts of Kansu, the Moslem population is largely a rural one. Christian work would need to reach them by means of the markets held in the towns and large villages.

Ma Fuh hsiang, of Hochow, is the principal official in the district, so there are a number of Moslem military officials and soldiers and some *Ahungs* from Hochow in most places. As General Ma is an enthusiast on education, there is hope that there will be a number of Moslems able to read Chinese within a few years. He has now ordered that every mosque-parish open a school in which Chinese is taught, and has spent some thousands of *taels* on opening such schools. The standard of training of *Ahungs* is rather high in this district. There are a number of men of undoubted ability among them.

Especially in the Ling Wu (Ling Chow) and Chin Chi districts, there are a number of saints' tombs (*king p'eh.*) These are mere tombs (some 20 ft. in diameter tapering up 30-50 ft.) not buildings like those in Hochow. In most cases there is a door opening into the tomb on the south side.

Practically no specialized work has been done for these Moslems. Recent experience has proved that they are exceptionally friendly in relation to missionaries, but, as throughout Kansu, there has been too little Christian work to test their friendliness or rouse much opposition.

M. E. BOTHAM.

Hochow, Kansu.

BEAUTY FOR ASHES *

While Christian missionaries are bringing the Gospel of Christ to the people of the Moslem world, Mohammedan missionaries are taking the Koran and the religion of Islam to Christian nations. It is said that in England a number of people have embraced the faith of Mohammed and that the teaching appeals especially to women. These western women are led to believe, we read, that Mohammedanism exalts womanhood.

To one who lives in the midst of down-trodden Moslem women, this statement is the height of absurdity. Would that those who hear and believe such a claim could visit Arabia and see for themselves a little of the heartache and despair brought about in the lives of Arab women by the very religion which is said to exalt them. Polygamy, concubinage, easy divorce and the teaching that women are inferior to men and were created for their usage, all these things make misery the most common feature in the experience of Arab women.

The evils of the system of Islam are not unknown to the readers of *Neglected Arabia* and the denial of the statement that womanhood is exalted by Islam needs no defense. Nevertheless, it is true that the Moslem woman's religion means much to her. It is dear to her. She loves the very hand that burises her. Why? There must be good in Mohammedanism. Let us look for the good, for the best that Islam has to offer. What is it that makes the Moslem woman love her religion?

It is difficult to analyze the soul's experience. Suppose an Arab woman should attempt to analyze the inner spiritual life of her Christian neighbor. The result would be interesting, no doubt, but how near would it come to the whole truth? The converse proposition, however, is not quite so difficult, for there is no injunction in the Koran similar to the command "Let not thy

* Reprint from *Neglected Arabia*.

left hand know what thy right hand doeth." Nor is there any instruction to "Enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret". Prayer, reading of the Koran, and all the observances of the Moslem religion are enacted with great ostentation. Moreover, the natural reserve of the western woman is unknown to the daughter of the Orient. She talks freely on all subjects, no matter how sacred or intimate. The name of God and His attributes are an essential part of her speech. She can hardly express any idea, whether of surprise, admiration, desire, contempt, or kindly feeling without inserting some phrase of a religious nature. The more frequently she mentions God's name, the more merit she acquires. Consequently, with so much of her religion on the surface, she is not so hard to study as her western sister.

On the other hand, as with Christians, so with Moslems, natures vary. How impossible it would be to generalize about the faith of the Mennonite, the Salvation Army lassie, and the society woman of high church connections. Yet all these are Christians. Things that could truthfully be said about one would have absolutely no application to either of the others. So also with the Shiah who beats her chest until she dies of exhaustion, weeping for the sorrows of her ancient hero Husain, is looked upon with scorn by her Mohammedan neighbors of the Sunnite sect. Nor is there any great similarity between the Moslem woman of devout religious nature and her more frivolous sister with whom the things of this world weigh more heavily than those of the next.

Our present effort at analysis claims neither to be complete nor exhaustive. Rather it is the idea to put together some of the observations we have made while associating with our friends in the harems and to deduct from them what a woman who wanted to become a Moslem might expect to gain, of hope, of comfort and of courage from the religion of Mohammed.

I have never seen an atheist nor an agnostic among the women of Arabia. Great and small, good and bad, they all believe with unswerving faith in Allah, the "Creator

of the universe, and in Mohammed His messenger." Their belief is also in a way, an affectionate one. Not that they would think of God as heavenly Father, but it is not uncommon to hear an unfortunate person exclaim: "I have no one left to me but Allah!" Not only have they faith in Allah, but they believe also in jinns, in demon possession, in enchantments, and all kinds of charms and magic. It seems never to occur to them to doubt the truth of the supernatural. Everything that falls to the lot of man is "from Allah." Everything which may or may not happen depends "upon Allah." Man cannot in any way escape what is written on his forehead, his fate. There is a certain amount of comfort in fatalism, for it leaves no room for regret or remorse. It takes away something of the agony of responsibility. "What is to be, will be." What has happened was ordered by Allah. What use to chafe or fret? Allah is merciful and kind, no matter how cruel His decrees. He has sent evil or good according to His desire. What is left to the believer but to submit to the inevitable? In spite of this fatalism does not, it can not, prevent worry and mental pain.

To us the desire for reward is a mean and selfish motive. Not so to the Moslem. A higher motive seems not to be desired. One's reward in Paradise may be increased, in much the same way as one would augment his bank account. Almost daily some one of the patients in the dispensary is heard to explain to another that the missionaries treat poor people free in order to secure merit for so doing. Sometimes blind women are led to the dispensary for treatment by neighbors who desire the reward for this act of kindness. Many kind deeds are performed in this way. Strangely enough, in emergencies, when pressing need arises for someone to render real, self-sacrificing service to a fellow Moslem, no one seems to be ambitious to increase his heavenly account in just that particular way. How frequently do we hear the comment from Mohammedans themselves: "You Christians are merciful; mercy is unknown to Moslems."

Merit may be gained by giving alms, and almsgiving is very generally practiced by the rich. Even in the homes of slender means the remains of the Arabs' meals are regularly handed out to the hungry beggar who brings his bowl to the gate of the courtyard. It is seldom necessary for the poor to suffer from hunger. "Give me," they call out at the doorways, "of what belongs to God." I have never heard to such an appeal a harsh or unkind answer.

The sacred book of the Moslems is the Koran, but the reading of this book does not resemble our own study of the Bible. The reading is done in a loud and chanting tone, paying more attention to the rhythm of the words than to the meaning. The woman who can read the Koran, and the majority of women never learn to read, gains great merit by each completion of the recitation from cover to cover. She can divert this merit to the account of some departed loved one or she may sell it to another person who is willing to pay for the act of reading. So far as I know, the Moslem woman never goes to her book, as we do to the Bible, for comfort, instruction, or guidance.

Prayer is an important part of the Moslem's life. Yet their prayers do not correspond to the Christian's prayer life. Five times in twenty-four hours the prayer-crier climbs to the top of his minaret and gives the call to worship for the faithful. Prayer must not be undertaken unless the body is ceremonially clean. Some sicknesses are considered defiling, and until the patient recovers he is not allowed to pray. A bandage is often the object of much concern to a devout woman. "How can I pray?" she will ask. "Can I pour the water for my ablutions over the bandage, or will you allow me to take the bandage off?" She could not pray at all unless she had made the prescribed ablutions. The prayer itself is a state formula, accompanied by various changes in posture—erect, kneeling, prostrating. It is performed slowly and with great dignity, facing toward Mecca, the holy city. The worshipper stands, if possible, upon a choice rug, or at least in a clean place. At sunset, one

comes across praying Moslems on the seashore, on the sail-boats beached along the water's edge, on the verandahs of the hospital, and in almost every conceivable place. In the midst of a social call upon the missionaries Moslem ladies will excuse themselves, and, selecting a rug in the room, will perform their prayers in quietness and solemnity while their hostess waits.

Prayer seems to be looked upon as a duty. It is Allah's right to be worshipped by those He has created. Those who fulfill this duty acquire merit; those who do not are laying up trouble for themselves in the future. There is an approach to our idea of prayer in the ejaculatory supplications used so commonly by Moslems at all times. "May Allah give you strength!" "May Allah prolong your life!" Grateful patients sometimes exclaim: "Since you have relieved me of my sufferings, I have not ceased from asking blessing for you day or night." Such statements refer to these ejaculatory appeals or to petitions offered at the close of the formal worship. It seems that the person needing guidance or wisdom would not think of going apart to seek it from the heavenly source. But one who is in need of help really appreciates the spoken supplication of his friends and thinks they may be answered in his behalf.

In times of pain the Moslem sufferer calls loudly upon the name of Allah. "O Allah," she implores, "have mercy upon Thy creature. O my Lord, my dear Lord, my Beloved, deliver me from this pain!" "O Mohammed! O Allah! Thou Merciful One! Thou Most Merciful of the merciful! Look upon my plight!" And so, hour after hour. Those about respond at intervals, "He is faithful! He is merciful! He will help those who trust in Him!"

If relief delays, portions of the Koran, tied up in little bundles, and covered with leather, are hung about the patient's neck. She is brought a staff upon which some one, while praying in a mosque, has leaned, and told to grasp it in her hands, that virtue may come out of it to her. Some one comes in bearing a cup containing a contribution of saliva from the mouth

of a man who has just finished worshipping in a mosque. This saliva, they say, has great healing power, and it is to be swallowed by the one in pain. This failing, a paper, on which verses from the Koran are written, is washed in water and the inky fluid is given to the sufferer to drink. A reader is secured who reads the sacred book in low and mumbling tones above the patient's head. A Moslem friend of mine who had a headache once asked me if I would not read my book above her head to cure her pain.

Prayer in the mosque or public place of worship is said to bring twenty-seven times more merit to the believer than prayer in other places. Yet Arab women are not allowed to pray within the mosque.

How great is the gulf between the Moslem woman's prayer life and our own! Still, Moslem women seem to get real comfort from the performance of their acts of worship.

God's favor toward an individual is said to be greatly increased when that person has performed the sacred pilgrimage to Mecca, or, in the case of the Shiah sect, to Kerbela as well. This means the endurance of hardships, of dangers of robbers, or of perils of the sea. It is the dearest desire of many a woman's heart to visit her sacred shrine before she dies. One day we were called to see a woman who was dying. "How fortunate!" rejoiced her friends, "that she is dying now, for she has just returned from Mecca, and her immediate entrance into Paradise is sure!"

So also during the fast month of Ramadhan, the doors of heaven are said to be wide open, and all those true believers who die during this month pass directly into Paradise, without having first to go into purgatory, as other Moslems must. Many Moslem women fast willingly, because they believe it to be the command of their Lord. Others fast perforce, because they would be punished if they did not. From earliest dawn until sunset not a particle of food, nor a drop of water, must pass their lips. They will not even allow medicine to be dropped into their eyes, for this might find its way

into the throat, and so be swallowed. Some people practice deceit and eat or drink when no one is looking. For years the month of Ramadhan has fallen in the summer time, so that those who fast suffer most from thirst. The month is a trial to all, and some become ill. But the merit for such self-denial is believed to be great. In the evenings great feasts are held and lights are kept burning and merriment continues until the morning. In the daytime several hours are passed in sleep. Children are given simple meals, for they are not expected to abstain from food. During our first year of language study, at Bahrein, we witnessed for the first time the Moslem fast of Ramadhan. At last the time for the great final feast was at hand, and one evening expert eyes, strained in watching, detected the faintest crescent of a silvery moon in the dying glory of the sunset sky. At once a great commotion began. Guns were fired, men and boys shouted, and women lifted up their voices in loud trills of exultation. The long and difficult days of fasting were at an end.

The next morning we were awakened from our slumbers by a sound of wondrous melody. The dawn had hardly broken. In the cool of the early morning, a tenor voice was raised in rapturous chant. On and on it went, in thrilling, melting sweetness. We lay enchanted, fearing lest we miss one single note of beauty. And then the voice sank in silence. Had it been a dream? We hurried to the window and there another surprise waited us. In the courtyard of the mosque across the road, were gathered hundreds and hundreds of Moslem men, gay in their brilliant, festive headgear, embracing one another, kissing one another, and rejoicing in the advent of the greatest Moslem holiday of all the year. Is it wrong, this religion in which exists such real aesthetic beauty? "By their fruits ye shall know them," and even beauty has no power to change the blackness of the sinful heart.

Another element in the Moslem religion, as it affects the women, is the spirit of fanaticism or intolerance.

When one has seen the curl of scorn on the lips of the

Mohammedan woman, dirty and ignorant though she may be, as she listens to the Gospel preached by a Christian missionary, one begins to suspect the depths of hatred and conceit in the Moslem heart. That the Christian has education, skill, or a position demanding respect, has no weight with her. An infidel is an infidel and cursed forever. Let not his shadow fall on a true believer. Better die of thirst than drink from a cup polluted by unbelieving lips. True, years of work and the ministry of friendship, on the part of the missionaries, have softened this feeling of hatred until, in some places, we think it has almost disappeared. It is there, though, underneath the surface, for it is the essential spirit of Islam, the spirit without which Islam would be a leopard without spots.

To the Christian women death hath no sting, the grave no victory, because Christ has assured her, "I go to prepare a place for you." Earth's sorrows will be forgotten when she sees His face. "For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: And God shall wipe away every tear from their eyes." Has the Moslem woman any comfort such as this? Alas, the Moslem paradise is pictured as a place of sensual pleasure, for people there are not to be as the angels of God in heaven, and the Mohammedan woman expects to take her place beside the Houries, fair maidens, ever virgins. The Koran reads: "And theirs (the men's) shall be the Houries, with large dark eyes, like pearls hidden in their shell, in recompense for their labors past." One of the traditions relates: "The Apostle of God said, 'Verily, verily there is a tent for every Moslem in Paradise; it is made of one pearl, and in every corner of it will be his wives, and they shall not see one another.'" Another tradition declares: "The Apostle of God saith, 'He who is least among the people of Paradise shall have eighty thousand slaves and seventy-two women, and has a tent pitched for him of pearls, rubies and emeralds.'" Thus are women exalted in the Paradise of Islam.

A Moslem friend of ours is dying. She is a reader, of the Shiah sect. She has made the pilgrimage to Kerbela. She has reason to be assured of merit awaiting her in the other world. And yet, I cannot forget the look of terror upon this woman's face. Most Moslem women are afraid of death, but there are exceptions.

One of the sources of the strength of Islam seems to be in the simplicity of its creed. "There is no God but Allah and Mohammed is Allah's Messenger." Should anyone pronounce these words with his dying breath, he is considered a true Moslem, and his entrance into Paradise is sure. "Witness, witness!" urge the friends around the bedside of a dying man or woman. Then come the gasping words, "*Lt ilaha il' Allah, wa Moham-med rasul Allah,*" and the spirit takes its flight.

A few days ago some of us were talking about our Shiah friend who is approaching death. "Have you ever seen a Moslem woman face death with a look of joy upon her face?" I asked one of the other missionary ladies. "No," she replied, "I have not seen any appearance of joy, but I have witnessed the death of one Arab woman who seemed to find comfort in her creed. It was the poor woman," she continued, "whose back was broken by a falling wall. She had suffered pitifully but patiently and with resignation. She was more helpless in her sickness than the youngest infant, and entirely dependent upon the missionaries in whose hospital she died. Tenderly her Christian friends had cared for her, considering no service too menial or dishonorable to perform. 'Not one of my Moslem friends would do these things for me,' the patient would exclaim during these labors of love, as she drew down the missionary's head and kissed her on the hair. 'They would not defile themselves for me, no matter how I suffered.' Her gratitude was touching, and yet, when she was about to die, she motioned desperately for us to leave the bedside. We were infidels to her, and our presence was to be feared at so critical a time. Then fellow Moslems took their place beside her bed and one began to wave protecting fingers over the pain-racked body, as she recited

the all-potent words of the Moslem creed. It made us sick at heart," said the speaker, "for her faith was pinned unwaveringly to those vain words, while bravely and unflinchingly her spirit went out into the darkness."

Has it power, the religion of Mohammed, has it power over sin? Can it cleanse the human heart? No, my friends, I have never heard a Moslem claim that it could. "You are good," they tell us. "You do not understand the work of the devil, as we Moslems do. We are not afraid of you. You would not harm us. We are afraid of one another. We are afraid of one another's envy, and of our rivals' hatred. You do not understand. It is from the devil. You don't know anything about it." They mean it, too. They are sincere. The vileness of the sin that lurks in the heart of the Moslem woman is beyond our comprehension. The speech that often issues from behind the jealous veil would make you blush for shame. Ah! Mohammed, you can cleanse the outside of the platter, but you cannot take away the corruption that lies within.

Have we anything to offer our Moslem sisters, anything better than what they have? Listen a minute! There is music. A group of Arab women are visiting the missionaries. One of the hostesses is playing the baby organ, while the others sing in Arabic. The Moslem guests pay rapt attention. This is something new, it gives them pleasure; and the words, what do they mean?—

"What a friend we have in Jesus,
Can we find a Friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.
Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge,
Take it to the Lord in prayer
In His arms He'll take and shield thee,
Thou wilt find a solace there."

It is very new to the Arab guests, and very different from anything they have ever heard before. We have an Arab friend who used to be a Moslem. I wish you could hear her sing those words in Arabic. She knows what they mean, and she loves them. She knows Christ Himself. He is her Saviour. It is He who has put the look of joy upon her face and the song upon her lips. Ask her what Christ has to offer the women of Islam, what He has given her. She will tell you He has given her the beauty of His living Presence, for the ashes of a dead and powerless faith.

MRS. ELEANOR J. CALVERLEY, M. D.

Kuweit, Arabia

CURRENT TOPICS

The Scriptures in Kurdish.

A number of tentative attempts have been made to put the New Testament into the language of the Kurds. The first of these resulted in the translation of the whole New Testament into the Kurdish dialect spoken in and about Mush, Turkey. It was prepared by a resident Protestant pastor, and was primarily intended for the large class of Armenians in the sections where they spoke only Kurdish. Hence it was naturally printed by the Bible Society in the Armenian character. This version is still in print, though published in the early days of mission effort in the heart of Kurdistan for Armenians.

Two recent attempts were made to translate the New Testament into Kurdish which resulted in the completion of manuscripts, in the Assyrian character. One of these manuscripts was by Doctor Alexander, an Assyrian Protestant physician who resided in the district of Gawar, Kurdistan. The other one was prepared by Mirza Misroff Khan, a Protestant Assyrian preacher, in the dialect spoken in and west of Souj Bulak, Persia. These manuscripts are still unpublished. It is likely, however, that the Lutheran Mission located at Souj Bulak has been making use of the manuscripts in that widely used dialect.

About twenty-five years ago the Rev. Mr. Ainslee, a resident of Mardin, prepared parts of the New Testament in the Kurdish of that region, under the direction of the American Bible Society. Their agent at Constantinople, Rev. Mr. Bowen, planned to have it published in both the Armenian and Arabic characters, but it is doubtful whether much, if anything, was realized along this line.

The great desideratum is to have a version in the Arabic character; for the Kurds, being Moslems, use that character. Whenever, moreover, they read at all it is in the Arabic and Persian language, both of which use only Arabic characters. While a few Kurds might be prevailed upon to learn the Armenian or the Assyrian characters, a version in any character except that of the sacred Arabic will never appeal to the masses of the Kurds. From every point of view the Arabic character, therefore, is imperative.

The first serious attempt to use this character was made some twenty-five years ago in the southern part of Kurdistan. The four Gospels were translated into the mixture of dialects used in Kermanshah. The translator was a Persian who, while attempting to express the thought in its Kurdish idioms, really made it more Persian than anything else.

Just before the World War an attempt was being made by a Lutheran missionary located in Souj Bulak, Persia, to get out a version in the Mohri dialect in the Arabic character. It was his hope that this version might be used satisfactorily among most of the tribes of Central Kurdistan.

During the early part of the war a Guron Kurd succeeded in preparing a manuscript of Luke in the Guron dialect. This is the best dialect in which to reach all the tribes south of Senna, Persia. But

unfortunately said manuscript was lost in a river when the translator was fleeing toward the mountains from the approaching Russian troops.

Thus sad to say, notwithstanding these repeated attempts, Kurdistan remains practically without the Word of God in her own tongue.

REV. J. N. WRIGHT, D. D.

The Adventures of a Moro Manuscript.

The Rev. Robert J. McCutchen, of the American Protestant Episcopal Church, sends to the British and Foreign Bible Society information about a curious adventure which befell the original draft of his translation of the Gospel of Luke:

"In 1916, when he went on furlough, the translator naturally took the manuscript with him to the United States, where at odd moments he continued to revise it and copy it. When he set out to return to the Philippines, he packed the original draft in a box of books to be shipped by freight, while he carried with him as much as he had finished of the revised copy. The train in which this box travelled met with an accident in the State of Washington, and the case of books rolled down the side of a mountain and became lost.

Some months afterwards the translator received a letter from an unknown correspondent, Mrs. L. B. Williams, North Bend, Washington, U. S. A., describing how she had found the draft among the débris of the train. The manuscript finally reached the translator with the following account by its finder: 'I am extremely glad to be the means of restoring such a valuable document to its owner. The scene of the wreck of the freight train is about fifteen miles from our little town. One day some of us were motoring along the highroad when we noticed the débris and got out to investigate. The men of the party clambered up the steep hillside, and came back laden with spoil—countless dolls, toys of all descriptions, scores of postal-cards—and your manuscript. So we dumped them all in the car and brought them home. I am tremendously interested in your account of your work. We stay-at-homes have no conception of the difficulties under which you labour, and to us they sound almost incredible and most romantic—though near at hand I suppose they resolve themselves, like everything else worth while, into every-day hard work. I hope the manuscript will reach you safely, and I am sorry to return it in such dilapidated form."

This original draft now lies on the translator's desk and has proved of real value for reference. Surely it is a strange and curious fact that the one thing saved for Mr. McCutchen out of the wreck in the railway accident should be his manuscript of St. Luke in a new language."

Pay the Full Price.

Miss Constance Padwick, of the Nile Mission Press tells of a visit she paid to a Moslem bookshop in Cairo where she picked up a little brown volume of anecdotes and bore it home. Later she read the story of the true worshipper:

"A certain man spread his prayer-carpet and began to say his prayers. And when he reached the words (from the famous opening chapter of the Koran), 'Thee do we worship,' he felt in himself that he was indeed one of the true worshippers; but a voice said to him: 'Thou liest, for thou only worshippest created beings.' Then he arose and forsook the world in order to live in retirement, and again began the appointed prayer. But on reaching the words, 'Thee do

we worship,' he heard a voice that answered him: 'Thou liest for thou worshippesst thy wife.' Then he arose and divorced his wife, and tried again to pray. But at the words, 'Thee do we worship,' the same voice called: 'Thou liest, for thou worshippesst thy property.' And straightway he gave away all his possessions in alms, and fell again to prayer. When he came to say, 'Thee do we worship,' he heard yet again the denunciation: 'Thou liest, for thou worshippesst clothing'; and forthwith he gave away all but the barest necessities and entered into prayer. And now at the words, 'Thee do we worship,' a voice replied: 'Thou speakest truth, for thou art now of the true worshippers.'

"All honour to the man who put together that crude little tale. His god was Allah of the Moslems, who in effect says to his worshippers: 'I have called you slaves.' Yet on this despot god no cheap worship was to be lavished. The writer felt that true worship might involve stripping oneself of all that makes life dear. The full price must be paid."

A Pen Picture of the Muharre.

"Today is the anniversary of the death of Hussein, son of Ali and grandson of the Prophet, who was killed at Kerbela in 680. The whole of the Shi'a world is in mourning.

For four long years the pilgrim ways have been barred. Autumn has followed spring, and spring has come round again in sad reiteration for the many Mohammedans of Persia whose hearts were set on the sacred shrines of Mesopotamia. The Persian frontier was shut and locked by war.

This year the gate is opened again. Last month, for the great ceremony of Nedjef, 20,000 Persians made pilgrimage, while from all parts of Mesopotamia some 100,000 Shi'ites, availing themselves of the new railway facilities and the unwonted security afforded by the British administration, likewise betook themselves to Nedjef. But this is the month of months, and today is the day of days. Lately when I came up the road from Baghdad by Kermanshah, Hamadan, and Kazvin, I met happy bands of pilgrims all the way, their faces set towards Kerbela. In front of them flew the flags and banners which today they bore in the great procession. Today from early morning the great processions have passed, pouring slowly through the long dim bazaars out into the brilliant sunshine of the genial October streets. In front of each go the trumpeters at a funeral pace. Then come the banners, black for mourning, or richly wrought with the needlework of Resht on a scarlet field for honour, or flaming gold with the lion and the sun for national pride. Next, carried between standard-bearers, come moving archways of lighted globes and huge erections, dimly reminiscent of the Prince of Wales's crest, consisting mostly of a silvered cardboard centrepiece nodding between plumes and flanked at its base by gilt stars and crescents, flowers, lights, and other symbols.

Horsemen follow, some with helmets and shirts of mail, others without these scenic accessories, but armed with spears. These are the horsemen of the Caliph Yazid, who killed Hussein. With them they lead horses, whose riders, Hussein's followers, have been killed. More horses follow, with red Kashmiri and Yezdi trappings in token of honour and triumph. Then come the children of the defeated faithful, being carried into captivity on horses. These are small boys in jumpers, either black or of white stained with

blood; their heads are shaven, and sometimes covered with black skull-caps, and they have leathern brass-knobbed bucklers on their thighs.

The next band carry heavy chain scourges with which they scourge their shoulders, raining their blows together to shouts of "Yah Ali! Yah Hassan! Yah Hussein!" Their backs run blood. The horse of the martyred Hussein, with rich saddle furniture, is the centre of the next group. They run outwards from it, pause in their chant, and then run towards it and drop on the knee, chanting the while. Sometimes the horse is made to kneel also.

Last come the swordsmen. They all wear white overalls splashed freely, back and front, with their blood. Their shaven heads are gashed, and their faces smeared with blood. Their long curved blades are dabbled with it. But it is not with the swords that they have cut themselves, but with razors at home or at the barber's; for they stain themselves beforehand with their own blood. But many so weaken themselves with loss of blood and with the toil and frenzy of the hot procession that they faint by the way, and there are some who die. The swordsmen also chant in antiphony, and some bands of them sing the song of Hussein to the air of "Good King Wenceslaus."

Many of the prisoners were bristling with a mass of broken spears and arrows stuck not in their skins, but mercifully in straw and sacking surrounding their bodies. Their horses, too, were stuck over with darts attached to their coats. Corpses went by on biers, and the headless corpse of Hussein himself was cunningly counterfeited by a living man whose own head was lost to view in a box below the level of the body. Abdul Fazl, Hussein's brother, went past with gory stumps hanging from his shoulders; for his arms were cut off by Yazid's men, so that he could not draw the water he sought to fetch from the river. Kerbela suffered agonies of thirst, for Yazid diverted the water supply above the town, and the song of this thirst is one of the lamentations of the procession.

The Cossack division and the gendarmerie have each their own processions.

In time no doubt the rites will alter further with the manners of the age. It is already forbidden to the gendarmerie to cut themselves, and this rule, which was strictly observed today, gives an example which will probably be followed by others. But the appeal of Muharram to the Persian is irresistible, and in some form will not pass away."

—*The London Times.*

Washing the Sacred House of God.

The following is a translation of the leading article in the Mecca daily paper, *Al Kiblâ* for January 19, 1920. It refers to the annual ceremony of washing the interior of the Kaaba at Mecca, one of the important ceremonies connected with the Moslem ritual and the ushering in of the Pilgrimage:

"Verily, one of the special graces of Almighty God which He confers upon His servant and the Son of His servant, the descendant of the Lord, of those who precede and who follow him, Mohammed, the servant of the two sacred cities, our Lord and Master, King Hussein the First, is that he should once a year follow the command of his glorious predecessor and the prophets and apostles whom we hold in honor, Abraham and Ishmael (may God's peace be upon them) that they should purify God's House and kneel in prayer and worship.

"The beginning of the ceremony as performed by His Highness

took place on the morning of last Saturday, when he wended his way to the sacred House accompanied by Their Excellencies, Amir Ali and Amir Jaafir, to celebrate the ceremonial cleansing of the sacred building and to receive the merits of worship there within the very precincts of the House of God, than which there is no place more sacred, for every spot has witnessed the prostration of a prophet or apostle or king or companions of the Prophet, or the learned men of the Moslem Nation since its origin.

"Before he began this sacred task, His Highness rested for a few moments in the neighboring royal school. Then he asked for God's blessing and proceeded toward the door of the Kaaba, followed by the princes of the Royal Household and the learned men and dignitaries of Mecca. When he reached the door of the Kaaba, he ascended by the special staircase and was received with honor by the Door-keeper of the Kaaba, Sheikh Abdul Kadir, the Custodian of the Keys of the House of God.

"As soon as he entered the House he made the appointed prayers, following the custom of his Progenitor, the Apostle of God (upon whom be prayer and peace.) Then he faced the four walls of the Kaaba and prayed two prostrations in each direction. Having completed these prayers and supplications and thanksgivings, he began to pour out Zemzem water, while those who accompanied him followed his example and imitated Abraham, the Friend of God (upon whom be peace) according as God Most High commanded him to purify His House, and the fragrance of rose-water and other perfumes mingled with that of Zemzem water and filled the Holy House, while the people standing outside of the Kaaba filled the enclosure and crowded toward the door to witness the blessing of this ceremony and to share in its glorious merits. And after the completion of his sacred task. His Highness returned, together with his entourage to engage in prayer outside of the door, facing the sacred walls, spreading forth his hands in supplication to God, asking that He would grant His people happiness in this world and in the world to come. After which, His Highness proceeded to the Royal Palace, while the crowds followed him with acclamation. May God Most High grant unto our King many happy returns of this day and bless the Moslem people with prosperity and success. Amen."

Praise the Prophet

In reviewing the new "*Life of Mohammed*" by E. Dinot and Sliman Ben Ibrahim, published by the Paris Book Club as an edition de luxe, £8-8sh. the *London Times* of November 6 says:

"'Salla-n-Neby'—'Praise the Prophet,' the familiar Moslem *benediction*, might serve as a motto for this book. It is simply a eulogy with no pretension to criticism in the modern sense. Based avowedly on the Arabic biographies of Mohammad by Ibn-Hisham, el-Halaby, and others, it takes no count of the researches of Sprenger, Nöldeke, Goldziher, Wellhausen, Snouck, Hurgonje, Guidi, Gaetani, or the more popular biography by Sir William Muir. These modern criticisms of the sources the authors regard as 'learned paradoxes' destined to destroy traditions, such sophisms delighting modern Orientalists by reason of their novelty.' 'We have been guided by the traditions.' Without following the authors altogether, we may admit that destructive criticism of the Moslem traditions has gone too far, and that a reaction is coming. Those who are acquainted with the marvellous power of memory among the early Moslems will find it difficult to

accept all the demolition advocated by Goldziher and his disciples. In any case we have here a statement of the orthodox and uncritical Moslem view of the Arab Prophet's life and teaching, written in a rather florid style by a Frenchman and an Arab (or Moor), both of whom are devout Moslems. They seem to accept all the legends which Western criticism rejects. For them 'a legend, especially an Oriental legend, is an incomparable means of expression.' Here and there they call these legends 'parables,' and the famous Miraj, or night journey of the Prophet to Jerusalem, they describe as a 'vision.' But they do not try to explain away the many difficulties in Mohammed's life, and from first to last he is to them 'the Prophet of Allah,' supreme above all other prophets. As an orthodox traditional biography, though avowedly only a series of sketches, it is interesting, but it will hardly appeal to European scholars as authoritative."

Our readers will remember the article by Canon W. H. T. Gairdner on *Mohammed without Camouflage* in this connection.

A Fetwa on Sanitation

Owing to the alarming increase in infectious diseases, especially typhus, which is officially stated to be communicated by the body louse, Sheikh Mohammed Bakhit, the learned and enlightened Mufti of Cairo, has issued a *Fetwa* laying down the Sheri Law concerning the imperative need of cleanliness, and precautions to be taken by all good Moslems against infectious maladies. The *Fetwa* quotes from the *Koran* and the *Hadith* such warnings as: "Shun the leper even as you would shun the lion," "He who hears that plague exists in a place must avoid that place," etc., etc. It also states that the Ulema once decided that lepers and others tainted with infectious diseases should not be allowed to come in contact with healthy persons in mosques, or elsewhere. Consequently, Sheikh Bakhit exhorts to greater cleanliness in public and private places and in the person, above all to the destruction of all vermin found on the person, which are responsible for the propagation of these horrible and deadly diseases. This *Fetwa* is being circulated by the Ministry of Wakfs.

Improvements in Palestine

We learn that a new breakwater is to be built at Haifa in Palestine by the British Government at an expense of two million pounds. This will make of Haifa the chief port for a reorganized Palestine. Jewish capitalists of Lodz, Poland, have subscribed \$2,500,000 to establish a great spinning industry in Palestine for the supply of cotton fabrics to the Near East and Balkans. "The British Administration has also, according to *The Near East* planted 369,000 trees in 1918-1919, and has ordered the planting of 1,820,000 in 1919-1920. This is exclusive of private undertaking. Forest nurseries are maintained at Jerusalem, Beersheba, Gaza and two other points. Medical inspection and sanitary organization of every town and village have been provided. Quinine is sold from the post offices, swamps are drained, goldfish are put in cisterns and other measures taken to fight malaria. The Christian and Jewish communities provide their own schools and the Government has opened schools for 10,000 Moslem children."

St. Sophia at Constantinople

Prof. Rendal Harris has given us fresh information concerning St. Sophia, the cathedral church of Constantinople, now the mosque. How did the Christians of Justinian's time hit upon the idea of building

the noblest architectural creation of history to an abstraction—the Sacred Wisdom? This curious action is explained by Prof. Harris who tells us first, that the cathedral was built upon the foundation of an earlier structure, bearing the same name and going back to the days of Constantine; and secondly, that when it was built, the Holy Wisdom was an alternative term for Christ Himself. Alongside of this church of Constantine, Eusebius tells us, stood another dedicated to *Dunamis*, or Power. This conjunction shows that the builders were honoring Christ as “The Wisdom of God and the Power of God.” It was the architectural equivalent of I. Cor. 1:24.

—*Record of Christian Work.*

Islam in Spanish Morocco

At a meeting of the Geographical Society a most interesting paper on the Spanish zones in Morocco was read by H. E. Seno. Don Alfonso Merry del Val. Most of the paper dealt with the geography of the country and its commercial possibilities. The northern zone contains a population of a little more than a million. He gives a list of the tribes to the number of twenty-one and describes the Jebala or mountain people as follows:

“With his magnificent presence, the frank, open look in his brown or blue eyes—for many of these men are as fair and white as any Saxon—his swinging gait revealing the free man who has never known a tyrant, the Jebli would be most attractive were one ignorant of his treachery, his cruelty, thievishness, and immorality, the sad inheritance of far-off Phœnician traditions. His redeeming trait, shared in common with most Mohammedans, is his affection and reverence for his mother and his hospitality within his own house and village.

“To his womankind the Jebli is hard beyond expression. A daughter is a chattel to sell to the highest bidder all over Morocco, and a wife at once a slave and a draught animal. In fact, many small farmers marry the three wives allowed by the Korán only to have the means of ploughing more land, for were some of the young ladies enlisted in the land army to volunteer in the same capacity for Morocco they would be expected to allow themselves to be yoked with the donkey or the cow, a spectacle no longer surprising for old residents in that country.

“The Jebli is vaguely Mohammedan in his religion, the principal tenets of which he hardly knows and certainly observes with some carelessness, particularly in the essential matter of daily prayer. In many tribes not even one mosque can be found, and the only duty to which the Jebala people remain faithful with admirable steadfastness is that of the Ramadan or yearly strenuous fast. As education in the native schools deteriorates most deplorably year by year, doctrine becomes perverted, mutilated, garbed by ignorant masters and only imperfectly learnt by the young. As a consequence superstition of every sort is rife, the purer observance of the Prophet’s teaching is replaced in practice by the veneration of a host of greater or minor “marabet,” whose sanctuaries literally cover the land, and by adherence to various sects of which several are in fact heretical, or at least given to abusive practices. Such are the Jebala, of whom the authors best qualified to judge calculate that some 495,000 inhabit the northern Spanish zone of the Protectorate; some 100,000 of them are warriors.”

Southern Najd

The Arabian Peninsula is slowly yielding up its secrets to the explorer and the missionary traveller. In 1917 Capt. Philby of the In-

dian Civil Service travelled from the Persian Gulf across Arabia to the Red Sea, passing very close to Mecca. A full account of his travels will appear in book form. *The Geographical Journal* for March, 1920, gives a paper on Southern Najd of extreme interest. There are photographs of Riyadh and Wadi Dawasir with a plan of the capital. What will especially interest our readers is his account of the new settlements in this part of Arabia due to the religious revival of Islam. He writes: "We now pass out of the southern into the central section of Kharj, to which the centre of gravity has now passed, possibly at the time of and on account of the devastation of Yamama by the flood or other catastrophe which overtook it. Here there are no memorials of the past, but a number of flourishing modern settlements. Dhabaa, a Wahabi colony recently founded by the more religiously minded members of the Subai tribe under the encouragement and with the financial assistance of Ibn Saud—a wretched collection of mud huts built without order or symmetry round a striking mosque, in size and beauty out of all proportion to the reasonable requirements of a fanatical horde of Bedouin, whose numbers all told cannot exceed a thousand. Time deters me from any attempt to enter into the very interesting subject of these new Wahabi settlements, which have sprung up all over the country in the last decade under the influence of a vigorous religious revival known as the Ikhwan movement, and likely to have a far-reaching effect on the whole fabric of Bedouin life in Arabia; suffice it here to say that the great empire of a century ago, the empire of the great Saud, fell to pieces because, though the Arabs were inspired by a deep religious impulse, their lack of tribal cohesion was aggravated by the absence of any effective rallying-point for the inculcation of discipline and for the conservation of their strength, while the almost equally great empire of Mohammed Ibn Rashid came to an untimely end because, though the Arabs of Jabal Shammar had all the advantages of a strong rallying-point for their military forces in the great Bedouin city of Hail, they lacked the inspiration of a great religious impulse. Ibn Saud has learned a lesson from the failures of the two outstanding monarchs who preceded him in Central Arabia, and at the present time a dozen towns and villages of recent growth serve as centers for the conservation of the military efficiency and religious ardor on which he relies for the preservation of the integrity of his territories.

The Fate of the Moslem Empire

The following is a portion of an editorial which appeared in the *Islamic Review*, Woking, England:

"The suspense with which the Moslem world is awaiting the Peace Terms to Turkey has unfortunately not yet been relieved, while additional anxiety of the Moslems has been caused by the news of the landing of the Greek troops in Smyrna and the consequent massacres of the Moslem population.

"In some quarters fantastic suggestions are continued to be made as regards the new settlement. It has been mentioned in the press that it is contemplated to give the mandate of Constantinople to America or any other Christian power, while the Sultan may remain there as the Pope does at Rome, without any secular authority or status.

"Only those people who do not know the constitution of Islam can make such suggestions.

"Lately news has come that *Wahabis* are threatening Mecca, and that the Sheriff of Mecca, in spite of his assumed kingly title, being unable

to defend the Holy Place, has asked the help of Christian powers to send at least some aeroplanes. The Moslems would sooner see the holy building razed to the ground than be dependent for its safety upon non-Moslem help. Such incidents will happen every day if the Khalifa, the servant of the Holy Places of Islam, is not left in a position to control and defend those Holy Places. The more the Sheriff of Mecca has to depend upon the mercy and help of the British, the more would he increase the aversion of the Moslems, and the more the British people would exasperate their Moslem fellow-citizens of the Empire.

"Moslems are not allowed to be rebellious to any government with which they have entered into a contract of faithfulness. But they must have at least one independent Moslem government to which they would go if they find that it is not possible at all to perform their Islamic obligations. Emigration is an alternative for Moslems to rebellion, and it cannot be wise to shut that safety door. For the security of the Heart of Islam itself a powerful independent Moslem sovereign, a universally recognized Khalifa, is necessary."

A Moslem on the Trinity

In a later number of the *Islamic Review*, Mohammed Sadiq reveals the character of the argument which Moslems are using and the difficulties they are facing in the matter of this keystone in the Christian creed. It shows the need for a careful historic but also sympathetic presentation of the subject on the part of missionaries.

"Why do the Moslems reject the doctrine of the Trinity? Firstly, on the ground that it has no scriptural foundation; and, secondly, because it is opposed to reason. A Christian apologist would, indeed, be in a tight corner if his life depended upon the production of a single text in either the Old or the New Testaments which could be proven to ratify either the dogma of the Deity of Jesus or that of the Trinity of the Godhead.

"Nor was the doctrine taught in the early days of Christianity. Justin Martyr, who wrote very early in the second century, was the first to ascribe anything like Deity to Jesus and it must be remembered that he was a philosopher before his conversion to Christianity, and retained many of the peculiar habits of his former profession. He, however, apologizes for calling Jesus the son of God by saying: 'This cannot be new to them who speak of Jupiter as having sons.' Again, he says: 'If Christ be a mere man, yet he deserves to be called the son of God, on account of his wisdom, and the heathen called God (i. e. Jupiter) the father of gods and men; and if, in an extraordinary manner, he be the Logos of God, this is common with those who call Mercury the Logos that declares the will of God.'

"It was not until the Council of Nice (A. D. 325), however, that the doctrine of the Trinity was promulgated officially; and even after that Council was held, Hilary wrote twelve books on the doctrine of the Trinity to prove that the Father Himself was the only self-existent God and, in the proper sense, the only true God. Even at the Council of Nice it was not pretended, as it is now, that each person in the Trinity was equally eternal and uncreate. The term 'Trinity' was first used at a much later period, by Clement of Alexandria, and then only once in his many writings, to denote, not a Trinity of Persons in the Godhead, but the bond of graces, faith, hope, and charity. It was at the Council of Chalcedon, in A. D. 403, when the modern doctrine of the Trinity approached anything like completion, but

even then the decision met with much opposition from more than one section of the Church."

American Trade With Turkey

In an address given by Mr. Eliot Grinnell Mears, at the American Chamber of Commerce, Constantinople, he referred to the future of American trade in the Levant as follows:

"It is a subject of intense interest, one to which I have given considerable thought. While the answer is a matter of individual opinion, as far as I am concerned I feel both confident and optimistic. In fact I do not see how a diametrically opposite view is possible. On one basis alone, namely, the position occupied by the United States in world trade, I fail to discover why Turkey should be in another commercial world.

"The question of American foreign trade is startling. The following figures in round numbers suggest our big advance: in 1800, exports, \$19,000,000, imports, \$31,000,000; in 1850, exports, \$173,000,000, imports, \$134,000,000; in 1900, exports, \$1,370,000,000, imports, \$849,000,000; in 1913, exports, \$2,500,000,000, imports, \$1,813,000,000; in 1916, exports, \$4,000,000,000, imports, \$2,000,000,000; and in 1919, reckoning on the basis of the first six months our exports were \$7,000,000,000, our imports, \$3,000,000,000. Our external trade has not been of a mushroom character.

"These figures will give you some conception of the foreign trade of the United States of America. A consistently large international commerce must signify both huge exports and huge imports. The Ottoman empire, strange to say, is only just now being discovered by American business men. It is because of these two reasons—America's dominant trade position, and the recent interest of her bankers, shipping companies and merchants in the wealthy resources and important markets of the Levant that the belief is warranted that the United States has come out here to stay. I should add, not only to stay, but also to take an increasingly important place in developing the natural resources of the country, in handling large construction projects, in investing dollars, and introducing on a large scale our labor-saving machinery so needed in a country always underpopulated, and now this is a more serious factor than ever before.

"If the war has taught us anything, it is the importance of direct points of contact, of straight lines of communication. Likewise in trade, the immediate need is the establishment of further direct facilities for dealing with the United States. These commercial lines of communication—steamship lines, banks, credit, information and the like—have been emphasized by the Chamber since its inception. I am happy to state that our hopes will soon be realized, at least in part. These closer relations between Turkey and the United States must result in a mutual business stimulation, which can be both fathered and furthered by the American Chamber of Commerce for the Levant."

Child Mendicancy in Constantinople

Through the columns of the *Bosphore*, a certain benevolent Jewish lady, Mme. Naar, tells something of her experiences in trying to rescue from the streets some of the little waifs that grow up into beggary with nobody to teach them anything different. She has picked them up out of gutters and back alleys, and saved them from the professional mendicancy to which they were being trained by unscrupulous

human sharks; and has placed quite a large number in orphanages of the various races to which they were found to belong. For the Jewish children, of whom she has picked up more than sixty, she has established a home herself. She heartily acknowledges the help in this matter of the Prefect of the city, Dr. Djemil Pasha, and also of the Armenian Patriarch, of Mlle. Zoeros Pasha, and of others. She says: "To me there are no barriers between sufferers; all are equally in need of human pity, and we must rescue all, without exception. Though I am a Hebrew, I stretch out my arms to Moslems and Christians. And it is these little waifs themselves who give us the example of kindness and sympathy. One winter day I saw on the Karakeuy Bridge three little children, closely huddled together. Two were Turks and one an Armenian. They treated each other as brothers. I noticed that one of them had on two jackets, while the next to him had only a shirt—though of course all their clothes were rags. I said to him, 'Why don't you give one of your jackets to your friend, who is cold?' But the other chap spoke up and said: 'No, lady, he mustn't take it off; I gave him my jacket last night because he was shivering and had a fever.' There is a little lesson for you, from the mouth of the poor! And we surely must hear it and obey. We must silence our political quarrels and religious differences, and make a nest for these hurt birdlings that have fallen out of the tree of life, thrown down by blind fate in a valley of tears. You who have an abundance, whose children are happy, don't forget the little vagrants, give them a shelter; do not leave young souls to be ground down by misery, whoever you are, Moslems, Christians, Jews, Turks, Armenians, Greeks, Israelites, give the motherless ones a cradle; join hands around the sorrowful; help one another in a common charity, and perhaps you will succeed in breaking down the walls that separate you, and bringing in a new era."

"The Orient" (Constantinople).

BOOK REVIEW

The Eastern Question and its Solution. By Morris Jastrow, Jr., J. B. Lippincott Company, Phila. and London, pp. 158, price \$1.50.

Prof. Jastrow of the University of Pennsylvania gave us in his "The War and the Bagdad Railway" a book of permanent value which set forth some of the deeper causes of the world struggle in their relation to the Near East. This volume may be considered as part two of the same question. "The sick man of Europe" he says, "artificially kept alive by the doctor diplomats of Europe, has at last passed away, but the corpse seems to be as troublesome as the moribund patient." The War is not over, nor will it be until the Eastern Question has been rightly settled. It will be a menace to the peace of the world as it has been in the past unless we approach it in a new spirit of international righteousness and cooperation rather than with the ambitious exploitation which has been the fatal mistake of the past. The book is a strong plea for America to do her part. "If we step out now, the Near East, after being rescued from the Turkish yoke, will be left to the mercy of the diplomatic bickerings and bargainings of European Powers, with only this difference from the situation at the outbreak of war, that Germany, Austria and Russia will be out of the game, and Italy and Greece in it as new participants, by the side of Great Britain and France. The Eastern Question cannot be solved without American participation, for the reason that we have no other interest in the situation except ultimately to make the East independent." The first chapter treats of the failure of European diplomacy; the second sketches rather too hurriedly and in broad outline only, the present situation; the third attempts to prove that mandates cannot be a solution of the Eastern Question; and the last chapter advocates internationalism as a true solution.

The book is more interesting than convincing. Although it points out many pitfalls and dangers along the pathway of present politics, the author does not seem to see that government through an international commission might also have grave disadvantages. He himself is conscious of the big "if" in the audacious proposal to internationalize the Near East by a League of Nations, otherwise why should he say: "*If* the international spirit of cooperation prevails among the commissions and in the League—and both will break up unless this is the case—the errors in the treaties will be corrected and the wrongs (and in the opinion of many, the treaties contain such wrongs) will be rectified." Unless nations that united in these commissions have purged their souls of all imperialistic ambition not only will the mandate as Prof. Jastrow says "be merely a thin diplomatic disguise for occupation," but this will also be the case in the so-called League of Nations. The ultimate object of course, as he pleads with earnestness, is to make the people of the Near East capable of self-government. He lauds the important contribution toward this end made by American missionary education. We could not expect him to deal with the more fundamental question of spiritual reconstruction through the Gospel of Jesus Christ.

Z.

The Missionary Outlook in the Light of the War. By the Committee on the War and the Religious Outlook, Association Press, 347 Madison Ave., New York, 1920, pp. 329, price \$2.00.

This volume is one of a series dealing with the war and the religious outlook. It was prepared by a special sub-committee of which Dr. Robert E. Speer is chairman. He writes an introduction showing that the ideals for which we conceived that the War was fought are also the ideals of a righteous peace and a world-wide missionary program. "For four years" he says, "the world has poured out life and wealth without limit. It was a struggle which ought never to have been. But, once precipitated, there was but one thing to do, and that was for an outraged world to go through with it at whatever cost and to spare nothing until the threatened calamity was removed and the liberties of the world secured. And now the struggle is past. Shall the sacrifices made for war be discontinued or shall we be ready to do for peace and for the coming of the kingdom of righteousness all that we did for war and for the prevention of what we believed to be the threatened destruction of the freedom of mankind? Were not those sacrifices rational only as we now complete and perfect them in their perpetual consecration to the establishment of the reign of Christ in human life?"

The papers that follow the Introduction are by various writers and deal with three main topics: I. The Enhanced Significance and Urgency of Foreign Missions in the Light of the War, II. The Effect of the War on the Religious Outlook in Various Lands, and III. Missionary Principles and Policies in the Light of the War. The chapters that deal more directly with the Moslem world problem are the following:

Dr. Robert E. Hume in Chapter V. tells of the effect of the War on the vitality of the non-Christian religious, showing in regard to Islam that there are evidences on the one hand of revival and on the other of the weakening of the faith.

Dr. Charles R. Watson contributes a notable paper (Chap. XXIII) on the relation of foreign missions to international politics.

Chapter XII is on the War and the Missionary Outlook in Moslem Lands. The introductory portion which is invaluable to every student of missions consists of an interpretation of the new situation between Islam and Christianity resulting from the War. In this able paper Dr. Macdonald shows his insight and grasp of the subject on every page. He pleads for a deeper appreciation of the calamity that has befallen Islam and shows that in the interpretation of Christianity we cannot over-emphasize the fact "that all spiritual and at the same time intelligent religion in Islam is mystical." Islam, too, has learned that Christianity is a religion capable of indignation and that it can produce good fighters. "Perhaps it might be added in this connection," he writes, "that the sentimentalist and the 'weakling' in the Rooseveltian sense should never be sent as a missionary to Moslems. They need a man of a strange and contrasted combination—an open-air man of the old-fashioned 'muscular Christianity' school, a Calvinist turned mystic, with a liking for metaphysical speculation and discussion, but emphatically a man, to be accepted and respected as a man. He will vindicate Christianity to them from suspicion of priestcraft and other-worldliness."

The latter part of this chapter on Moslem lands has special sections on Egypt, Arabia, India, Malayasia, China and South Africa. A

carefully analyzed synopsis of contents and a select bibliography complete the volume. Z.

Foreign Missions Year Book of North America. 1920 (Covering the year 1919), Edited by Roderick Beach, Foreign Missions Conference of North America, Inc., 25 Madison Avenue, New York, pp. 345.

This is the second issue of a handbook which will prove increasingly useful as the years go by. Its brevity of statement, accuracy of detail and inclusive contents make the volume invaluable for reference. There are five articles on the Home Base followed by Field Reviews covering Latin America, Asia, Africa and Oceania, general articles on the missions of the Roman Catholic Church, geography, etc. A select bibliography of over thirty pages is followed by a directory of all societies; statistical tables and an index. So little is generally known concerning mission work in the Netherlands East Indies that we give our readers two paragraphs on the subject from the review made by the Rev. John R. Denyes: "Just prior to and at the opening of the war a religio-political society called Sarikat Islam, spread over the whole archipelago. In a few months it claimed a membership of hundreds of thousands. It was the conviction of the Mohammedans that Germany would win, and that through her help Turkey would become a world power, and the Moslems would dominate the Mohammedan countries. There was a good deal of restlessness among the people. But when it seemed that Germany had lost, there was dismay. 'Now certain Moslems are saying that there is to be a great conflict between Satan and the representative of Islam, with the victory for Satan. The Lord Jesus is then to come and conquer Satan, whereupon all Mohammedans will become Christians.'

"While the time seems ripe for a great religious movement, yet the fact remains that Islam is steadily and rapidly winning tens of thousands over from paganism to Mohammedanism. The coast regions of all the islands are Moslem already, and the faith of Islam is rapidly penetrating to all the tribes of the interior. Within a generation at least five millions of those now pagans will pass over to Christianity or Mohammedanism."

In the Appendix Dr. J. W. Gunning states that "the prospects of mission work among Moslems are really more favorable than ten years ago. Concentrating all energy on the animistic tribes was then often seriously considered. At present a proposal in this direction is not thought of. We do not mean to say that a conversion 'en masse' among the Mohammedans may be expected. But among the more cultured Mohammedans in Java, where civilization is greater than among the animistic tribes in the other islands, there are more points of contact than before, and there is among them a curiosity concerning Christianity, which must be satisfied."

Das Leben Jesu. Von Johannes Lepsius, two volumes, Der Tempelverlag, Potsdam, Vol. I (1917), pp. 381. Vol. II (1918), pp. 379.

Those who remember the striking figure and eloquent address of Dr. Johannes Lepsius at the Cairo Conference in 1906 will be interested to know that in addition to his political writings during the War, and the two books on the Armenian question reviewed in our Quarterly, his versatile pen has yielded a new life of Jesus Christ. The two volumes consist of five books, of which the first is introductory

and the others are entitled, Galilee—Jerusalem—Jericho—The End. The author gives a dramatic portraiture omitting all critical remarks or references and writes in fascinating style. A third volume in the press will deal with the sources for the Life of Jesus and furnish the critical apparatus. We believe that these first two volumes could be adapted for Oriental readers with telling effect. Z.

Forty-four Months in Germany and Turkey. Feb. 1915 to October 1918, A Record of Personal Impressions by Har Dayal, M. A., P. S. King & Son, Ltd., London; pp. 103; price 3s. 6d. net.

An interesting diatribe against Germany and Turkey by one who was formerly an active leader in the Indian revolutionary party, and who published a newspaper called *Ghadr* (Mutiny) in San Francisco before the War. Arrested by the United States Government and released on bail, he escaped to Switzerland and then to Berlin. At first disgruntled, then disillusioned, his book is an overstatement because of war conditions and the natural antipathy of the Oriental to the Prussian. His advice given to the Moslems of India and his opinion of Pan-Islamism are perhaps worth quoting. He writes: "If the Moslems of India wish to appear in company with their Hindu brethren on the public platforms of the civilized world, they must first wash their hands clean of Ottomanism in all its shapes and disguises. The Turkish system of ruling by massacre and rape is neither Islamic nor rational; it is pure, unadulterated Ottoman savagery, worthy of Ghengiz Khan and Halaku. We cannot make common cause with such marauders simply because they live east of Suez and profess Islam. The Moslems of India and Egypt must realize their own privileged position and disclaim all connection with Central Asian freebooters. I have been at the heart and centre of Islam, in the innermost court of the shrine of Pan-Islamism; and I declare that it is all a fraud and a hoax, designed to impose upon credulous Moslems in distant lands."

Sweet First Fruits. M. \$0.15. **Jesus Christ.** M. \$0.02. **Christ in Islam.** M. \$0.04 **The Forgiveness of Sins.** M. \$0.04. Chinese Translations by I. Mason, 143 N. Szechuen Road, Shanghai.

The first book is one that has had considerable success in the west among Moslems. It is an account of a conversion to Christianity and would be as interesting to a non-Moslem as to a Moslem though the setting is wholly Moslem. The style is simple and clear and the ordinary reader would have no difficulty in catching the meaning. Considering the backward condition of the Chinese Mohammedans along this line, the book is more valuable on account of its style being simple.

The second booklet consists in a setting forth of Jesus Christ in a way to appeal to Moslems. The style of this book is also simple and clear though here and there are expressions which might not be as familiar or as suitable for non-Moslems as for Moslems.

The third booklet, as the Chinese title indicates more clearly than the English, is a picture of Christ as He appears in the Koran, showing that if Moslems would faithfully follow their Koran they would surely put Jesus Christ in the first place.

The fourth booklet is a comparison or contrast between the Mohammedan doctrine of "forgiveness of sins" and the Christian doctrine. One-third of the book is given to the former and two-thirds approximately to the latter. This book is not as clear in its style as the

other three, possibly due to the nature of the subject, and all four have been criticized by a non-Moslem Chinese as having too many westernisms and not being smooth enough, the booklet on the forgiveness of sins receiving the heaviest criticism and "Sweet First Fruits" the lightest. The books, no doubt, will be found useful by those who work among Moslems.

CHARLES OGILVIE.

World Survey. By the Interchurch World Movement of North America; Vol. I American volume, Vol. II Foreign volume and a Statistical Mirror; Library Edition, pp. 316, pp. 222; Interchurch Press, New York City, 1920. \$2.00 per set of two volumes.

In the preface we read that "the statements set forth in this and the accompanying volume of the World Survey were presented originally at the World Survey Conference, held at Atlantic City, N. J., January 6 to 9, 1920. As a result of that conference, and in the light of further data derived in the progressive development of the survey, the original statements have been freely revised and expanded. They are, therefore, complete only in the measure that the survey itself is complete, and are here presented not so much as final statements as revised preliminary announcements of the facts thus far revealed by the extensive survey task, much of which is necessarily still being carried on."

In many respects these volumes are most attractive; they are positively startling in their array of facts and clever pictorial presentation of statistics. They show one how to make figures talk with eloquence, and how to present the missionary appeal in such broad outline as to rivet the attention of the average man. But taken as a whole the two volumes are an impressionistic compilation rather than a scientific survey. It would be impossible for anyone to present a world survey or even a survey of the Near East in so small a compass. For example, Persia is covered in two pages, and all Africa in ten pages. The tendency, therefore, is to generalize, to give round numbers and rough estimates rather than to quote even such authorities as are accessible in libraries. The population of Persia is given as 12,000,000; the Statesman's Year Book puts it at 9,500,000. The Moslem advance in Africa is real and ominous, but it can hardly be described in these terms: "Forty million Mohammedans are advancing like a mighty army on the pagans of Central Africa." Africa has desperate need for medical missions, but a stronger recommendation can be used than the words put over one of the maps: "Honey is the only medicine recommended in the Koran to believers."

The maps and diagrams will prove useful to arouse the lethargy of the Church at home and will show the missionary how he can vividly present the facts of his own experience and the needs of the field, but for accurate information on the unoccupied fields we must not go to these pages. The volumes lack a bibliography and an index.

L. S. R.

Jewish Title to Asia Minor. Jehovah's Promise "All the Land of the Hittites" by Richard Hayes McCartney, Fleming H. Revell Co., New York City, pp. 149, price \$1.00.

This little volume tries to answer the question of the future program for the Jews and the actual boundaries of a restored Palestine, on the basis of a literal and premillennial exegesis, with special reference to the Hittites and the Bible promise regarding them. Interesting, but not altogether convincing.

Don Raimon. A Story of Raymond Lull, by E. K. Seth-Smith, Central Board of Missions, London, Macmillan Co., New York City, pp. 123, price \$1.25.

Early missions to Moslems are vividly illustrated in this story, and the author has used the available material for dramatic portraiture. We have a picture of life in Spain at the time of Raymond Lull, his vision, his conversion and his arguments with Moslems. The story is well told and the fundamental principle of Lull's life expressed in these words: "A crusade to conquer infidels not with the sword or violence, but with the weapons of philosophy and with that which is far stronger—love and prayer." The volume is eminently fitted to awaken an interest in missions and will take a permanent place in the juvenile library of missionary biography.

R. L. Z.

Al-Ghazali. By the Rev. W. R. W. Gardner M. A. Christian Literature Society for India Madras. pp. 112, price 10 annas.

This is another of the splendid books of the Islam Series published by the Christian Literature Society for India in 1919. The work is well worthy of Mr. Gardner and one gets the impression that the book is scholarly and accurate and a result of years of painstaking study of the life and works of Al-Ghazali. The author has arrived at some very unique and interesting conclusions in regard to the experience in the life of this great Moslem who displayed, both in his writings and in his life Islam at its best.

The life history of Al-Ghazali is specially accessible because he has left us the *Munqidh*, which is an autobiography, and many other references in other writings to his own aspirations and struggles. In this he has done what so few other Moslems have been willing to do in opening his heart to view. How much we can find in Al-Ghazali that is typical of the times in which he lived and how true to life were the crises and the disappointments which he passed through!

We must always allow for sudden changes in the character of a man like Al-Ghazali and not say that he was unstable or capricious. In many points his characteristics resembled those of Mohammed.

Probably this book would be more appreciated by us if it had been less technical and more popular. We hope that it will be largely read by those for whom it is primarily intended.

This is a class of writing which is at present in demand and we are anxious for the appearance of Dr. Zwemer's new book on Al-Ghazali which will approach the subject from other angles. The appendix gives a complete list of Al-Ghazali's works and their contents are admirably summarized.

R. W. CALDWELL.

A Kut Prisoner. By H. C. W. Bishop, pp. 243, price \$1.50. John Lane Company, New York, 1920.

An account of the experiences of a subaltern at the battle of Ctesiphon and the siege of Kut. He gives an account of the long march from Kut to Kastamuni—a terrible journey of 1,700 miles. Then follows an interesting sketch of life in the internment camp at Kastamuni, and an amusing and instructive description of Turkish character. Finally the author tells of his escape with three fellow prisoners, of their long trek to the Black Sea, of their recapture on its shores

while looking for a boat, of their extraordinary rescue and voyage across the Black Sea to the Crimea and safety.

The writer gives an appreciation of kindness shown by the Germans but does not conceal the cruelty of the Turks.

Muhammedanismen. Land, Forholde og Personlighde der frembragteden. By L. O. Fossum. Published by the Lutheran Orient Mission Society, Mayville, N. D. 1920.

This is an account of Mohammedanism, in Norwegian, based on earlier writers and admirably suited to awaken an interest in Mohammedan missions among Scandinavian readers. The author is a pioneer missionary among the Kurds. The volume has some good illustrations and a map of Kurdistan.

Z.

La Rapport Secret Sur Le Congres de Berlin. adresse a la S. Porte par Caratheodory Pacha (by) Bertrand Bareilles. Editions Bassard, Paris, 1919. pp. 194. 3 fr. 90c.

The author, who has written a number of works on Constantinople and the Turkish question, here gives a translation of a secret report of the Berlin Congress (1878) based on the original text of the Ottoman Plenipotentiary. He was a Greek by birth and religion and at the time Ambassador in London for the Ottoman government. In an introductory essay M. Bareilles quotes the saying of Machiavelli "to learn diplomacy one must go to Constantinople" and lays bare the lying intrigue of what he called "diplomatic Turko-Phenariote."

If the document translated is as reliable as it is apparently genuine we must abandon the idea that the Congress of Berlin was a duel debate between Beaconsfield and Gortchakof. On the contrary the ruling spirit was Bismarck and even then the Iron Chancellor forged the first link in the chain of Prussian effort to dominate the Near East. The small volume is therefore of considerable importance to those who desire to investigate the roots and deeper causes of the world war that has changed the map of the Near East—but, alas! has not yet put an end to secret diplomacy.

S. M. Z.

SURVEY OF PERIODICALS.

By MISS HOLLIS W. HERSING, New York

Missionary Research Library

I. GENERAL.

Armenia: Some Recent Impressions. Harold Buxton. (The Contemporary Review, London. April, 1920, p. 497-500.)

Impressions gained during a period spent in relief work in the devastated provinces of Asia Minor. Outstanding is that of horror at the results of the conciliatory attitude adopted by the Allies after the Armistice. This attitude to the Turks has spelled weakness, and resulted in a repetition of the terrible massacres, and in an active propaganda among the peasants to the effect that the Turks never were beaten. The well-fed and well-armed condition of the Turkish army is pointed to as proof of the latter. This situation proves indisputably that force must be used to restrain the Turks; but the troops used should not be Armenian or Greek, for the temptation for revenge is too overwhelming. The Allies have been horror-struck at the atrocities committed on the Armenians; it is a duty and a responsibility which they may not shirk to see that a fair chance and a good government are secured to the remnants of this race; and this means prompt and effective military occupation.

By the Grace of the Kurds. Edward M. Dodd. (Asia, New York. May, 1920, p. 420-425.)

A vivid description of the rescue of six hundred Assyrians and Armenians, mostly women and children, in June, 1919. While these refugees were in the mission grounds at Urmia, an inter-Moslem row between the Kurds and the Persians broke out, resulting in the siege of the city by the Kurds, and an insane butchery of some of the Christians by the Persians. The survivors were brought to the Governor's grounds, and given his unwilling protection. Word was smuggled through to the American consul at Tabriz, and a relief expedition, consisting of five men and two Ford cars, was sent off. The desolated country, the treacherous Kurds, the hostile Persians are all graphically pictured, against a background of constant, courageous American tact and skill. Although the protection given by the Governor to the refugees was most precarious, it required almost more courage than any of them possessed to face the hostile Persian mob in the exit from the city. This was safely accomplished, however, and the six hundred refugees saved, "thanks to nerve and bluff . . . to Gordon Paddock and to the American flag."

Constantinople. The Very Rev. Canon William Barry. (The Nineteenth Century and After, London. April, 1920. p. 718-728.)

What is to be done with Constantinople will, in the long run, be determined by history and science. The great Eastern Empire, of which the city of Constantine was the pivot, has left memories incarnate in the Hellenic race; history has proved the Osmanli Turks to be "an unen-

lightened and unteachable race, not wholly destitute of good qualities, yet the worst rulers known at any time." Remembering this, during the war the leaders of the Allies one and all declared for a policy of self-determination which acknowledgedly included the break-up of the Turkish Empire. In 1915 no attention whatever was paid to the susceptibilities of Indian Moslems. Was it their agitation, largely at first factitious, which has resulted in the complete reversal of policy towards Turkey? A brief survey of the political dealings with the Sublime Porte does not tend to a feeling of pride for the westerner. Yet, whatever be the decision for the interim, sooner or later science and history both decree the return of the Turk to Central Asia. No financial jobberies, no manufactured unrest of peoples afar off, can prevent the lands of Asia Minor, claimed by history as lying within the circle of civilization, from being given back to it, to human progress, and to Christendom.

New Avenues of Trade in the Near East. Lewis Heck. Asia, New York. July, 1920. p. 625-629; 634-640.)

Military operations gave a great impetus to railway development in the Near East; but while there are two railroad entrances, from Cairo and from Constantinople, in the interior as a rule the old caravan roads are still followed. The native industries, on the other hand, meet only a small proportion of the needs of the population, and, could the transportation be secured, there is here a promising field for foreign investment. The Bagdad Railway is the strategic trunk line, yet expenses on it are kept up owing to the uncertainty of its future control. In Mesopotamia, the British constructed lines during the war; since the Anglo-Persian Agreement, eight lines in Persia give promise of being developed; several new lines are proposed for Asia Minor, some at least of which would be immediately self-supporting. Harbors and docks are in poor shape, but the British are helping Haifa to become an important commercial point. In the field of public utilities, although French, Belgian, and British capital have been most active, the American College for Girls, five miles out from Constantinople, is an excellent example of what American construction firms could do. Government finances need careful direction and material aid, and this should come from America—indeed, is being supplied by private companies. It is the obvious destiny of the United States to aid in the regeneration of the Near East, whether or not we are disposed to take up the task.

Prospects of Jewish Colonization in Palestine. Redcliffe N. Salaman. (*The Contemporary Review*, London. May, 1920. p. 663-672.)

Palestine is looked upon by the Jews everywhere as their "homeland;" those actually in the country, however, are outnumbered by the Moslems by something like 5 to 1. How do these latter regard an influx of Jews; is the depleted land fertile enough to sustain a denser population; are the Jewish immigrants capable of making good agriculturally on the land? Answers to these questions are here attempted in the light of what the colonies already there have accomplished. A rough survey shows that only eight per cent of the whole of Palestine is cultivated, one-tenth of that being worked by some 13,000 Jewish colonists. Yet many tracts of land could be made productive by brains and hard work. The history of these colonies is the inspiring one of a people who simply would not be defeated, who, knowing nothing of agriculture,

hindered at every step by an obstructionist government and local hostility, held out against all odds until success was achieved. The present colonies are the only places in the country where an alert, civilized, progressive life is being led. Education has been emphasized, and a judiciary worked out before whose courts, in remote places, the Arabs voluntarily come. There has been only slight hostility between the Arabs and the colonists, and the Jew and the Arab would get on perfectly well if the politicians would leave them alone.

Zionist Aspirations in Palestine. Anstruther Mackay. (*The Atlantic Monthly*, Boston. July, 1920. p. 122-127.)

A discussion of the question from an historical and practical standpoint, without either Jewish or Arab bias. The historical right of the Jews began when they succeeded in squatting on Palestine, driving out the natives where possible, otherwise engaging them in constant, inter-tribal warfare. After some centuries, the Jews were scattered, and have now largely lost their Eastern characteristics, many say even their religion. Yet it is this small portion of the remnant of Judah which lays claim, on "historical" grounds to Palestine, occupied now almost entirely by Mohammedans and Christians who are bitterly opposed to any Zionist claims. The old-time colonists themselves wish for a few immigrants possessing capital for investment in agriculture, and a technical knowledge of farming; the Zionist Commission proposes to stimulate an unlimited immigration of poor, ignorant city dwellers. The hostility to this program is forming a strong bond of union between the Arab Moslems and the Christians. On historical grounds, the Arabs have surer footing than the Jews, by right of much longer tenure; while so far as agriculture (inevitably the main industry) is concerned, the percentage of the three principal communities so employed is: Mohammedans, 69 per cent; Christians, 46 per cent; Jews, 19 per cent. Any countenancing of ousting Moslem cultivators by "equitable purchase," (as proposed by English Zionist writers), would arouse fierce Moslem hostility against the Western Powers, and undoubtedly end in a "pogrom," to escape which in Europe the Jews are turning their faces towards Syria.

II. ARABIA.

War and Discovery in Arabia. D. G. Hogarth. (*The Geographical Journal*, London. June, 1920. p. 422-436.)

Before the war, Arabia was probably as little known as any other section of the globe outside Polar regions. A large section of the country had been barred as a Holy Land to European explorers, yet it was in this part that took place active operations of war. That this penetration into the Hejaz, never without the consent of King Husein or one of his sons, was possible in face of tribal hostility to Christian allies was due to the patience and tact of Husein and Feisal. The two outstanding geographic problems of Hejaz before the war were where and of what character is the watershed between the drainage of Hejaz, and that flowing to the Red Sea; and on what line of longitude does almost any inland point of Hejaz really lie? Thanks to officers who used both eyes and ears on their war reconnaissances, and to the Arab Bureau at Cairo, the first of these has been fairly well answered, and the watershed mapped. In regard to the second, results have been less satisfactory; as a matter of fact, the efforts to solve this "have done more to destroy old determinations than to establish new ones."

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

Islamic Civilization. Edited by G. A. Natesan. (The Indian Review, Madras. April, 1920. p. 257-259.)

The editor states that, a number of articles having appeared discussing various aspects of Moslem polity and culture, he desires to reproduce excerpts estimating the claims of Islamic thought and tracing its evolution. The first article quoted is by T. L. Vaswani, on "The Culture of Islam." This speaks of the mighty power of Mohammed, his democratic principles, and the grace and beauty of his life. His religion gave the world a religion without priests, abolished infanticide in India, enjoined total prohibition, emphasized faith, courage, endurance, and self-sacrifice, and introduced a religious puritanism into Asia and Europe. Its contribution to philosophical thought foreshadowed all that of the west. The second excerpt is from the January number of the *Calcutta Review*, in which S. Khuda Bukhsh discusses Islamic literature. He pleads for the study of the great Moslem classics in Arabic, Persian, and Hindustani by Moslems. The west has done wonders in editing priceless manuscripts of Mohammedans; yet most Moslems are oriental, and should themselves search out and issue works relating to Oriental culture. Thus can they best, as Moslems, preserve their own distinctive stamp and individuality.

A League of Faith. A Message from Islam. Khwaja Kamal-ud-Din. (Islamic Review, Woking. May, 1920. p. 184-192.)

A plea for universal fraternization, "to create a big shrine with the whole world as its parish." To bring this harmony out of the present heterogeneity, seven principles are to be observed: unity in origin, ramification, community of connection with origin, mutual recognition, mutual dependence, abstention from injury, cooperation. Of these, the mutual recognition, especially in religion, is the hardest to observe. This has been solved by Islam in the revelation of the Koran and its Gospel of Universalism. . . . "every nationality has been given a guide;" "every race has been given its messenger from God." Thus a Moslem is bound to accept any message delivered to any nation through any prophet from God. The other six principles are upheld just as forcibly in the Koran, especially the seventh, for the Koran distinctly states that the Moslem lives simply for the service of humanity. For the League of Faith, everyone should accept, one God, all prophets and messengers of God, the sacred books of the different religions as books from God with the Koran as the final revelation of the Divine Will, and abstention from speaking ill of other religions.

VI. POLITICAL RELATIONSHIPS.

Dividing Turkish Lands. Frank H. Simonds. (American Review of Reviews, New York. June, 1920. p. 607-612.)

A brief review of the Allies' decision concerning the Near East. It is a clear summary of what part of the Turkish Empire has been allocated to each country, with little comment, as the facts speak for themselves.

An accompanying map helps to make clear the new lines that have been drawn. Both the French in Syria and the British in the valleys of the Euphrates and of the Tigris are embroiled with an Arab population of fanatical religious faith and a new determination to be free. Great Britain, in fact, has become responsible for so much that she practically has taken over a new Empire. The question of Armenia, viewed from all angles, seems almost unsolvable, while Anatolia is frankly still awaiting European conquest. As a result, the Allies have accomplished an increased number of amputations, but no approach to a final settlement. The Near East is "exactly as grave and menacing a problem today as it was before the Congress of Berlin."

Egypt. Sir Valentine Chirol. (The Times, London. May 25, 1920. p. 32. The Empire Supplement.)

Discusses the causes of the rebellion, showing the growth of opposition both among the nationalists and among the masses. The latter suffered in contributing to army transport and supplies and in being forced into the Egyptian labor corps, with the English government trying to keep up the pretense that this was all "voluntary." The Nationalist party is a growth of western education and western ideals on a soil of antagonism of Islam to any form of European ascendancy. Within two days after the armistice came its demand for "complete independence." The British government declined to listen to its representatives, consistently rebuffing them; and finally tried such repressive and autocratic methods that the whole country burst into flame. The Milner Commission was delayed until it was too late to be effective, and there was a steady decline in all authority until martial law was declared. The economic situation shows appalling extremes of wealth and poverty, while, by the Capitulations with other Powers, taxation is severely limited. Thus the Proclamation of the Protectorate has resulted in placing Egypt in an utterly anomalous position.

The First Mohammedan Republic. Boris L. T. Roustam Bek. (Asia, New York. May, 1920. p. 384-391.)

On May 17, 1918, the Soviet Congress at Tashkent proclaimed Russian Turkestan an autonomous republic, governed by a Council of Peoples' Commissaries, in alliance with the Russian Federative Soviet Republic. The Turkestan republic consists of four provinces, and two semi-independent khanates. The inhabitants, composed of Sarts, Tajiks, Bokharan Jews, Kirghiz, and Russian civilian colonists are over 95 per cent Mohammedan Sunnis, and are sturdy, industrious, and good traders. Under the Russian autocratic government, oppression and exploitation of the people became almost unbearable, and the last straw came in 1916 with the news that the Moslem races were compelled to serve in the Russian army. The ensuing revolt was mercilessly suppressed, but showed that the people were ripe for Soviet government when the revolution finally broke out in Russia. Soviet Turkestan has already demonstrated considerable strength and stability in its successful stand against British attacks. The country is primarily agricultural, with cotton the major crop, but it is tremendously rich in possibilities, and only needs modern engineering and industrial talent, applied to irrigation, mine development, factory building, etc., to become one of the most prosperous producers of raw material in the world.

Great Britain in Egypt. Herbert Adams Gibbons. (The Century Magazine, New York. May, 1920. p. 97-107. Reprinted in pamphlet form.)

An analysis of the Nationalist Movement in Egypt, and Great Britain's attitude towards it in the light of the Versailles treaty. Great Britain has expected the United States to become a partner in the League of Nations, but has bitterly resented the Senate's inquiry into the nature of this partnership and the internal conditions which the League accepts as fixed. Yet on comparison with definite statements and sections of the Versailles treaty the British Protectorate in Egypt is found to be indefensible, and held on the same imperialistic grounds which made the nations battle with Germany for four years. The attitude of the Egyptian people in demanding complete independence is the result of definite pledges made by the chiefs of the British government between the years 1882 and 1917 that the English "cannot proclaim our protectorate over Egypt nor our intention to occupy it effectively and perpetually." The British promised to the Egyptians participation in the Peace Conference; yet, when the time came, the leaders were secretly arrested without any charge being preferred against them, deported and thrown into jail in Malta, and only released after a time when Egypt, by a flame of fierce "rebellion," had issued a protest which could not be ignored. On the arrival of these leaders in Paris, the Peace Conference persistently refused to hear them. Arguments are cited one by one for the Protectorate, and one by one answered. The native Christians are fully as nationalist as the Mohammedans; they are working heart and soul together in demanding independence. The nationalist "faction" is the nation.

The Situation in Egypt. (The Round Table, London. June, 1920. p. 520-535).

Under Lord Cromer, the administration of Egypt was put into such shape that for many years much pride was taken in the country. Thus the recent troubles have come as a shock to many. The present prospect of having to maintain an armed force in the country to keep order necessitates an analysis of the change in its political atmosphere. There may be some ground in the current complaints of the superabundance of British officials; there is very little with regard to their deterioration. A more fruitful cause of complaint lies in the vague and vacillating policy which has been followed, leaving those who were to carry on ignorant of the point at which to aim. The troubles are in part the direct result of the increased prosperity, combined with the better education, brought to Egypt by the British. The influence of the neighboring Arab countries, the delay in concluding peace with Turkey the general unrest throughout the world, and the doctrine of self-determination have all contributed to forming the extreme demands of the Nationalists, made in a violent spirit of revolt against British control. It must be admitted that many, even of the moderate Nationalists, are by no means convinced of the sincerity of England's expressed intention to help Egypt towards an independent national life. The crux of the problem of readjustment, however, lies in practical details, for jobbery, nepotism, and corruption are still rampant in native Egyptian politics. Complete self-administration under these circumstances would eventually lead to serious international complications. There is a crying need for an organic law definitely marking the limits of British control, the relations of Egyptian authorities to one another, and the privileges of

foreigners, thus making for essential hearty cooperation and the genuine independence of Egypt within the British ring-fence.

The Turkish Treaty. (The Nation, New York. July 3, 1920. p. 21-27. International Relations Section.)

The official summary of the Turkish treaty, as handed to that country's delegates on May 11, 1920. Part by part it is taken up and outlined in non-technical terms, while the political clauses are so subdivided by country as to give a really clear idea of just what are the proposed geographical changes. A small map accompanies the article. Part IV deals with the religious situation, according to which Turkey is "to assure full and complete protection of life and liberty to all inhabitants of Turkey, without distinction of birth, nationality, language, race, or religion." Special provision is made for the annulling of forcible conversions to Islam during the war.

The Turkish Treaty. H. Charles Woods. (The Fortnightly Review, London. April, 1920. p. 628-638.)

An attempt to explain the fundamental circumstances responsible for the Turkish tangle. It must be remembered that the Turks have always formed a minority of the total population of their kingdom; this has led to the policy consistently pursued of "Turcification" and "Denationalization" which, under the Committee of Union and Progress, formed the basis of massacre and civil war. On top of this internal turmoil came the various international treaties of 1915-1916 in regard to Constantinople, the Dodekanese Islands, and Asiatic Turkey (amplified in the Sykes-Picot agreement.) The problems thus existing have been disastrously intensified by the delay of the Allies in dealing with them, a delay allowing time for the growth of a Pan-Islamic and a Pan-Christian agitation. In regard to the treaty, two fundamental conditions should be fulfilled. First, it should be made impossible for the Committee of Union and Progress again to act as the tool of Germany; second, measures are necessary to create independent national units where justified by the ethnic composition of the inhabitants, and stringent arrangements must be made to secure absolute equality before the law of Christian and Moslem alike. The situation in regard to the Armenian Republic is almost hopelessly complicated; another snag is in the Anatolian peninsula, all of which should remain Turkish; while still a third difficulty lies in the claims of Greece to Smyrna and its hinterland. Secret negotiations and pre-war methods will not, all things considered, successfully accomplish the task of finding a settlement which is judicious, rational, and democratic.

What About Syria? Frederick Jones Bliss. (The North American Review, New York. May, 1920. p. 590-599.)

The Syrian population, Moslem and Christian alike, was predominantly in sympathy with the enemy of the Turks. Naturally, the authorities made every attempt, by fair means and foul, by hangings, starvation, deportation, to suppress this universal sedition. From 1914 to 1918 Syria was a land of horror. On Sunday, September 29, 1918, the Turkish Governor declared he apprehended no imminent danger to the city; on Tuesday, October 1, an Arab government was in control; on the following Thursday week, the French were ruling the country and the British were in full military control. Out of these events there

seem to have developed two certainties; the Turks have gone for good and the Syrians are determined to maintain their unity and their independence. These are in the program of King Feisal, and he is backed squarely by the majority of the inhabitants of Syria and Palestine. The British and French have more than once officially and unequivocally pronounced that the Syrians are to determine their ultimate form of government. Will they play the game squarely and openly, or will they repudiate their pronouncements?

VII. MOHAMMEDAN MISSIONS.

Fanatical Moslems of Central Arabia. Paul Harrison. (The Missionary Review of the World, New York. July, 1920 p. 597-600.)

For the true conception of Mohammedanism one must go to Arabia. Even there the Faith becomes so corrupt as to bring forth periodical revivals, such as those conducted by Ibn Hanbal and by Ibn Abdul Wahab. Such a movement is now in progress among the Bedouins of inland Arabia, rousing them body and soul to the narrowest, intensest kind of fanaticism. Almost overnight the nation has hardened to stone against Christ, and the Gospel has never had more fierce and uncompromising enemies than these "Ichwan." They so rule Arabia that no governments dare stir them up by aiding or abetting Christianity. On the other hand, these same fanatical Bedouins are susceptible to real human friendship, with the result that in their capital city, in the very face of a revival of fanatical orthodox Mohammedanism, the missionary of Christ is welcome as never before.

Saving the Children of Moslem Lands. Stephen Van R. Trowbridge. (The Missionary Review of the World, New York. May, 1920. p. 353-358.)

A section of a survey of world-wide Sunday school conditions, popularly presented in anticipation of the Tokyo Convention. Deportations, famine, and war conditions have made it difficult to get correct information regarding this work for Mohammedan countries; it is estimated, however, that some 47,515 children are enrolled in Sunday schools in Moslem lands. Of these, the vast majority are Copts, Armenians, Greeks, Nestorians, or recruits from Christian communities, the Mohammedans as such being barely touched. Yet attached to every mosque is an elementary day-school with the avowed purpose of training the boys in the knowledge and practice of Mohammedanism. Although the early missionaries opened Sunday schools, there was no internal organization or cooperation until 1919, when the first general Sunday school convention for Egypt was held. The World's Sunday School Association is now hoping to locate secretaries at Constantinople, Algiers, and Singapore. One of the greatest hindrances to the work is the lack of suitable literature in Arabic for teachers and pupils. Of course, the war wrought great havoc with Sunday school property, and still more with the temper of the people. As a result, the immediate future calls for separate Sunday schools for the Armenians, the Turks and the Arabs; and special stress must be laid on the work for Druzes and Moslems.

Such Learning Comes Not From Mohammedan Schools.

Charles R. Watson. (The World Outlook, New York. July, 1920. p. 7, 38.)

Will the Near East prove a dynamo or a powder magazine for Europe? That will depend largely on how America meets the intellectual awakening of Islam. The war has demolished two legs of the Mohammedan tripod, the political one at Constantinople, and the religious one at Mecca; but a new importance is being attached to the third one, the intellectual one, at Cairo. Islam's great university, El Azhar, is there, and from there pour out streams of Moslem commentaries and books of devotion. Yet this very intellectual awakening is creating a new tolerance for Christianity. The responsibility for meeting this situation rests largely on the churches of the United States since they have invested \$4,000,000 in colleges between Constantinople and the Nile—Robert College, the Syrian Protestant College, and the American University at Cairo, which is just being launched—each of which is specializing in a particular field of work.