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EDITORIAL

VANQUISHED YET VICTORIOUS.

“Ours is not a conflict,” said St. Paul, “with mere flesh and blood;—but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.” The Apostle, Paul, was not superstitious, nor a slave to the animistic beliefs so common in his day even among the Jews; but he was ever conscious of the reality of two great spiritual forces constantly engaged in desperate conflict for the souls of men. The Evangelists, especially Luke, as Harnack shows, have depicted the life of Jesus from the Temptation onward as an uninterrupted conflict with the devil. The history of missions in its spiritual aspect is the continuation of this conflict. Whether among animistic tribes in Malaysia and Africa, or among the Brahmans of India, or the Buddhists of Japan, or in Moslem lands, every faithful worker has been conscious in a greater or less degree of this struggle. Face to face with these unseen powers prayer is not a pastime, but such a wrestling, a warfare, an agony of soul for the salvation of others, that the Apostle of the Gentiles characterized it in his case as birth-pangs till Christ came to His own in the heart of his converts.

Islam and Christianity have often been described in terms of social ideals, standards of civilization, or political conquest; but primarily they are spiritual forces in their origin, their history, their goal. Whatever may be our theory of the origin of Islam, its originality or its syncretism, no one can rise from a careful perusal of the earliest documents without being conscious that the hero prophet, as Carlyle puts it: "came as lightning out of heaven; the rest of men waited for him like fuel, then they were aflame." The creed of Islam gave strength to the arm that grasped its sword, and does so today.

We admit the stupendous strength of the spiritual forces that exist and exert their influences in the world of Islam, but it is perfectly evident that these forces are incompatible in their aims, and irreconcilable in their ideals, with those of Christianity. The two religions have always been rivals, not allies. That this is unavoidable in the intellectual sphere is clear even from a casual perusal of the Koran. Socially also they are diametrically opposed to each other, both in their history and present-day program. Still more are they in conflict because of the deep religious convictions of their votaries. The more one studies Moslem life, knows it, and learns to love individual Moslems, the more one realizes that at their heart and core the two systems of thought and life are irreconcilable. The two may agree to live and let live, but they cannot merge or speak a common tongue.

This is at once the problem and the tragedy of missions to Moslems. For we cannot hide the fact that Islam has defeated Christianity in the very lands where it took its rise and manifested its early power. We do not refer merely to political conquest or to the superseding of Christian art, architecture, literature and civilization by those of Islam; but to the passionate allegiance of millions of human hearts these thirteen centuries to Mohammed.

The remnant of the Church of Christ in the Near East and North Africa, had they still the spirit of the martyrs

as witnessed for Christ, might well raise the battle-cry of the Dauntless:

“More than half beaten, but fearless,
Facing the storm and the night;
Breathless and reeling, but tearless,
Here in the lull of the fight,
I who bow not but before Thee,
God of the fighting Clan,
Lifting my fists I implore Thee,
Give me the heart of a Man!

“What though I live with the winners,
Or perish with those who fall?
Only the cowards are sinners,
Fighting the fight is all.
Strong is my foe—he advances!
Snapt is my blade, O Lord!
See the proud banners and lances!
Oh spare me this stub of a sword!”

The sword of the Spirit is the Word of God, the only weapon that saved the Oriental Churches from complete extinction. Where that Word existed in the common tongue a remnant was saved. But where, as in Arabia and the Barbary States of North Africa, they did not possess the New Testament in the language of the common people, the Church was extinguished. This again proves we are dealing with forces that are more than political or social or economic.

The Bible among Moslems is the great hope of their regeneration; and yet its very distribution and interpretation is only the beginning of the conflict. Nay, it is a declaration of war—a collision of principles. Every convert is an apostate. Islam in its fundamental law regarding apostacy breathes a spirit of intolerance. The doors of the vast temple reared by the Prophet of Arabia only swing inward and not outward. Anyone can easily become a Moslem by repeating the creed. But once a Moslem, always a Moslem. The door is shut, barred and barbed against all exit. It lacerates those who would be free.

Every convert from Islam is therefore an anomaly to

Moslems, but a triumph of grace and moral courage to Christians. Dare we ask how many living Moslem converts are there to-day? We venture the statement. In Malaysia among Pagan-Moslems over forty thousand are counted; in India and China perhaps ten thousand more. This is encouraging. But in the old Moslem lands of North Africa and Western Asia the numbers who have dared to break away are pitifully small. In all North Africa including Egypt there are perhaps less than three hundred living converts. In Arabia less than fifty; in Persia less than two hundred. In Syria, Turkey and Palestine even smaller numbers. Mr. Findlay Andrew writes from Western China: "Islam has often been referred to as the Challenge to Christian Missions. 'Once a *Hwei-hwei* (Moslem), always a *Hwei-hwei*', may rightly be said to be a direct challenge to the Church of Christ today. During the past years a few *Hwei-hwei* have been reached with the Gospel, and after a profession of faith have been accepted either as Church members or as enquirers. The number has, however, been very small, and of those who 'have kept the Faith' only about one remains in Church fellowship at the time of writing."

Is then the Cross defeated? Must we admit that the Gospel is *not* the power of God unto salvation to everyone that believes among Moslems? Victory will come by advancing *on our knees*, with dauntless faith, and in a hope that refuses to be baffled. Heroism is tested on the battlefield, not in the camp or the barrack-room. The Gibaltars and Verduns of the non-Christian world challenge our valor, when circumstances are most discouraging. Man's extremity is God's opportunity. An army may appear vanquished on the very eve of being victorious.

Cairo.

SAMUEL M. ZWEMER.

CHRIST AND CONTROVERSY

The perennial question of the relation between these two, especially in dealing with Moslems, has been again raised by Dr. Sherwood Eddy in his article on "The Christian Approach in the Near East," in the April number of the *International Review of Missions*. It is worthy of further discussion, and in default of being a missionary actually now in the field, I offer these considerations.

The too brief sketch given by Dr. Eddy of his recent work among Moslems and Christians in Egypt and Turkey is much more than interesting: it warms the heart and strengthens the faith and kindles the hope of the lover of Christ and His Kingdom, and it calls forth earnest prayer for an ever increasing blessing on the efforts of this God-called evangelist. During five weeks in Egypt and four weeks in Turkey, Dr. Eddy spoke to many thousands of the educated classes, including a considerable number of Moslems, and he found that a constructive message of God in Christ and the call to discipleship met with a remarkable response, apparently without the emergence of those controversial questions which so frequently bar or deflect the impact of the gospel message. On this Dr. Eddy bases a strong appeal to abandon the polemic method which has been tried and found wanting for the eirenic approach, the positive presentation of Christ as the Saviour without mention of the points wherein the Moslem doctrine of Christ or any other tenet of Islam differs from the Gospel. A group of workers which met at the close of the month of meetings advocated the application of the same principle to literature, including the maxim: "Mohammed will have to be left severely alone"; they added: "The only literature for Moslems which should be suffered to remain is literature of a suasive informatory type, e. g., invitations to read

the Bible, studies of aspects of the redemptive work of Christ."

The case seems a simple one on general principles. Religion, which claims to be the influence that binds men to God, ought to be the most effective power for uniting them with one another, yet in practice how largely it has been and is a potent source of disunion! Controversy is that aspect of religious conviction which chiefly promotes strife, therefore do away with controversy. But the situation is not so simple either in the New Testament, to which Dr. Eddy appeals, or in contemporary work among Moslems.

To take Scripture. When Dr. Eddy writes of our Lord and His Apostles "they were not debaters, but witnesses," he overlooks some clear features of their portrayal in the New Testament. In the Synoptical Gospels Jesus is repeatedly seen in controversy with Pharisees and Sadducees alike, and at the bar of the high priest the supreme controversy as to His divine sonship is pressed to the point of death. In St. John's Gospel, still more, He is engaged in long-drawn controversy with "the Jews." St. Paul at Athens "reasoned in the synagogue with the Jews and in the market-place every day with them that met with him." At Ephesus he reasoned daily in the school of Tyrannus, and he will be a unique missionary to Moslems in the twentieth century who can escape from discussion with them on the doctrines and practices which they have inherited from the Jew, and according to the logic which they received from the Greek; assuming that he follows up his message by daily personal contact with them in their own language and the characteristic atmosphere of their own thought.

It is here, I venture to suggest, that we come across the limitations of the eirenic principles, which Dr. Eddy so strongly and persuasively advocates. If the words "Christian approach" are used in a strict sense of the first presentation of the gospel message, there are few missionaries who would not agree that this must be positive

and not controversial. And this method is specially suited to short courses of evangelistic addresses, such as those under consideration. I have myself taken part in such meetings which were held in Lahore, especially for Moslem students. These were attended in great numbers, and the addresses were afterwards followed by private informal discussions in a smaller room, at which special difficulties were raised and explained. But as soon as the question is asked: "Who is this Jesus whom I am to trust for salvation?" others inevitably follow: "What is His relation to the earlier prophets? to God? to Mohammed?" The seeker first clings to the idea that somehow he can hold to Christ and Mohammed as saviours; then the painful question forces itself to the front: Christ or Mohammed? That so great an issue should be decided without marshalling the issues on either side is impossible in the case of the thoughtful seeker, and that marshalling is controversy.

In this sense the method of controversy, informed by the Spirit of Christ, and carried on by men whose holiness of life enforced their message, has not been found wanting, either in preaching or literature. In 1854 Karl Gottlieb Pfander and Thomas Valpy French met two Moslem scholars, Rahmatullah and Wazir Khan in discussion at Agra. The debate lasted for two days, and, as often happens, both sides claimed the victory. Some years passed, then two of the younger scholars who had helped the Moslem champions came out for Christ. One of them was Imad ud-Din, of Panipat and Amritsar, who gave himself to the work of literature, and carried on for many years a trenchant polemic against Islam, till at length he felt that the ground had been covered, and betook himself to work for the edification of the Church. His style of controversy is uncompromising. He once remarked to me of it: "I want to make the Mussulman feel on what a *kacha* (weak) foundation his faith is resting." But he was very far from leaving out the message of Christ as the loving Saviour who had brought peace to his own soul.

In the various conversations of educated Moslems that I have personally known, the writings of Dr. Imad ud-Din come in at one stage or another, sometimes at the very beginning. The other young assistant at the Agra disputation was Maulawi Safdar Ali, afterwards a government official. He, after his baptism, wrote the *Niyaznama* or *Respectful Letter*, the gentle, though by no means indecisive, style of which is in marked contrast to the pointed challenge of Imad ud-Din. That work too has been most useful in leading Moslems to Christ, but it would be most difficult to say which of these two sons of controversy has been the more used in this way, except that Imad ud-Din covered a wider field. One of the two leaders in the Agra disputation, Bishop French, did not write much; his influence was chiefly that of the teacher and the saint. Dr. Pfander, on the other hand, was the author of several weighty controversial books. The chief of them is *Mizan ul-Haqq*, or the *Balance of Truth*, which has remained the leading work in the controversy ever since. Originally written in German, it was translated into English, Persian, Urdu, Marathi, Turkish, Arabic, and it may be, other languages that I do not know of. Of late years it has been revised and brought up-to-date by Dr. Tisdall, and published in English by the Religious Tract Society, London, who generously furnish free copies to missionaries who need it for their work. With equal candor and courtesy Dr. Pfander here sets forth the authenticity of the Old and New Testament, and the principal doctrines contained in them, followed by "a candid inquiry into the claim of Islam to be God's final revelation." I can remember no conversion of a thoughtful Moslem in which this book has not played some part. Recently, we hear, it is being eagerly read in Palestine. As a matter of experience, no less than of reason, controversy of the right kind has had, and is likely to retain, an essential place in missionary work among Moslems, as among other religions also. After all, a man does not elect to follow one leader rather than another because of their similarities,

but because of their differences, and if we call upon a man to love God who has revealed His love in Christ, we call upon him to love God with his mind as well as with his heart.

But to maintain this is not to say that Dr. Eddy's warning is not timely and useful. Just because the issue between Christianity and Islam is so plain, and the argument for the Biblical revelation as compared with the Koranic so irrefragable, there is real danger of our working mainly on the line of intellectual conviction, and a conversion based primarily on reason, however sound the arguments, is unstable, though, or because, it produces a keen and effective type of controversialist. I think of one such case, a man of keen nimble intellect, and in his grade one of our best teachers. He had arrived at conversion not without personal influence, but by a clear logical process. He frequently assisted in bazar preaching, by preference in the discussion that *would* come up, do what we might to be "constructive." I still see the contemptuous smile with which he would produce his Koran and demolish the objector with a well chosen passage. But after some years there came monetary difficulty, quarrels with the missionary and other Christians, social pressure and offer of preferment and he fell away. The conversion that has no element of passion in it, whether of sorrow for sin or of love for Christ, lacks the deep root that can maintain life under adverse influences. When these are brought to bear, it is not over difficult for the convert by reason only to add to his previous stock another argument which will serve to show that the first are modified by new considerations.

How then can this response of the soul to God be awakened in the Moslem or any other man? From the human side only through a divine desire in the messenger manifested in a true human fellowship. The Father seeketh; the Son of Man came to seek and to save; the Spirit and the Bride say: Come, take of the water of life freely; and that is life in all its human, as well as divine, relations.

Here, surely, we see the secret of the influence of Dr. Eddy's testimony. The Oriental perceives a man who sympathizes with his aspirations and ideals, who feels where he is galled by failure and thwarted by impotence, and who wants to tell him the secret of the power that he has found available in his own like needs, so the message of the incomparable Prince of Life gains a footing not only in his mind but in his heart, and that assuredly will be the attitude in which he may hopefully enter on the painful struggle which will generally follow. This method was the one followed by the greatest evangelist of Moslems that I have known, Rowland Bateman, of Narowal. His approach was not without discussion, but more through plain teaching of the Bible, and most through human fellowship in games and sports, in daily avocations, in personal service at times of sickness and other need, but he never urged or even suggested baptism, nor discussed the sacrament, till it was asked for with unmistakable desire to be united to Christ. The fruits of that method may be seen today in leading members of the Church in the Punjab.

But, having said this, there remains a danger to be guarded against in stressing the constructive presentation of the message to Moslems as if it had no limitations. I say this because I have myself experienced the danger, and seen others do so. Seeing that the Moslem acknowledges the authority of the Old and New Testaments, at least in theory, and that the proof of their genuineness as against the Koranic perversions is so very plain, it is easy for the missionary to say that Mohammed must be left severely alone and to ride off on a purely scriptural message without considering the reasons why, to the people whom he wants to draw to Christ, Mohammed is the last of the prophets who has superseded Him. It requires much less sweat of brow and brain to do this than to write, or even follow the argument of, an article like "Mohammed without Camouflage" on the character of the Prophet by Canon Gairdner in this quarterly (Vol. IX,

No. 1). But any one who will read that article with care, will see how needful it is to have this side of the truth exhibited in its place, as well as the picture of the Christ in His winning power. If we want the Moslem, as we do, to share with us the best possession that we have, then faithfulness to fact must be an essential element.

Happily it is not necessary that controversy should be only destructive. One of my ablest and most successful colleagues was an ex-Moslem Panjabi, who had come to a knowledge of the truth in the first instance by a study of the New Testament given him by his master to help him in confuting the Christians. He was always a model of courtesy and fairness in his preaching and conversations with Moslems, and later as an ordained man he was repeatedly invited to address a congregation of Moslems in their mosque. Being challenged by a town *maulawi* on a certain occasion to a public disputation in his mosque, he agreed, but only on condition that there should be no thrust and counter-thrust of argument, but that first a subject should be selected, such as salvation from sin, and that the *maulawi* and the *padri* in turn should each expound for five minutes the teaching of his scripture on it. The result soon showed the emptiness of the one as compared with the other, and the sun was barely set when the *maulawi* announced that it was high time for evening prayers,¹ and that urgent business would prevent resumption of the discussion. This symposium method is, I believe increasingly in use among both Christians and non-Christians, and gives scope for the constructive elements. The discussion, the lecture, the simple address, the friendly talk—each has its fruitful place in the evangelistic message provided that the one Spirit animates all.

What I have written has reference largely to Indian conditions. Perhaps it may be supplemented by experiences from other quarters.

London.

H. U. WEITBRECHT STANTON.

¹The evening prayer may be said at any time till the last glow has faded from the sky.

THE BIBLE AMONG MOSLEMS

The great Bible Societies by their constitution have an opportunity that is unique for helping the Moslems of all lands. They do not publish any human interpretations of the Bible; they do not pronounce upon the dogmatic beliefs and ecclesiastical divisions of the Christian Church; they do not criticize the non-Christian systems and religions of the world. Their work is entirely positive and constructive. Believing that God reveals Himself in the Bible, and that the men who wrote it were indefinably inspired, they seek only "to encourage the wider circulation of the Holy Scriptures, without note or comment."

In approaching Moslems the Societies' representatives do not antagonize them by urging the relative merits of Christianity and Islam. They say in effect "Here are two books—the Koran which you believe to be sacred, and the Bible which the Koran recommends you to read—we beg you to read them both reverently and prayerfully, and decide for yourselves which is more helpful." The Bible Societies trust to the principle of the survival of the fittest. They are prepared like Elijah to put the Bible and Koran on two altars and to say "The God—Jehovah or Allah—that answereth by fire, let him be God."

How far this line of approach is effective may be gauged by an examination of the records of the Bible Societies. Not having any records of the work of other societies among Moslems at hand, we limit ourselves to illustrations taken from the reports of the British and Foreign Bible Society, and those for the last three years only, that is, since the close of the great war in 1918.

The task of selling Scriptures among Moslems is not one to be lightly undertaken. It involves much weariness and hardship, the risk of being misunderstood, the possibility of chastisement, imprisonment and even death.

No man is likely to give his life to this work who does not love Moslems, being constrained by the love of Christ. Benjamin Badal, whose death was reported over a year ago, is a fine specimen of the type of man who responds to the call. He joined the Society's staff as a colporteur in Persia forty years ago. In the early years of his service he was on one occasion enticed into a house and there bastinadoed by Moslems so cruelly that his swollen and bleeding feet could scarcely carry him away. In 1894 Benjamin was given the position of superintendent colporteur, which enabled him to use more freely the experience he had gained. Frequently he had to be away from home for about nine months in the year. He has travelled through the most disturbed and dangerous parts of Persia, everywhere conversing with Moslems and Jews and selling little Gospels and Testaments in the vulgar tongue. Again and again he has been robbed and assaulted, and beaten. When persecuted in one city he would flee to another. Once he was cast into prison at Ispahan on a false charge of murdering a Moslem, and taken thence to Teheran under guard, with heavy chains around his neck. After being kept some time a captive, he was tried, proved innocent and released. In 1912 Benjamin had charge of our Depot at Kezd, where in conversation with a lady missionary he confessed that everywhere in Persia he found bigotry on the wane; adding "I did ask God to help me lift up Christ, that they might look on Him and be saved." At the age of seventy-five, Benjamin was still busily engaged in colportage until the last month of his life. Near the end he fell into the hands of robbers, who seized all that he possessed, and left him seriously wounded. The courage, fortitude and patience of this faithful follower of Christ, who toiled on for so long through hardship and suffering, are the finest note and comment on the books he sold, and have again and again commanded the respect and admiration of Moslems.

There are other colporteurs of the type of Benjamin Badal. At Kum, which is a sacred city of the Moslems of

Persia, one colporteur sold over fifty volumes in a couple of days: but he added "I was beaten thrice, as the people took me for a Bahai"—a heretical Moslem mystic. In a village on the Lebanon, Colporteur Abd-el-Messiah ("the slave of Christ") was assaulted by a Druse, who dislocated his left arm. The impression made by the faithfulness of such men is not lost upon the Moslems. After selling a Turkish Bible in a coffee house at Calata, a colporteur heard the following conversation between two Mohammedans: "You see that man—he is God's policeman; he searches daily for those who have no Bibles, when he finds such a man he insists on his buying a Bible, and if he does not buy, he reports him to God in prayer."

It is true, the colporteur often meets with opposition, but it is also true that he meets with much encouragement. Since it began its work the British and Foreign Bible Society alone has circulated 1,662,461 volumes of the Scriptures in Arabic; 429,180 in Persian; and 306,362 in Osmanli. These books have mainly gone into the hands of Moslems, and perhaps almost as many volumes again have been distributed in other Moslem languages. A survey of the field shows that there is no diminution of sales in recent years.

The depot at Constantinople was open throughout the war. Fewer Moslems than usual entered, but for the first time in its history Turkish ladies came to ask for Scriptures—among them there seems to be more earnestness of spirit and a desire for spiritual things. Turkish soldiers, too, would come, and on one occasion a Turkish general came, and bought a large number of New Testaments and Scripture portions for distribution among his men. The month of Ramadan was the colporteur's most profitable time—he had very good sales, and often quiet talks with Turks, and especially with Turkish officers.

Last year Egypt reported that from Tanta alone 21,137 volumes were sold by colporteurs among *fellaheen* in the villages of the Delta. In the Sudan the demand is more

marked. George Kaoustos wrote in 1919, "In comparing Moslems of the Sudan with those of Egypt, my experience is that the former are not nearly so fanatical. Not only do the Sudanese purchase the Scriptures and read them, but they will eagerly listen to the reading of the Book, and often one meets with men who, not being able to read, purchase the Book, and keep it for someone to read to them. At one place I was greatly cheered by selling a Bible to a personage so important that the people swear by his name." In 1920 the same colporteur reported a similar experience: "The Sudanese are a very interesting people, with a keen desire to know the Gospel. Frequently men will travel a long way to secure a copy of the Scriptures. . . . While we are resting there is much knocking and calling. One man came for a Bible, and when he saw the Book in large type he was immensely pleased, and carried it off with a big smile of satisfaction. Another bought a Testament, saying, "This will be a great blessing to my house." Another seeing the Bible in Arabic said, "This is the Book I have been looking for for a long time." When he travels by train, the colporteur reads aloud, while the people crowd about him, and they listen, fascinated by the miracles of our Lord.

In Morocco, during 1920, 7,386 volumes were sold to Moslems, and the demand is scarcely less along the Mediterranean littoral, though among the Moslems in South-Africa sales are few, and made with difficulty.

From Mesopotamia comes the report: "Tousef Keeb is a good colporteur, and when he is dealing with Moslems knows how to quote from the Koran with telling effect such passages as testify to the truth of the Scriptures. Both Jews and Moslems are buying, and in some instances a real desire has been clearly shown to know what the Gospel means."

India is a fruitful field, with a large circulation of Scriptures among Mohammedans. In the North they "seem more anxious to purchase than the Hindus." While some Indian troops were passing through Port

Said "we noticed one tall Panjabi Moslem, who kept bringing his friends to buy books, such as he had himself bought there during a previous visit."

Of Malaya we read, "Most Malays know little or nothing of Islam, though they profess to be Moslems. We now find them everywhere ready, nay eager, to buy the Gospel, whereas a few years ago it was most difficult to sell them the Scriptures." During 1918, in languages used by Moslems 78,646 books were circulated. At Palembang, at first only five schoolmasters were willing to allow the colporteur to sell Gospels to the Mohammedan boys in their school; but later on he was able to get one of these gentlemen to go with him to the other three schools, where he quickly convinced the headmaster that the teaching contained in the *Injil* was beneficial, and not injurious to their scholars, with the result that these schools were also opened to him.

Next to India, Java has the largest Moslem population of any country in the world. The people are more than ever willing to purchase the Scriptures. As a rule they shun the missionaries, and refuse to enter a Christian place of worship; but the Book in their own language appeals to them immensely. With this they can retire to their huts and read quietly, free from the prying eyes of their neighbors. The value which they set on the Koran inclines them to appreciate the offer of the Scriptures.

There is no feature of Christian work among Moslems more cheering than the readiness of the people to purchase copies of the Scriptures. The questions may be put, "What is their motive in buying, and with what effect do they read?" Of motives it is difficult to speak. A Moorish lad said to the depot keeper at Tangier, "I don't want to forget what they taught me at the Raymond Lull Orphanage about the Saviour, so I have come to buy a Gospel." Surely there are many who hear a little and thirst for more. In Persia, one old man in a flowing robe ran after a colporteur, crying, "O bookseller, O bookseller! God has told me in a dream to buy the *Injil*."

After all there is a light which lighteth every man that cometh into the world.

A Moslem *mullah* who belonged to Nishapur, in Persia, gave the following testimony at his baptism: "My grandfather was the head of a certain sect of Islam at Herat, in Afghanistan. When I was a boy, my father once took me to India, where I met a missionary doctor who talked to me about his own faith, and his words I have never forgotten. As a young man I felt dissatisfied with my own religion, and searched here and there to find something better—but in vain. Six years ago there came to Nishapur a man selling books. He told me that I should read them for myself. So I bought a large book, and began to read. I had not gone far when I realized that it was for this that I had been looking so long. It satisfied the hunger of my heart; and three years ago I believed in Jesus Christ."

Mr. Titus, of the Methodist Episcopal Mission, Moradabad, writes; "During last year a young Mohammedan came and asked for baptism. I examined him, and found him quite well versed in gospel teaching and very sincere. On enquiry I learned that he had first become acquainted with Christ through reading a second-hand copy of the New Testament, which he had purchased two years previously from a book seller in Naini Tal. His mind had become wonderfully opened by the leading Christian truths; and although a son of a wealthy Moslem, he was not in the least bigoted. We put him on probation for three months. At the end of that time he insisted on baptism, even though it meant that he would have to give up his home and future prospects. He was baptized at a Sunday evening service, and although his parents and friends were very angry at first, they have since taken him back, and he is being used of God to sow the good seed among the Mohammedans in a very difficult city."

From Agra we hear of a young man who is a convert from Islam, and attributes his conversion to the perusal of a *pice* copy of St. John's Gospel, which a younger

brother purchased and brought home. From Rawalpindi we have this account of a young convert from Islam. He first became interested in Christianity through reading a New Testament, which he had purchased from a mission worker. He became convinced of its truth, but fearing the opposition of his relatives, he determined to live as a Christian secretly, yet could find no peace of heart. One day he read the words, "No man, having lighted a candle, putteth it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Thereupon he threw his fears to the winds, and decided at all costs openly to confess his faith in Jesus Christ. He was introduced to a European missionary, who finally baptised him. In spite of much persecution he has since witnessed a good confession for Christ.

Another young Mohammed in the Punjab recently came requesting to be baptised. He attributed his conversion to reading a copy of the Urdu New Testament, which he found with other property belonging to his father, who had recently died.

Two other incidents must for the present suffice to illustrate Bible work among Moslems. The first has a lesson for Christians whose prayers for Bible work are needed. At Omdurman a colporteur came upon an aged Moslem, who some time before had purchased a Bible in Arabic. The old man was seated by the side of the street, reading his Bible with evident pleasure. He expressed his thanks, and said; "May great grace be upon the Society that circulates this precious Book." The second story points a moral to the Moslems. In Persia a certain *Sayid*, wearing a green turban, which denotes a descendant of the Prophet, asked a colporteur; "What is the purpose of selling these books so cheap"? Whereupon another Moslem, standing at the door of his house, gave the answer; "They have no other purpose except to lead men to God."

London, England.

JOHN H. RITSON.

MYSTICISM AND SAINT WORSHIP IN INDIA

To think of India is to think of Mysticism. India is the home of the mystic, and when we associate this thought with Islam, one naturally wonders just what contribution Hindu mysticism has made to that of Moham-medanism in the long centuries of contact that they have had with each other. What this contribution has been by way of thought and practice is not the purpose of our inquiry at present, however interesting such an investigation might be; but rather to indicate the main features of popular mysticism as found at the present day in Indian Islam.

There are no doubt practical mystics belonging to the faith of Islam who are not members of any *darwesh* fraternity, or religious order, but they are the exception rather than the rule. These fraternities are the outward organizations which keep *Sufism* alive among the masses in India, and one encounters their lay members and leaders everywhere and on all occasions. The butcher, the baker, the mason, the carpenter, the school-master, the water-carrier, the tailor and the house-contractor are all among those in the ordinary walks of life who belong to one or other of the various orders of *faqīrs* that are active in India.

The Mohammedan of modern English education is seldom found associated with such organizations. He is a rationalist in religion, with scant time for "mystics." The pronouncement of Dr. S. M. Iqbal, of Lahore, some years ago, in the *Hindustan Review* is typical of this attitude. Says Dr. Iqbal: "Is the organic unity of Islam intact in this land? Religious adventurers set up different sects and fraternities, ever quarreling with one another; and then there are castes and sub-castes like the Hindus! Surely we have out-Hindued the Hindu him-

self; we are suffering from a double caste system—the religious caste system, sectarianism, and the social caste system, which we have either learned or inherited from the Hindus. . . . There are no Wahhabis, Shias, Mirzais or Sunnis in Islam. Fight not the interpretations of the truth when the truth itself is in danger. Let the idols of class-distinctions, and sectarianism be smashed forever. Let the Mussulmans of the country be once more united into a great vital whole. How can we in the presence of violent internal dispute expect to persuade others to our way of thinking? The work of freeing humanity from superstition will ever remain undone, if the emancipators themselves are becoming gradually enchained in the very fetters from which it is their mission to set others free.”

But the fact that there is such a small proportion of the community in India that has had the privilege of modern English education leaves a most extensive field for the activities and practice of what is commonly known as *pir-muridi*. There seems to be in the system a certain satisfaction for the hungry heart of Islam, and this is undoubtedly the reason for its lively continuance. According to the Hanifite Law it is said to be incumbent on every Moslem to attach himself to one or other of the numerous orders; and it is the common belief that the system was inaugurated “because of the difficulty the average ignorant man finds in grasping spiritual truths and attaining paradise.” Accordingly a person seeks to attach himself or herself to a spiritual guide of one of the *darwesh* orders called a *pir*, or *murshid*, who initiates him as a *murid*, or disciple, into the secrets of divine worship, to the intent that by following the special *tariqa* laid down for the order he may proceed by definite stages until he is blessed with divine knowledge and final absorption in the Divine Love itself. That the practice of *pir-muridi* is very extensive may be gathered from the statement of one authority, who asserts that “in Bengal quite two-thirds of its twenty-five million Mohammedans belong to one or other

of the five *darwesh* orders" found there. And Bengal is not alone in this respect, but may be taken as a fair illustration for all India. Of course it is not to be inferred that these millions of lay members of the fraternities are thorough-going mystics, who successfully pass through the various stages, or *maqamat*, of the *tariqa*, and reach the stage of *fana*, or extinction of individual personality, by absorption into the Divine. This is reserved for the very few. On the contrary most of them are novitiates of the crudest sort. To them the *pir* is well-nigh God incarnate, and it is said that many even go so far as to indicate "that their feelings of worship are entirely diverted from the Divine Being to their Spiritual Guides!" It is a common belief that the *pir* absolves from sin. In the Punjab Census Report for 1911 we read, "Thieves follow their calling in firm conviction that their *pir* will save them both from the law, and punishment of God; hence the first thing he does is to go and confess his guilt to his *pir*, presenting him with a handsome offering to secure his intercession. When caught, the *pir* teaches him certain charms to recite each time the case comes up for a hearing. If through technicality or error the law fails, the *pir* stands vindicated of miraculous power." So much for the ordinary motive for joining a fraternity of *darweshes*, which seems to be at best selfish and highly utilitarian.

There are many books and pamphlets for the masses dealing with Sufism, which are to a large extent translations or condensations of Persian works on the subject, and I venture to give a version of a typical explanation of the doctrine as it is found in a pamphlet of the Chistiya Order called *Mazhar-i-'Irfan*. We are here told that the aim of the *murid* should be to so closely associate himself with his spiritual guide that the influence of the *pir's* heart should produce divine "light" in the heart of the *murid* himself. Concerning this light of the heart, the author says, "This possession of the heart, which is passed on from the spiritual guide to the disciple, is a

thing held in trust, which has been handed down from the Prophet even to the present time by men who have received it into their holy breasts." We are further told that this *Batini Nur*, or Inner Light, comes into the breast of the believer as a result of much worship in the prescribed form of the *Dhikr*, or *Zikr*, in which the mind is concentrated on the thought of God and His Unity. And when this Inner Light is fully received into the breast of the believer, then, says a tradition from the Prophet, "the devotee becomes the beloved of God, and God becomes his ears by which he hears, his eyes by which he sees, his hands with which he takes hold of things, his feet with which he walks about, so that it is by God alone that he hears, sees, lays hold of things and walks, and whatever he asks of God it is given him, and when he seeks refuge in God he is given divine protection."

The *Zikr*, as it is called in India, is variously described for the leading orders by Shah Wali Ullah, of Delhi, in his *Qaul ul-Jamil*, which is the authority Hughes follows in his "Dictionary of Islam"; but the most unique description of the act of "remembering" Allah which I have met was that given me recently by a local *faqir*. His name is Hafiz Munna. He is a well-to-do tobacco merchant, but he is a *faqir* just the same, and dons the rosary and patched garments of the *darwesh* with great zeal. Naturally he is a pronounced pantheist. All is God, and God is all. He claims to have reached the *majdhub* state, where he feels himself entirely in the hands of God. On one occasion, while talking about his inner experiences, he suddenly said, "I do not know who I am, where I am, or by whose will I came here. I feel utterly absorbed in God. I am drowned in His will." When he finished he was shaking with the deepest emotion, and tears were running down his cheeks. Then he went on to explain that it was solely through a repetition of the name Allah by every breath that he had reached this state. Said he, "Allah is the natural and universal name for God.

Whether a man is conscious or no, waking or sleeping, his very breathing is articulate with the name Allah. Notice," he went on, "some time when someone is sleeping, and see if you do not hear this name produced by each inhalation and exhalation of the breath. We are told that to 'remember' God continually is an act of the highest merit, and our bounden duty. Now, God would not have placed this heavy burden on us without a way of escape being provided; and so we find the natural, universal and divine method of performing *zikh*r in the regular breathing of every human being, who utters the holy word Allah at every breath."

The *darwesh* orders found in India are partly imported, and partly indigenous. The Qadiriya, Rifa'iya, Naqshbandiya and Qalandariya are among those that have been introduced into the country; while the Madariya, Chistiya, and Muhammadiya are of those founded in India. It is impossible to give anything like accurate statistics with reference to the adherents of the various orders, owing to the "Free-Mason" nature of their organization, but, as has already been indicated, in all probability two-thirds of the adult Moslem population of India finds the fullest expression of its inner religious life in the *zikh*r exercises of the *darwesh*.

The *darwesh* orders, through the *pirs*, who wander about from place to place, have always been an active agency for bringing Islam into contact with the non-Moslem masses. Especially is this true where the low castes are concerned, who desire to have their status raised. Although one cannot often point to definite proselytizing efforts, and though progress is not as great as in the past, yet according to the "Punjab Census Report for 1911", in the preceding decade 2,000 were admitted to Islam through the mosque at Lahore, and 646 at Delhi; while the total gain for Islam by conversion for the whole of India in the period 1901-1911 was estimated at 40,000. Whereas, in countries under Moslem rule, the *darwesh* fraternities have to be reckoned with as strong political

factors, in India, on the other hand, their activities are practically all confined to religious influences. It is true that the Wahhabi movement in the first half of the nineteenth century, under the leadership of Syed Ahmad of Rae Bareilly in Oudh, did take on something of the nature of a political "order," but it was not one. It was rather the development of a puritanical sect in Indian Islam, as it was in Arabia, which first sought to purify the popular religion of unworthy practices such as saint worship, and the grosser superstitions, and then sought by every seditious means to drive the British out of India.

Hand in hand with the existence of religious orders in Islam go saints and saint-worship. India is full of both. The founder of an order, on his death, is canonized. Likewise a very noted successor is treated in the same way. Tombs not only become places of reverence, but places of pilgrimage, worship and miracle. From Peshawar to Cape Comorin, and from Assam to Kashmir, everywhere one goes among Moslems he can find tombs venerated and worshipped because they contain the bones of some man of saintly reputation. Hagiology is a favorite study among ordinary Indian Moslems, and there are books to be had at every Urdu book-shop giving minute details of the lives and sayings of the minor as well as the major saints of the land. Superstition of the grosser sort prevails in the life of the village Mohammedan in respect to his saints. Trees are often dedicated to *pirs*, and rag offerings are made to them by passers-by. To quote the "Punjab Census Report" again, "people pray to these trees for fulfilment of desires. Some trees have a reputation for curing toothache by driving a nail in one of them. Clusters of trees in a jungle dedicated to *pirs* may not be touched, their wood, bark, branches may not be used for firewood for fear of incurring the wrath of the guardian saint." No doubt much of the superstition and desire for propitiation of spirits is the result of association with Hinduism, and often there is little difference between the worshippers of the two faiths. At the tomb of Pagla

Sahib, near the village of Habibpur, Bengal, Cunningham, the archæologist, relates that parents both Hindu and Mohammedan dedicate a lock of hair of a child when dangerously ill. In the compound of the Lucknow Christian College there is the tomb of a local saint, which is greatly revered by Hindus and Mohammedans alike. While a new building was being erected recently, the Hindu workmen had to raise some heavy steel girders. In the evening after the girders had been raised to their places, without injury to anyone, the Hindu workmen promptly went to the tomb of the *pir* with their offerings of sweets and flowers, with the remark that they were "so thankful to the guardian spirit of the compound that he did not allow anyone to get hurt."

Ibbetson, in 1881, noted this close similarity in religious life and practice of the Hindus and Mohammedans in the uneducated sections of society, and pointed out that there was little to choose in this respect between the Musulman of the west and the Hindu of the east. He says further, "the only practical difference is that the former worship saints only, and the latter godlings as well; and that while the latter holds in small reverence the Brahman on whom he squanders his substance, the former trembles before the priest whom he sustains in idleness."

Much information can be gained from visits to the tombs of the saints, and from reading their biographies, that will give one considerable insight into the religious life of the people. Also, sympathetic inquiry will reveal much. The visitor to Delhi should make it a point to inquire for the tombs of local saints, and if possible should go to Panipat to visit the tomb of 'Ali Yusuf Qalandari, of Spain, who founded the Qalandriya Order. He was a great traveller, and his followers are obliged to be always on the move. He died at Panipat, about 1323 A. D., and his tomb is visited annually by multitudes of pilgrims.

The visitor to Ajmir, in Rajputana, will not fail to see the much frequented resting-place of the founder of the Chistiya Order, Mu'in-ud-din Chisti, otherwise known as

Hazrat Garib Nawaz, who died there about 1238 A. D. Following the illustrious example of the Moghul Emperors, Akbar, Jehangir and Shahjahan, pilgrimages are made to the tomb by all classes of Mohammedans; and on the occasion of the saint's 'Urs, or anniversary of his death, huge cauldrons of rice are cooked, and fed to the hungry pilgrims who gather for the event. It is written in one biography that the various Hindu *rajās* of Rajputana and the Mahratta country formerly outdid the Mohammedans in their respect for the tomb; and that in the days of Mahratta rule, the inhabitants of the entire city of Ajmir, Hindu as well as Mohammedan, were ordered out every Thursday without fail to visit the tomb. There is no doubt about Garib Nawaz having been a saint, so his biographers say, for at the time of his death there appeared the miraculous writing on his forehead in Arabic, "The lover of Allah died in the love of Allah."

Not far from the great manufacturing city of Cawnpore is the tomb of a saint from Syria. His exact resting place is Makhanpur, and he is commonly known as Zinda Shah Madar. Having lived to a great age, he is even yet considered alive, and hence bears the title Zinda, i. e., "living." He was the founder of the Madariya Order, and is reputed to have been a great *wali*, who performed many miracles. It is therefore not surprising that we should be told that the tomb is annually visited by "no less than a million people."

There are of course many tombs of wide repute, and hundreds of others of less importance, which have their "following," and regularly receive the attentions of devotees. At all the important tombs there is held an annual 'Urs, which is the celebration of the anniversary of the saint's death. 'Urs, which literally means wedding, is the term used, because the occasion is the anniversary of the *wisal* or union of the spirit of the saint with Allah, which occurs at death. This takes the form of a holiday celebration, and is a great event, lasting from one to several days. The greater the saint the greater the distances

from which people come. One which the writer visited recently is fairly typical of all, so perhaps a brief account of it will not be out of place. Shah Bulaqi Sahib was a noted *darwesh* of the Qadiriya Order whose tomb is found at Moradabad in North India. The arrangements for the celebration were in the hands of the *Sajjada Nishin*, or present head of the order in this locality, who is a lineal descendant of the saint. Thousands of Moham-medans were in attendance, and every possible attraction religious and worldly, was provided for the crowd. On the day the people began to gather, vendors of cloth, sweets, food, and cigarettes, promptly set up their shops along the entrance to the sacred precincts of the tomb. Here amid the dust one saw gay crowds of young and old enjoying a ride in a hand-pushed merry-go-round. There a Punch-and-Judy show was making the throng laugh, and beyond a medicine man was "crying" his wonderful cures for all ailments. The crowd meanwhile good-naturedly pushed forward past the shops and shows toward the high enclosure of the tomb. Leaving their shoes at the door, they passed in one by one, going around the tomb from left to right, offering up their prayers for some special thing to be granted, and in return reciting the *Fatiha* for the good of the saint's soul. Offerings of sweets, flour, grain, expensive pieces of cloth, and even live goats, were left by the worshippers. But in spite of all that seemed incongruous one could not fail to be impressed by the atmosphere of reverence and regard for sacred things that pervaded the place.

One of the attractions afforded the credulous visitors was the display of a garment called the *jubba*, or long shirt, declared to have been used by the Prophet himself. Sometimes on such occasions, one of the hairs of his beard, or an imprint of his foot in stone, called *qadam sharif*, is exhibited to the crowds, who strain eagerly to get a sight of the holy thing, the while an enthusiastic preacher delivers a lecture on the history of the garment, hair or foot-

print, which, however, are all clear impostures and only believed in by ignorant Moslems.

Much money is spent on this occasion by the *Sajjada Nishin*, who makes a point of providing food for his friends, and especially for the *darweshes* who happen to be in attendance. Much, and often all, of the money spent on this occasion is realized from the fees which the shop-keepers are required to pay for their concessions, so the whole affair is largely self-supporting. On this particular day I had a lengthy visit with the present custodian of the prayer-carpet, who pressed on me an invitation to dine with him and the *faqīrs*. At about seven in the evening I returned to enjoy his hospitality, and was seated on the ground with a number of other guests, and ate with them a bountiful dinner of curry, rice and bread. Following this meal, the last part of the celebration began, and those who cared to stay proceeded to the tomb headed by the *Sajjada Nishin* to spend a good part of the night in reading the Koran for the benefit of the saint, and in reciting poems in his honor.

Then there is the tomb of the "unknown" saint, whose worship, while less ostentatious, is no less real. Near the writer's house is a very common looking tomb of a *pir*. It is not built of brick and mortar, and so requires a great deal of care to keep it from disappearing altogether; but strange to say, although no one is appointed to look after it, yet it never lacks for care. After each rain it is freshly plastered with mud and whitewashed. A small platform of bricks has also been put around it. Intending to find out how it was kept up I went one Thursday evening to the tomb, and on arriving discovered the secret. An old man was sitting by the grave with a bundle of twigs in his hand diligently sweeping away the stones, straw and other refuse that had accumulated within the enclosure in a week's time. Over the tomb he had spread a green cloth, on which he had carefully deposited a garland of fragrant white flowers. In the niche of the pillar at the head of the grave he had lighted a small crude lamp.

Every Thursday evening he visits the resting place of the saint, and spends a couple of hours in the service of the *pir sahib*. The old man is but one of the many unpaid caretakers of the tombs of the "unknown" saints throughout the country.

There is a special class of tombs, specimens of which one meets occasionally, which are commonly called the "*naugaza pir*," that is, tombs nine yards long where the "giants of the olden time" rest. They frequently show a curious tendency to grow in length. Thus according to Crooke in his "Popular Religion and Folklore of Northern India," the tombs said to be those of Seth and Job at Ajudhiya, which are now seventeen and twelve feet long respectively, were in the time of the Emperor Akbar only ten and one-half and nine feet respectively.

Miracles, wonders, and fulfilling the desires of the heart, all are implicitly believed in by the saint-worshipper, who brings his offerings of sweetmeats or flowers to the dwelling-place of the spirit of the holy-man, and for whom the *Fatiha* is said. Sons have been given, the sick have been restored to health, dangers in work have been avoided, journeys have been safely accomplished, all through the benevolent agency of the saints. But occasionally a saint is not able to keep up his reputation, and is consequently abandoned. Crooke, in the volume referred to above, mentions a shrine which was supposed to be that of the saint, Ashraf 'Ali, of the Mirazpur District, near Benares. "It enjoyed considerable reputation for a time, but failing to keep up its character was discredited and abandoned. The competition is in fact so keen, and the pecuniary value of a successful institution of the kind so considerable, that the saint has to give unequivocal proofs of his presence and influence in order to secure that continuous respect attaching to ancient saints and local godlings, who have in an extended course of usefulness long since established their claims of recognition by a series of exhibitions of their thaumaturgic virtues."

Not only to the dead but to the living the people turn for the demonstration of miraculous powers. Along with the effort to win God's favor through the propitiation of a saint goes the practice of working charms to accomplish one's desires. The following examples are translated from a booklet prepared by a Naqshbandiya *faqīr*, and may be taken as typical of the present day belief in charms. The basis of these charms is Sura XXXVI of the Koran, namely Ya Sin.

"TO BECOME RICH. After the *maghrib* prayer every Friday recite eleven times a *darud* for the Prophet and his family, then ten times recite the chapter Ya Sin, and then again eleven times a *darud* as above. Then go to sleep without saying a word to anyone. By the grace of God after a number of days you will become rich."

"TO KEEP FROM DOING EVIL. Take some earth from an old grave, and over it read the chapter Ya Sin twelve times, and then blow on it. Bury it beneath a tree that has fruit on it, at the same time mentioning the name of the evil from which you wish to be kept. If it be God's pleasure you will be kept from committing that sin."

"TO SECURE THE LOVE OF SOMEONE. Take forty-one grains of wheat, and over each one separately read the chapter Ya Sin. Then, taking some soiled clothes of the one who is the object of your love, wrap the grains of wheat in them, and bury them in a dark corner of your house. If it be God's will, that person will soon begin to love you."

There are charms to enable one to have a good memory, to prevent one being shipwrecked, to cause trouble between two persons, to secure victory over one's enemy, to win a lawsuit, to discover a thief, to make a person dumb, to make a person lose sleep, to cure paralysis, to keep away all kinds of fever, and so on down the list *ad libitum*, *ad infinitum*. Maulwis having thief-catching reputations are in great demand, and just recently I even heard of a Christian B. A. who on discovering a theft in his house promptly called in a Maulwi thief-catcher, who worked

his charm, and, *mirabile dictu*, detected the thief who confessed everything.

But whatever the degradation to which popular mysticism has been brought in Indian Islam, and there are many puritanical Wahhabis and men of modern education who cry out against it, yet one must admit that it is in the realm of this Inner Light, and its shining—however dimly—that we as Christians can find a very real door of approach to the Moslem heart. Not so very long ago the writer was travelling with a Mohammedan who wanted to discuss the doctrines of the Trinity and Sonship of Christ. Realizing that theological discussion would lead nowhere under such circumstances, the conversation was given a turn which revealed that the traveller was a *murid* of the Qadiriya Order. It was then suggested that he listen to something about the *tariqa* of Hazrat 'Isa, and then followed a reading and exposition of the Vine and Branches chapter of John's Gospel; of the verse, "Blessed are the pure in heart for they shall see God"; and of various quotations from Paul's grand mystic doctrine of "in Christ." Needless to say what at first started out to be a fruitless theological argument ended in a mutually profitable Bible reading, and close heart to heart fellowship; and one cannot help but feel that this companion of the road got a vision of the real 'Isa that perhaps he could not have received in any other way. By making the appeal to the mystic nature we strike a sympathetic chord, and by thus "sinking the points of difference, and emphasizing the points of unity," as Dr. D. B. Macdonald says, we establish a working basis for creating genuine interest in and acquaintance with Jesus Christ.*

Moradabad, India.

MURRAY T. TITUS.

*For those who are interested in this form of personal work among Moslems I cannot do better than recommend as a simple and practical help a small book published by the Christian Literature Society, Madras, called "The Inward Way" or "At-Tariqat," by the Rev. J. Takle. Those who wish to go further into the subject, and enlarge their mental background, should read "The Mystics of Islam," by R. A. Nicholson; "The Religious Orders of Islam," by Edward Sell; "A Moslem Seeker After God," and the "Life and Teaching of Al-Ghazali," by S. M. Zwemer.

TURKISTAN—A NEGLECTED MISSION FIELD—II

We shall now quickly pass in review the different provinces, giving only the most important items concerning them:

THE TRANS-CASPIAN REGION is the largest province of Russian Central Asia, containing 10,238 square miles—at the same time it is the most unattractive part of it, and the most sparsely inhabited. Only three per cent. of it is under cultivation, and even the few oases consist partly of rocky and partly of clay soil—the rest is represented by waterless sand-steppes, with here and there salt-water pits. From the mountains on the south frontier the rivers Mourg-ab, Tedjen, Atrek, and Soumbar run north, and are made use of for irrigation. The population consists of only 500,000 souls; the aborigines are Turkomans, and Kirghiz—the Persians, Azerbeidjanys, Russians, Armenians, Georgians, Tartars, Jews, etc., have immigrated; but the Persian influence and language predominate. The people of the sea-coasts live by the product of their fisheries; agriculture is not much developed, and the region depends on imported cereals; cattle breeding is the chief means of livelihood for the nomad population. Home-industry produces fine rugs, reckoned among the best of Central Asia; there are hardly any factories. There is a lively transit trade to Persia, Afghanistan and India. A good road unites this region with Meshed, Persia—crossing the Kopet-Dagh at 8980 feet. The head of the whole administration resides at Askhabad, where are also concentrated the highest military and administrative units of the region; the town has about 25,000 inhabitants. We may mention also Krassnovodsk on the Caspian Sea, where the steamers from Baku touch, and where the railroad through Central Asia starts, and Merv with

10,000 inhabitants. The ruins of ancient Merv are of historical and archeological interest. From here a small railroad branches off south into the mountains to Post Koushka on the Afghan frontier. The people of this region are subject to boils, caused by the sting of a certain fly, which last about a year, and leave the sufferer disfigured; malaria of a bad kind is rampant here.

SYR-DARYA covers an area of 9,367 square miles, and has a population of about one million. The northwest part consists of sand and grass-steppes, the east and south are mountainous; many forests, beautiful pastures and a multitude of rivers make this part of Syr-Darya attractive to colonists. Russians, and also German Mennonites are to be found here; the Kirghiz make use of the pastures for their cattle. The chief river is the Syr-Darya, which gives its name to the region; there are also the rivers Tallas and Tchirtchik. The climate is continental; the heat goes up to 115 Fahr. in the shade; flora and fauna are rich, and vary according to mountainous or lowland parts. Agriculture is highly developed: about 400,000 acres are under cultivation. The districts of Tchimkent and Aoulie-Ata are real store-houses of agriculture products. The natives are Kirghiz and Sart, but also Tadjiks, Bokharian Jews, etc. The districts of Perovsk, Kazalinsk, and the Delta of the Amou-Darya, consist mostly of sand-steppes, and are inhabited by nomad cattle breeders. There are fisheries along the coast of the Aral Sea. Industries are well developed; cereals, fruit, wines and silks are exported. Native home-industries in leather, silks and silver flourish.

The chief town not only of the Syr-Darya region, but of the whole of Russian Central Asia is Tashkent; here resides the Governor-General of Turkistan, and the military, educational, sanitary, and other institutions of the country are centered here. It is one of the oldest cities of Central Asia, and has been under the control of Mongols, Arabs, Ouzbeks, etc.; in 1865 it was taken from the Khan of Khokand by the Russians. The town consists of two

parts: the "native" or old town with a great number of mosques, madrasses and bazaars; about 150,000 native inhabitants; schools of the new type, and dispensaries. The new or Russian town joins the native one, and is connected with it by a tram-car line. Streets and squares are laid out well, the houses are all surrounded by gardens, *aryks* and trees border the streets. We have here Greek Orthodox, Lutheran, Catholic and Armenian churches; a public library, museum, well-stocked stores, and places for recreation are provided; schools of all descriptions draw the young people from other parts of the country to Tashkent. The Russian town numbers 30,000 inhabitants. The other large cities of the region are Tchimkent, Turkistan, Aoulie-Ata, Perovsk, Kazalinsk and Petro-Alexandrovsk on the Amou-Darya Delta, opposite Khiva.

SAMARKAND is the smallest of the five provinces, but has many natural advantages; it covers an area of 1,236 square miles, and has one million inhabitants. The northern part consists of lowland, some sand-steppes, but mostly arable land dotted with villages or *Kishlaks*. The southern part is mountainous, well watered by *aryks* jutting out from the Syr-Darya river, but specially from the fine river Zaravshan, which alone irrigates about 150,000 acres of best loess soil. The climate is quite continental; flora and fauna are rich and varied. Agriculture is well developed; 350,000 acres of land are under cultivation, producing principally cereals; the cultivation of cotton has increased lately; there is much gardening; immense quantities of grapes and apricots are produced; melons and tobacco are also grown. The nomad Kirghiz is given to cattle-breeding. Industry and trade are on the increase. Most of the inhabitants are Ouzbeks, Sarts and Kirghiz, with the usual sprinkling of other races. The chief town is Samarkand, 2,300 feet above sea-level; as in all the Central Asian towns, the European part of it is well mapped out; the water is good and abundant. The town has several churches, public, high and professional schools, hotels, good stores, etc.

The Asiatic part of the town has its origin, according to tradition, as far back as 3,000 B. C. In the seventh century A. D., the Arabs took it; in 1221 A. D., Djinghiz-Khan the Mongol, and in 1369 A. D., the famous Timour, or Tamerlane, made it the capital of his empire. He employed thousands of Arabs slaves, engineers and artists to make Samarkand the wonder of the world; even now the eye is delighted with the mosques and other buildings erected by him and his successors; the burnt tiles—yellow, blue and white—are as well preserved and as beautiful as they were more than five hundred years ago. The inhabitants are friendly and enjoy life, and dress more gaudily than in other parts of Turkistan; all this taken together, the blue sky, wonders of architecture and beauty of nature, give to Samarkand a charm of its own. Some of the larger towns are: Djisak, Khodjent, Oura-Tioubé and Katta-Kourgan.

FERGHANA covers an area of 2,870 square miles, which includes also the mountain-plateau of the Pamir. Fergana consists of a large valley, running due east and west, and of mountain-ranges north and south of this valley. On the mountain-slopes the nomads find rich pastures for their flocks, and the agricultural colonist a most fertile soil, and water in abundance; high mountain-passes lead from one valley into the other. Kashgar can be reached from Ferghana by a mountain-pass at 12,000 feet; impracticable in winter. The valley of Ferghana is intensely cultivated; it depends for its water on the rivers Naryn and Karasou, which unite and form the river Syrdarya; 350,000 acres of land are irrigated by these rivers. The climate is continental; flora and fauna are of the richest and most varied kinds, no other part of Turkistan, except Bokhara, can boast of such magnificent forests as Ferghana. There is an abundance of fish in the rivers, and of wild animals in the woods; minerals abound, but are poorly worked. Agriculture is highly developed; cotton and fruit are extensively grown, and exported as far as Russia. Cattle are bred by the nomads and by the

Russian colonists on the mountain-slopes; the culture of the silk-worm is firmly established, and the production of silks is a special feature of the home-industry of Ferghana. There are thousands of mills and factories all over this region, connected mostly with the culture of cotton and silk; the greatest item of export is cotton. There is an extensive transit trade with Kashgar and India. The chief towns are: Skobelev, seat of the Administration; Khokand and Andijan, Namangan and Osh—wonderfully situated 3,300 feet above sea-level, where the route starts up toward Kashgar and the Pamir.

SEMIRYETCHINSK occupies an area of 6,713 square miles. The southern part is taken up by the mountain-group of the Tyan-Shan. The country is well watered by the rivers Ily, Tchou, and a number of smaller rivers; of the numerous lakes the largest ones are the Issyk-Koul and Lake Balkhash. The flora and fauna resemble those of Ferghana. The fertile soil and the abundance of water have attracted many colonists, and agriculture and gardening are highly developed; fruit and honey are exported in immense quantities; all cereals are cultivated and millions of pounds of wheat flour exported. Fisheries exist on the big lakes; a great number of wild animals are hunted on the mountains. As manufactures are not much developed, the products of the country are exported as raw materials. There is an important export trade in sheep and horses, and a transit trade with China.

The population is about two million, amongst them a considerable percentage of Russian colonists; the aborigines are Sart, Tartars, Taranchys, and Kirghiz; and there are some 2,500 foreigners, including Chinese. The chief town and center of administration is Vernoye, with 30,000 inhabitants; and there are also the towns of Pishpek and of Prshevalsk on the lake Issyk-Koul.

THE KHANAT OF BOKHARA is situated between the Russian dominions and Afghanistan, and covers 4,445 square miles; it is divided into a smaller western part, consisting of bleak sand-steppes and lowlands irrigated

by the Zaravshan and the Amou-Darya, and the middle and eastern parts of the Khanat which are entirely covered with mountain-chains. The chief river is the Amou-Darya; and there are quite a number of rivers in the mountains. The climate is continental. Bokhara produces all sorts of cereals, also cotton, grapes and apricots, which are exported in great quantities; famous rugs are made and exported. There is an important transit trade through Afghanistan into India. The inhabitants are mostly Tadjiks and Kirghiz.

Bokhara is an absolute monarchy (this relates up to 1917, before the Bolshevik régime), but the autocracy of the Ameer is limited by the Shariat. The different districts are ruled by Beghs, who pay the Ameer a certain sum of money, and enrich themselves by bleeding the people unmercifully. Administrative posts are in the hands of the Ouzbeks, but Persians hold high offices also. There is an army of 20,000 men. Russian influence tends to ease the yoke put on the inhabitants of that rich but badly governed country.

The chief town is Bokhara "El-Shareef," a most interesting old town, surrounded by high walls; it boasts a great number of mosques and *madrasses*, which are famous all over Central Asia, which prides itself in Bokhara as the stronghold of Islam. In the bazaars of this town all the nations of Central Asia meet, and it gives one the impression of the Mohammedan Orient more than any other town in Asia or North Africa. Other towns of Bokhara are: Karky, Karshy, Hissar and Termaze or Patta-Hissar.

THE KHANAT OF KHIVA consists exclusively of lowlands—either sand-steppes or agricultural land; of the last there are only 400 square miles. The water for irrigation is supplied by the Amou-Darya; the lands under cultivation can be compared to gardens. Owing to the absence of pastures, cattle are scarce; all sorts of cereals and also fruit of excellent quality are grown. The population is about one million, and consists mostly of Ouz-

beks, with some Turkoman clans, Kirghiz, Persians and Sart. The chief town is Khiva, the residence of the Khan, whose autocratic powers are kept in check by Russian influence. In the neighborhood of Khiva several German Mennonite and Russian Baptist colonies are to be found.

RELIGIOUS LIFE

Ninety-five per cent. of all the population of Turkistan profess Islam; those who come from Turko-Mongol stock are Sunnites (Hanifites), those of Iranian descent, such as the Persians and the Tadjiks are Shiites. The Koran and the Shariat consequently inspire and regulate their religious and social life; the guardians of their rites and faith are the Imams, who are elected by the people themselves, for service in the mosque—any man who can read and write (*Mullah*) is liable to be elected to this office; the learned theologians are called Ulemas. The Sarts are a deeply religious people; the smallest village has its mosque, attached to which is the school, and the shelter for poor and pilgrims; each mosque has an Imam to perform the prayers, to officiate at marriages, funerals, circumcisions, etc., and an *Azzantchi* or *muezzin*, who calls the faithful to prayer (*namaz*). The villagers pay their Imam so much per capita, a small per cent. of which sum goes to the *Azzantchi*, to whom belong also all the hides of animals sacrificed at the Kourban-Bairam. The Imam is simply an official, and does not pretend to be a guide to heaven or to give spiritual help in time of need; but as the human soul, "everywhere the same," needs "a hand to lead it through the darkness," the Mohammedan soul in Turkistan in its search for God has found a helper and guide in the *Ishan*. He is a member, official or unofficial, of the mystic Order of *Sufis*. The *Ishan* lives the life of a monk, either settled or wandering; those who give themselves over to him to be taught how to develop the spiritual life, to come into contact with God and lose themselves in Him, are called *Murids*; they either live with their *Ishan*, or stay in their homes, but

often send gifts to him with requests for prayer. At certain times all the Murids gather around their Ishan for the *Zikr*; there are two chief schools of Ishans according to the *Zikr* they hold: the *Djagrya* school has its *Zikr* with loud exclamations and spells of boisterous ecstasy; the *Khufia* school holds its *Zikr* in silence, each soul rapt in solitary contemplation of God. The Darvishes present a conspicuous feature in the life of Turkistan Mohammedans; they wear a special robe and high pointed cap, live solitarily or in companies. They are seen mostly on Fridays, roaming through the streets and bazaars, reciting prayers in a monotonous sing-song tone, and presenting their calabashes for alms; they are mostly humbugs.

The faith of Islam, with all that it lacks in truth and spirituality, has an immense hold on the Turkistan Moslems; nobody can live amongst them without realizing that the thought of God's presence and of His Providence and care, is prominent in their lives. I confess, that this fact has drawn me more than almost anything else towards the people amongst whom I lived and moved for Christ's sake; it seemed easier to practice "the Presence of God" amongst them, than amongst a profane, so-called "Christian" crowd. The times of prayer are observed in a way which often puts to shame the shy and undemonstrative Christian; admitting even the routine of this observance, there still remains in many cases a spiritual "something," which lifts the prayer above a purely ritual performance. Ablutions, *Zakat* and *Sadaka* are performed according to the Shariat. It is reckoned that about 12,000 pilgrims each year go from Russian Turkistan to Mecca to perform the Pilgrimage; many old people go to die there, pregnant mothers go to the holy place for their deliverance, and return proudly, or die content, with a little *Hadji* in their arms.

As everywhere else in Mohammedan lands so here also, Animism has darkened the life of the people and brought them under the fear and power of evil spirits; charms

and amulets are used in profusion, mostly by women and children. Koran texts, written out and sewn into little rags or engraved on stones, are worn around the neck or on the arm; the children's caps are decorated with feathers against the evil eye. Many a tree have I passed on my wanderings through the length and breadth of Turkistan, covered with thousands of small rags or bits of tape hung up there by the superstitious traveller; I have seen a rock, polished by numberless breasts of grieved childless mothers, hoping to have the curse of barrenness taken from them by its magic touch; I have been invited to put my head into a hole in the rock or slide down a gutter cut in the rock in order to free myself from headache or backache. It is the sad old story: "From fear of death, or suffering, or sorrow, all their life-time subject to bondage."

The Shiite lives his religious life separately from the Sunnite and the religious differences between them influence also their secular relationships; there is the age-long hatred between the two wherever they meet. The Shiites have their own mosques and Imams; they keep *Muharram*, and in the western part of Turkistan, where they are numerous, perform the traditional wailing and cutting of themselves in remembrance of Hasan and Husain. They must be approached differently on religious questions; they have thought more and can follow somewhat more easily our Christian way of reasoning than the Sunnites. A number of Babis and Behais live in western Turkistan, do much proselytizing, and are heartily disliked by Sunnite and Shiite alike.

The Kirghiz, formerly Lamaites, adopted Islam not more than a hundred years ago; they are indifferent Mohammedans, and their roaming way of living has made it easier for them to drop irksome rites.

A people who will certainly appeal to any missionary's heart are the despised Parsees or Fire-Worshippers from Hindustan; they are treated as Pariahs, yet I was successful in winning their confidence in several places and

ascertaining the languages in which they could read; and when after a year the Scriptures in their languages had arrived from the British and Foreign Bible Society, their joy and gratitude were touching to behold. The missionary will also come in touch with the Bokharian Jews; like the Jews everywhere, they are difficult to reach, but persistent friendliness has induced many a one to receive and read the Scriptures. The numerous Russian Baptists and Evangelical Christians, who have come out from the Greek Orthodox Church, represent an element which will prove helpful in future mission-work amongst Moham-medans in Turkistan.

There is historical and archeological evidence, that in the early Christian era the Christian faith spread, probably from Chaldea, into Central Asia; it seems that what is now Turkomania was thoroughly Christianized, for even as far up to the North and East as Tashkent and Aoulie-Ata, ruins of churches may be found or crosses hewn into stones, which testify to this fact. The Christians of Turkistan were Nestorians, which is natural, because Christianity reached them through the Nestorian Assyrians. Here, as in many other lands, Christianity was swept away by Islam, when at the end of the seventh century A. D., Turkistan was conquered by the Moham-medan Arabs.

EDUCATION

Before the Russians conquered Turkistan, no other schools than those prescribed by Mohammedan law and tradition were known in the country. These have continued unchanged till now.

The *Mektab* or Primary School, which we find in every village, is run either by the Imam or the Muezzin, or by any Mullah chosen by the parents; the children learn the Arabic letters and the Koran by heart, in the usual unintelligent way without having their reasoning faculties developed, and therefore many of them forget all their "science" as soon as they leave school. Yet there is a great desire for reading among the children, and it is

touching to see them surround the colporteur and plead for something to read; but there is nothing as yet in the way of child-literature prepared for their use. The next grade of school is the *Madrasse*: like the *Mektab* it is supported by private gifts, mostly *Waqf*, which are managed by the *Mutavally*; according to the income from this *Waqf* property, the *Madrasse* has a larger or smaller number of teachers (Moudarriss) and of pupils; these live together in cells surrounding the inner court of the *Madrasse*, which is always made attractive by some running water and shady trees. The students are of all ages, and stay as long as they wish to. The method of teaching is absolutely antiquated: it does not prepare or fit the scholar for real study or practical life; they begin with the study of the Mohammedan Catechism, continue with Arabic, and go on to a general course in Theology, Logic, Dialectics, Metaphysics, Cosmography, etc.; then follows a course in Law. On leaving school the student believes firmly that our earth is flat, and bounded by the mountains of Qaf!

The Russian Government did not think it wise to abruptly change this state of things, trusting time to do her work, but it opened a number of schools of a new type, called "Russo-Native" schools, where the young Kirghiz, Sart and Tadjiks are taught in the native and the Russian languages, according to European pedagogical methods. The natives took wonderfully to these schools of "Kafir" type, and only the Mullahs and Moudarriss, fearing for the Faith of Islam and for their own prosperity, were against them. In some places hostels have been opened in connection with these schools, especially for the children of nomad Kirghiz. Russians and Sart have been brought nearer to each other in a great measure, and many a young Sart is now making a living in some administrative office or commercial enterprise. The schools are kept up partly by Government, partly by free-will offerings by the parents. As has been said in another place,

all Russian Schools, even high and professional ones, are open to any Sart or Kirghiz boy or girl who can pass the examinations; quite a number of Kirghiz girls are in the high and professional schools in the chief towns. I have not heard of Sart parents sending their girls to Russian high schools; for them there is no link between the *mektab* and the Russian high schools, which the boys find provided for in the Russo-native schools. The teachers are Russians as well as Mohammedans. No Christian religious teaching of any kind is given in these schools.

The number of Mektabs, Madrasses and Russo-native schools in Turkistan is as follows:

Mektab	Pupils	Madrasses	Pupils	Russo-Native	Pupils
11,197	187,108	455	35,635	68	2,552

COURTS OF LAW

Formerly legal procedure was exclusively along the lines of Mohammedan law, according to Koran, *Shariat*, Tradition, and *Adat* (Custom). The chief Judge or *Kadi* was appointed by the head of the Government (this was done for the first time under the Khalif Omar), but later on the chief Vazier or the Ameer chose the judges themselves; only the best men were elected to this office, as life and death were in the Kadi's hands. One could appeal against his *Fetwa* to the "Kadi-Kalan" and even to the Ameer. The Kadi is assisted by the Mufti and the Agliam, who have to be well versed in the *Shariat* and Law-Codexes in order to establish precedents for the Kadi's fetwas. After the Russian conquest the popular courts were continued, but the power of the Kadi was limited; he judges now only cases which occur amongst natives in their religious and domestic life; cases of murder, theft, political disturbances, acts of violence against Christians, etc., are brought before the Russian law-courts. The Kirghiz do not accept the *Shariat*, but only the customary law or *Adat*.

PUBLIC HEALTH AND SOCIAL LIFE

The Russians found Turkistan about fifty years ago in the same state of ignorance as to the laws of hygiene which we find in every other Mohammedan country untouched by European influence: "medicine-men and medicine-women," charms and incantations. To the honor of the Russian Government be it said, that it set at once energetically to helping the native population with dispensaries and hospitals, which are now dotted all over the country. These native dispensaries are often managed by women-doctors, amongst whom are quite a number of Kirghiz graduate women, as the overwhelming majority of the patients are women and children. Hospitals and dispensaries, clinics and sanitariums in the larger Russian towns are all available to both natives and Russians of means. It is in the native dispensaries that the dark and sad side of the Mohammedan woman's life comes out clearly; here she pours out her grief before the good doctor, and unburdens her heart about the strife and jealousy between the several wives in the one home; here you will often hear Rachel's pathetic outcry: "Give me a child, or I die"! a child which will save her from the risk of divorce, and will allow her to triumph over her rival. Here you see the fruit of ages of ignorance, and of newly-imported vice, and its consequences. This is the place, as missionaries everywhere know it to be, where one may lead the Mohammedan women to the Great Physician of soul and body. But no missionary work whatever is being done in the government dispensaries and hospitals, not only because the Government is bound by its promise to the natives not to engage in any religious propaganda, but also because there is no evangelical worker amongst all the lady-doctors; they are kind and self-sacrificing, but they are blind to the privileges and possibilities of their work.

Eye diseases, stomach troubles, women's diseases and malaria are predominant. There is a Pasteur Institute at Tashkent, as cases of rabies are frequent; vaccination

against small-pox is now extensively practiced. But how much remains yet to be done by the missionary!

The Mohammedans in Turkistan live altogether under the shadow of Islam: Koran and Shariat, Sunna and Adat regulate all the customs of family and social life. The type of face, house or dress may vary in different Mohammedan countries, but the spirit which moves the nine million Mohammedan natives of Turkistan is the same as all over the "Beit-ul-Islam." Polygamy is permitted and practiced, but tends to disappear. One of his wives is appointed by the husband to be the chief, and to preserve order and peace. Divorce is easily obtained, but the laws and customs of divorce, as, by the way, those of marriage, differ according to Sart, Ouzbek, or Kirghiz influences. With the Kirghiz for instance, it is enough for the husband to say three times in the presence of his wife "*talakh*," whereupon she veils herself at once, her husband having become a stranger to her. In cases of bad treatment the wife may also ask for divorce. The contact with Christian Europeans and the advice of doctors may in some way have influenced the position of women, but all the same as long as she is a "Mohammedan" woman she is treated as an inferior, is kept in ignorance, at the pleasure of her husband, unprepared for the education of her children: in one word, she lives the darkened and limited life of Mohammedan women everywhere.

The women in the towns live a more secluded life than those in the country, who are out in the fields helping their husbands. A Sart woman when leaving her house is strictly veiled; all Sart women, rich or poor, wear the black veil made of horse-hair hanging down below the waist, and the coat, mostly grey, which extends from the top of the head to the feet, the long sleeves falling down the back. It is only by the hand which holds together the folds of this ugly coat that you can guess the age or social status of the woman who passes you like a shadow. In contrast to the strictly purdahed Sart and Ouzbek women, the

Kirghiz woman enjoys a quite un-Mohammedan freedom; she goes unveiled not only in her home and village, but she comes even to the bazaars, on horseback, with unveiled face, an immense white muslin turban on her head, and seems to belong altogether to another world.

All native men dress in loose white under-garments made of *matta*, a cotton home-spun material; the Kirghiz wear a rather short woolen or fur over-coat, and a quaint felt or fur cap which can be brought down over the ears. The Sart and Ouzbeks wear flowing outer-garments, tied round the waist by one or many big handkerchiefs, and having extraordinarily long sleeves. The colors of these outer-garments are of the most gaudy shades. They wear soft boots of native leather, over which they add in the streets the *Kaoush*, which is always left at the threshold of any inner apartment. They cover their invariably shaven heads with small caps, around which is wound the turban or *Tchalma*, and the color, quality and manner of winding indicate the social status of the wearer.

VILLAGE LIFE

The villages are built like the Arab ones: the houses are of sun-dried mud-bricks, over which several layers of clay are spread; the windows all face toward the inner court, so that the streets resemble long corridors of blind walls. The entrances are low, and lead directly into the stables, behind which one may find charming courts and gardens surrounding the house. The rooms are made comfortable by rugs and mats spread on the hard mud floor; some trunks are placed along the walls; shelves with the necessary utensils, and piled-up blankets make up the simple furniture, which even in the rich man's house differs only in quality from that of the poor. The men who come in contact with Russians now have some tables and chairs for the benefit of their guests. The rooms are heated in winter by the *Sandaly*, a small coal-stove put in a hole in the floor in the middle of the room, and

covered with blankets; all the family sit around this *Sandaly*, putting their feet under the blankets—it is of course, a very unhygienic custom. There are always partitions between the men's and women's quarters in every Sart, Ouzbek and Tadjik house, whereas the Kirghiz mix freely in their *yourtas*.

The villagers meet every evening after their day's labor in the tea-house or *Tchai-Khane*, where they enjoy endless bowls of tea, with dried raisins and apricots, and also enjoy each other's society. No women are of course admitted to these places, but boys, gaudily attired, and even painted, form an unpleasant feature of the *Tchai-Khanes* of the towns. There is always somebody who plays on two-stringed native musical instruments. During the day the food consists only of bread *Nan*, fruit and tea, but after the work is done, everybody enjoys the *pilau*, rice stewed with mutton; and as for hundreds of years, so now, millions of men and women all over Turkistan sit down at 6 p. m. to this their favorite food. The Sart eat with their fingers, and as a rule keep themselves scrupulously clean, but a life-long close touch with mutton-grease has permeated their homes, clothes, and themselves with the smell of it, and it is somewhat difficult for the European to get accustomed to this. The town-people are mostly merchants, and the men take life easily. There is a certain innate dignity in their bearing, and those of them who are not shy of strangers are talkative and friendly with them.

To my regret the space allotted does not permit personal reminiscences, which crowd before the mind's eye; of long, lonely drives through deserts, mountains, or garden-like luxuriant villages, to reach some bazaar with the Scriptures; of many an evening spent among villagers in the tea-houses, and of the nights in the two-wheeled cart put up in the Karavan-Sarai amongst camels, donkeys, etc.; of the friendliness which was often shown, even when the aim of the visit was clearly stated, namely, to make known to them Jesus Christ as the supreme Lord

and only Saviour; the quiet talks or lively discussions with some Mullah in his low cell, or under the shady trees in the court of the Madrasse; the rebuffs and contemptuous glances met with more than once, but also the heart-touch with some soul who might have looked out longingly for just this message of forgiveness and newness of life. Missionaries everywhere treasure such memories.

MISSIONARY OPPORTUNITY

Turkistan as a mission-field presents two, and only two, difficulties: first, it is a Mohammedan country; secondly, for the last three years it has been closed by Bolshevik occupation. The former difficulty spells for some of us "privilege"; and has been met with, and more or less successfully overcome, by missionaries and missionary Boards in other Mohammedan fields. As to the second difficulty, the closed door, let us leave that with the Lord, who, when His time shall have come, will "open and no one shall shut."

The advantages of Turkistan as a mission field are manifold. 1st. The missionary society which starts work in Turkistan will have a field which has never been under the influence of either Greek or Roman Catholic Churches, or of any other denomination; an altogether fresh start may be made. Only a few solitary workers have so far labored in Turkistan; two men were sent out by the Swedish Missionary Society about fifteen years ago to Bokhara, which they had to leave after a short stay. Some German Mennonites have started medical work amongst the Kirghiz. One of these men was agent for the British and Foreign Bible Society at Tashkent till 1917. A German couple, sent by some English missionary society, had to leave at the beginning of the war because they were aliens, and lastly I travelled from 1910 to 1916 all over Turkistan, till for war-reasons I was asked to stop. I was permitted to work as long as that only because I did not represent any society, and was a Russian citizen. Though we were able to do but little, yet the

field has been reconnoitered, furrows have been made, seed has been sown, and the few free-lances, who will surely put their experience at the service of any evangelical mission board which may take up Turkistan as its field, stand before the Christian world with the message of Joshua and Caleb: "The land is an exceedingly good land, and if the Lord delights in us, He will bring us in—let us go up at once and possess it!"

2d. The field is easy of access: it can be reached from the North by the railroad from Russia, from the West by the Caucasus (Baku) and the Caspian Sea; from the South by Meshed in northeast Persia, which is the nearest mission-station to Turkistan; that of the Swedish Missionary Society at Kashgar, Chinese Turkistan is not so easily reached.

3d. As stated before, a knowledge of Turkish or Persian would help any missionary to make a start in Turkistan till he acquired the Sart or Tadjik language.

4th. The Scriptures may be had, in whole or in part, from the Bible Societies in all the languages that are spoken in Turkistan with the exception of Tadjik. Christian literature has also been prepared in the Sart language, undenominational and upon a thoroughly evangelical basis. (Translations into Sart from Nile Mission Press, Cairo, and American Press, Beirut, Publications—thanks partly to the generous help of the American Christian Literature Society for Mohammedans, U. S. A.) The missionary can therefore start work at once, his hands filled with good seed, and can prepare more at his leisure.

God, in His great household, has need of "all sorts and conditions of men," and each of these would find in Turkistan the field they are specially fitted for: the pioneer-missionary will find the unexplored mountain-villages and walled cities of Bokhara, and the closed door of Afghanistan will appeal to him; the scholar may whet his sword against the Mullahs and Mudarriss of Bokhara, Khokand and Tashkent; the men with linguistic gifts have yet much of the Scriptures to translate into Sart, and

can make a start with their translation into Tadjik; the man or woman with a bent for the "Social Gospel" will find millions of children and "purdah" women looking for help and freedom; the medical missionary needs only to open a dispensary or hospital to see it thronged with sufferers; the missionary with the "Wander-lust" may travel through the burning sand-steppes and up the forest covered mountain-slopes to feed the lonely nomad or mountaineer with the Word of Life; the missionary of sedate habits has the choice of big cities like Tashkent, Bokhara, Samarkand, etc., with scores of thousands of inhabitants filling the streets and bazaars; the one who just simply loves souls, because he loves Jesus who died to save them, and the man or woman who craves to work on the Mohammedan battle-field because Islam challenges his or her loyalty to the Lord Jesus Christ, and calls out to them to lift up His banner just where He is defied—ah! there is place in Turkistan for all, and the blessing of God on all of them—only let them come!

We have finished, and we ask our reader once more: why should Turkistan remain "Passed by"? Can it be the mind of God, to leave these 9,000,000 of His sheep scattered in the wilderness? Can it be, that the feeble though earnest efforts of the few "free lances" are all God meant to do for this vast country? Will Turkistan not also have her "Day of Grace"? Shall "this house lie waste" forever? God forbid! May there not be amongst those who have read these lines, some, or even many, whom the Lord means to go out and to build the waste places of Turkistan?

JENNY DE MAYER.*

Samarkand.

*I wish to express my indebtedness to I. I. Geyer, of whose book "Turkistan," I have made use for the geography, ethnography, statistics, etc., given in this paper, and to N. Pavloff, from whose book, "The History of Turkistan," I have compiled the short historic sketch of my article. Due to lack of communication with Russia it was not possible for me to add any news as to how Bolshevism has influenced the life and thought of the Mohammedans of Turkistan. What I have written holds good up till 1917. In any case the spiritual need of the people has not been met but has rather increased by the wave of lawlessness, brutality and atheism which has swept over Turkistan, as it has over the rest of Russia. This constitutes a still stronger appeal to the missionary's heart.

JENNY DE MAYER.

JELAL UD-DIN RUMI

A MOSLEM SAINT WITH A CHRISTIAN HEART¹

On any Sunday afternoon, gathered about the windows of a small house in a garden on Mt. Pagus overlooking the city of Smyrna, can be seen eager crowds of Moslems. The house is the Tekke, or Lodge Building of the Mevlevi Order, and the attraction for the crowd is the whirling religious dance of the dervishes. To the casual visitor the number of eager onlookers may have but little significance, but to the thoughtful student of religious affairs in the Near East the scene is full of suggestive interest. The orthodox system of Islam seems, these days, to be falling into disrepute. An Imam of one of the most beautiful mosques in Smyrna remarked recently to a visitor who complimented the beauty of the place of worship, "Yes, the mosque is all right. The only trouble is with the men who never come to pray." Of the twenty-one *medressehs*, or theological schools, existing in Smyrna before the war, not one is active today. When we mentioned this fact recently to a *hodja* in the main mosque of the city, and asked where the future religious leaders were to come from, he only shrugged his shoulders, and replied as if utterly indifferent, "Who knows?"

In contrast to this lack of interest in the official five prayers of Mohammed and the other outward forms of Islam is the apparently undiminished interest in the mystic side of the faith. Psychic phenomena as evidence of religion seem to be appealing to the modern Turkish mind as well as to some of his more educated brothers in the Western world. Recently a party of us attended in Smyrna a *zikr* of the Rufai Order, the famous Howling

¹[We would call the attention of our readers to a monograph on the same subject by Cl. Huart under the title *Les Saints des Derviches Tourneurs* (translated from the Persian with notes) Leroux, Paris, 1918.—Ed.]

Dervishes. It was a formal occasion, and representatives of many orders were present, Mevlevis in their long brown hats, Qadiris with their green turbans, Semanis in red, Marafis in black, and others. A hundred or more took part in the noisy service which lasted for two hours, and as many more spectators stood about in wondering curiosity. Every week the attendance at this *ziker* shows the same interest.

A few days later we attended a gathering of Mevlevis in the Tekke already mentioned. My own interest in this *ziker* was great, because among the dancers was a young boy who is an eager student in the International College, and who is a member of my curriculum Bible class. Though I came before the service began, crowds were already gathered at the door and about the windows. Personal friends made a way for me into the gallery, where I watched the strange service inaugurated by Jalal ud-Din Rumi 700 years ago. A young lad about fifteen, the brother of my student dervish, was officiating as Sheikh, having recently been raised to that office on the death of his father. Three times around the room the dervishes slowly marched, bowing solemnly before the Mihrab and before the tombs of the departed. Then, to the weird tune of reed pipe and drum, they began their whirling motion, arms outstretched, right palm up and left down, head bowed over right shoulder. The aged whirled slowly, but the younger ones, one surely not over twelve, at a dizzying speed. Several times they paused, and with right toe over the left, bowed to the Sheikh, then began their strange motion, said to be symbolic of the motion of the human soul about the soul of God.

That such services as this are kept up week after week with the eager interest on the part of outsiders, while *medressehs* die out and official prayers at the mosque languish, is suggestive of the possible fact that in this part of the Moslem world, vital Islam is to be

understood more in the mystical manifestations than in its formal orthodox rites.

If this is true it is more than ever worth while to seek for an understanding of those great figures in the past who have sought God through the love of the heart, and who have left to their still eager disciples today their interpretation of the only true Way to God, the great Reality. It was with this in mind that I visited the Mevlevis on a week day to make inquiry of my Sheikh friend regarding the founder of his order, Jelal ud-Din Rumi, said by Professor Ethé in the Encyclopedia Britannica to be "the greatest pantheistic writer of all ages." Quite naturally I found that my friend, having only recently come into the headship of his Order, was only beginning his studies in Persian and Arabic, and knew almost nothing about the founder of his Order. But I was surprised to find that the other dervishes also were unacquainted with even the main facts in the life of the one whom they call *Mevlana*, "Our Lord." Indeed, it turned out as it so often has in other attempts at investigation that information could be found in twenty minutes in one's own private English library that it took weeks to find by zealous inquiry from the initiated dervishes themselves.

Finally, however, in a tiny back room opening into a shop in the bazaars, the only light coming from a hole in the roof, I had the privilege of meeting a Mevlevi teacher of some learning, who gave me, in substance, the following account of the great Moslem mystic:

Mevlana Jelal ud-Din Rumi was born in 1207 in Balkh, in the Province of Khorasan, Persia. Jelal ud-Din's father, Baha ud-Din was a learned professor and so popular that the jealousy of the ruler was aroused to an extent necessitating Baha ud-Din's departure in 1212 from the city. Stopping for a time in Nishapur, they visited Sheikh Ferid ud-Din Attar, who took the young Jelal in his arms, caressed him, and prophesying that he

would become a great man, blessed him and presented him with a copy of one of his own books, *Asrar Nama* (The Book of Secrets.) From Nishapur the family travelled to Bagdad and to Mecca. Afterward, for four years, a residence was made in Malatia, and later in Laranda, the present Karaman. For seven years they remained here, until finally Ala ud-Din Kay-Kubad, the Seljuk Emperor, hearing of the fame of Baha ud-Din, invited him to Konia, where, in 1231, the father died leaving his son to inherit and add to his own pious and learned reputation.

It was while away from Konia studying in Aleppo and Syria that Jelal ud-Din began to study from one of his father's old pupils the mystic sciences. In 1244 when he returned to Konia he met Shemsi Tabriz, with whose spiritual perfection he fell in love, and with whom for fifteen months he constantly associated. This man was not a learned man, but he possessed a strange power of attracting the warm love of all who talked with him. After the death of Shemsi Tabriz, Jelal ud-Din began wearing the long hat and flowing coat of his friend, and so inaugurated the custom in dress followed by the Mevlevi of today.

Jelal ud-Din's most famous literary work is the *Masnavi*, a great poem, written in Persian, divided into six parts and containing two thousand six hundred and sixty-six couplets. Ten years were spent in composing this work. Today this book is the inspiration of the Mevlevi and their mystic order.

In 1273 Jelal ud-Din died and was buried beside the tomb of his father.

So much my Mevlevi friend told me he had been able to gather about the life of Jelal ud-Din, but only by reference to some eight or ten books. In his eyes the greatness of Jelal ud-Din evidently rested largely on the wonder-miracles, stories of which are current in considerable number.

The spiritual tendency of Jelal ud-Din is emphasized in a book called, "Anecdotes of Our Lord, Jelal ud-Din Rumi," which had been sent recently to the late Sheikh, and which, as yet unread by him, was loaned me by the present Sheikh.

According to this book, recognized by the Mevlevi themselves, Jelal ud-Din is called the Sultan of the Saints and the Last of the Perfect. In Damascus, Aleppo and elsewhere he studied under the greatest teachers of his time, and became proficient in Arabic, jurisprudence, logic, and "all other things." Yet all the time Jelal ud-Din's interest was in the divine truths that are hidden from human eyes. Shemsi Tabriz taught him that by whirling higher states of consciousness could be attained. For the common people this whirling was said to be forbidden, because it would increase the force of their temptations. Correspondingly ecstatic love would be increased in the case of true seekers after God. During the whirling all is forgotten save God. It is said that some of Jelal ud-Din's best sayings were uttered while in a trance state brought on by whirling.

Beautiful and loud singing was made to contribute also to the deepening of the emotional effect on the heart. Every movement in the whirling was felt to be symbolic of a spiritual reality. The whirling itself, for example, signifies unity. The whirlers are able to see the truth on all sides, and share in its beauties. To beat the feet and to leap also symbolize spiritual aspiration. To leap means to reach the highest universe out of the excess of ecstasy. To beat the feet is to kick aside the miserable worldly things in an attempt to soar to heights. To hold the hand open has several meanings. First, from joy of reaching God, and looking for perfection. Secondly, it means the victory over oneself which is the greatest *Jihad* (Holy War.) To bend during intervals means humility and respect. "To the living person," Jelal ud-Din says,

“whirling is rest of the soul.” The full meaning of the whirling, he assures us, is only to be felt by those who have actually experienced the ecstasy of it.

There is a curious human touch in Jelal ud-Din’s defense of his use of poetry. He says that in his own country it was considered disgraceful to speak in poetry, and that if he had remained there it would have been impossible. Even in Konia he tried his best not to use it, but in spite of all efforts he failed to restrain the expression of his feeling in this way. “There is a vast difference,” he says, “between the poetry of the saints and that of the mere poets. For the saints lose themselves in union with God, while the poetry of the poets is full of unspiritual imaginings. Their object is to show their knowledge and hence their poetry is selfish. The saints, on the other hand, do not show themselves, but show God in their poetry. “After me,” he goes on to say, “the Masnavi will take my place and lead you.”

That Jelal ud-Din’s spiritual experience was a deep, and, to him, tremendously real one, is evidenced by the extreme asceticism into which he was led. It is said that after he first met Shemsi Tabriz they lived for six months without feeling the need of eating or drinking. Though this doubtless refers to fasting in the Moslem sense of not eating or drinking by day, it is said that whenever the fast was broken it was by not over ten mouthfuls of a simple kind of food. He was proud of being poor, and happier when there was little food in the house. He would then say to his family, “Now the light of poverty is shining in your faces.” No word regarding grief or pleasure at things in this world was heard to come from his mouth. In the whirling he would entirely lose himself in a feeling of unity with God, to such an extent that once in winter he was so carried away with emotion that he bowed his face to the ground in an ecstasy, and the tears that he shed froze his beard to the ground. In this state he remained, either unconscious or lost in meditation, until his disciples found him the next morning.

Yet even in the midst of this extreme ecstasy he seems to have been singularly open to the appeal of human need. He said on one occasion, "I hate to offend any heart." He treated kindly even those who interrupted him in the midst of his whirling. Once a drunkard tried so to interfere with him, and was forcibly ejected by a disciple. Jelal ud-Din turned to this disciple and said, "He drank the wine, but you have acted like a drunkard in his place."

For beggars he ever had a ready ear. Even his coat and shirt he would give away. In order to be able to do this the more readily it is said that he wore these garments habitually open in front. The coat thus given away would often be sold for a considerable sum to a rich man who would wear it in the hope of so gaining merit both in this world and the next.

Such a reputation for sanctity made it easy for people to believe that he had mysterious powers of vision, that hidden things were known to him. If his servant was in financial distress he perceived the trouble as if by telepathy, and relieved it. Once he is said to have run into a house and shouted to the occupants to get out. Immediately afterward the roof of the house fell in. When such reports of his powers were spread abroad it is no wonder that the people crowded him as he passed through the streets, and begged him to answer their questions about life, and that even the little children would leave their games to go and kiss his hands as he passed by.

But perhaps the real spirit of the man can be seen better than in any other way through quotations from his writings. His pantheistic philosophy, with its possibilities for both good and evil, is well expressed in the following poem on "The True Mystic."

The man of God is drunken without wine.
 The man of God is full without meat.
 The man of God is distraught and bewildered.
 The man of God has no food or sleep.
 The man of God is a king neath dervish-cloak.
 The man of God is a treasure in a ruin.
 The man of God is not of air and earth.

The man of God is not of fire and water.
 The man of God is a boundless sea.
 The man of God rains pearls without a cloud.
 The man of God hath hundred moons and skies.
 The man of God hath hundred suns.
 The man of God is made wise by the Truth.
 The man of God is not learned from book.
 The man of God is beyond infidelity and religion.
 To the man of God right and wrong are alike.
 The man of God has ridden away from Not-being.
 The man of God is gloriously attended.
 The man of God is concealed, Shamsi Din.
 The man of God do thou seek and find!

His independence from orthodox religion either Christian or Moslem and his assurance of the reality of his own mystic experience are shown in this translation:

Lo, for I to myself am unknown, now in God's name what must I do?
 I adore not the Cross nor the Crescent, I am not a Giaour nor a Jew.
 East nor West, land nor sea is my home. I have kin nor with angel
 nor gnome,
 I am wrought not of fire nor of foam, I am shaped not of dust nor of
 dew.
 I was born not in China afar, not in Saqsin and not in Bulgar;
 Not in India, where five rivers are, nor in 'Iraq nor Khorasan I grew.
 Not in this world nor that world I dwell, not in Paradise, neither in
 Hell;
 Not from Eden and Rizwan I fell, not from Adam my lineage I drew.
 In a place beyond uttermost place, in a tract without shadow of trace,
 Soul and body transcending, I live in the soul of My Loved One anew!

A Moslem in outward practice, he succeeded in finding a spiritual meaning in Mohammed's required rites, as for example:

Beats there a heart within that breast of thine,
 Then compass reverently its sacred shrine;
 For the essential Kaaba is the heart,
 And no proud pile of perishable art.

When God ordained the pilgrim rite, that sign
 Was meant to lead thy thoughts to things divine;
 A thousand times *he* treads that round in vain
 Who gives one human heart a needless pain.

Leave wealth behind; bring God thy heart, Whose light
 Will guide thy footsteps through the gloomiest night.
 God spurns the riches of a thousand coffers,
 And says, The saint is he his heart who offers;

Nor gold nor silver seek I, but above
 All gifts of the heart, and buy it with My love;
 Yea! one sad contrite heart which men despise

More than My throne and fixed decree I prize;
 The meanest heart that ever man has spurned
 Is a clear glass where God may be discerned.

The following poem shows that in him the influence of Jesus was felt as in few, if any, Moslem thinkers:

Spring may come, but on granite will grow no green thing;
 It was barren in winter, 'tis barren in spring;
 And granite man's heart is, till grace intervene,
 And, crushing it, clothe the long barren with green.
 When the fresh breath of Jesus shall touch the heart's core,
 It will live, it will breathe, it will blossom once more.

Seeing in the story of the triumphal entry a symbolic story of the contest between spirituality and sensuality he writes:

You deserted Jesus, a mere ass to feed,
 In a crowd of asses you would take the lead;
 Those who follow Jesus, win to wisdom's ranks;
 Those who fatten asses get a kick for thanks.
 Pity keep for Jesus, pity not the ass,
 Let not fleshly impulse intellect surpass.
 If an ass could somewhat catch of Jesus' mind,
 Classed among the sages he himself would find;
 Though because of Jesus you may suffer woe,
 Still from Him comes healing; never let Him go.

Jelal ud-Din apparently knew well the Christian doctrine of Christ, but he himself repudiated it.

"The Son of God!" Nay, leave the word unsaid.
 Say, "God is one, the pure, the single Truth."

Nowhere, however, is the idealism of Jelal ud-Din expressed better than in his final charge to his disciples, as given by Claude Field in his "Mystics and Saints of Islam:" "I bid you fear God openly and in secret, guard against excess in eating and drinking and speech; keep aloof from evil companionship; be diligent in fasts and self-renunciation, and bear wrongs patiently. The best man is he who helps his fellow-men, and the best speech is a brief one which leads to knowledge. Praise be to God alone."

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KING BIRGE.

AN ANCIENT ACCOUNT OF INDIA AND CHINA

Described by two Mohammedan Travellers of the Ninth Century.

[In Amoy, on March 15, 1921, while hunting through some old and worm-eaten mission archives, I came across Volume One of the Chinese Repository, in which I found a Review of "an Ancient Account of India and China, by two Mohammedan travellers, who went to those parts in the 9th century, translated from the Arabic by the late learned Eusebius Renaudot. With notes, illustrations and inquiries by the same hand. London: Printed for Sam. Harding, at Bible and Anchor, on the pavement in St. Martin's Lane. MDCCXXXIII."

I rather doubt the suggestion that one of the Canton Pagodas was ever a minaret: the Flower Pagoda has certainly no sign of Islam about it, and moreover is said to be 1300 years old. The other pagoda, I have never examined, but when in 1912 I was taken round the Canton mosques by one of the missionaries, we did not visit either pagoda, which shows at any rate that my companion was ignorant of the theory. I am sorry I had not read the article before my visit to Canton, the second time, on March 11 last; but it is more than probable, that in the course of your recent work on Moslems in China, you have collected enough information to be able to pronounce definitely upon this question. It is most important to note that according to the first traveller there were no Chinese Moslems or Arabic speaking Chinese in China in the 9th century. This is further evidence against the pagoda being a minaret.

The mention of a massacre of Jews, Christians, and Parsees in Canton, A. D. 877, strikes me as a point of great historical interest.

I wish I could identify the names of the various places of the route from Arabia to China.

I have abbreviated a few paragraphs, but have not altered the spelling of "the Chinese Repository," except in one or two places; hence "Soliman," "Soltan," "Kotbat.]"

C. S. G. MYLREA.

Approaching the city of Canton, the traveller sees rising before him, within the walls, two lofty pagodas; one of which he perceives as he comes near to them, is quite different from the other, and from those which he saw when coming up the river. On inquiry concerning this singular one, he might be informed that it is a Mohammedan mosque, built about a thousand years ago; that at the present time a community of several hundred souls, with books and teachers of their faith, live near the

mosque; and that some of the teachers are able to write the Arabic character with a tolerable degree of correctness. Still further he might be informed, by those who travelled from Peking to Canton in 1818, that Moham-medans were found in every part of their journey and frequently holding stations in the government.

These few facts would, perhaps, induce him to inquire again, At what time, and in what way, did the Moham-medans enter China? And, what records are there, that will give information on this subject? The account given by the two travellers is worthy of notice, not only in reference to these inquiries, but, because it will serve to illustrate the character of the Chinese at an early period.....

During the early periods of the Christian era, while the fires of genius shone bright on the banks of the Nile and Tiber, and the Ptolemies were collecting from the four quarters of the earth, many of the most splendid works of taste and erudition, the rays of science suddenly took a new direction, and Arabia was the place where they met. Although the career of "the Prophet and Apostle of God" the son of Abdallah, seemed the harbinger of anything but good to the progress of letters, yet the 8th and 9th centuries formed a bright period in the history of Arabia.....

Marco Polo, the Venetian traveller, returned from his travels in the East, near the close of the 13th century. The Portuguese first doubled the Cape of Good Hope, in A. D. 1497. "But," said Renaudot in his preface, "we may be satisfied that our two authors are more ancient, and that the two dates they give, the one of the year 237 of the Hegira which is that of the first traveller, and the other of the year of the same 264, when a great revolution happened in China, are true and just."... The best proof however, of the correctness of the "ancient account," is its internal evidence; of this the reader shall be his own judge.

In the manuscript of the first traveller, says the translator, there is a leaf or more wanting where the author begins to treat of China. The first extract, which we make from this part of the work, seems to refer to this city, which he calls Canfu, i. e., Kwangchow Foo, or as it is now written by Europeans, Canton. "Canfu is the port of all the ships and goods of the Arabs who trade in China; but fires are there very frequent, because the houses are built with nothing but wood, or else with bamboo; besides the merchants are often lost in going and coming; or they are often plundered; or obliged to make too long a stay in harbor, or to sell their goods out of the country subject to the Arabs, and there make up their cargo. In short, ships are under a necessity of waiting a considerable time in refitting, not to speak of many other causes of delay."

The second traveller, alluding to the "causes of delay," says "since much is related to show the reason why the voyages to China are interrupted, and how the country has been ruined, many customs abolished, and the empire divided, I will here declare what I know of the causes of this revolution."

After briefly noticing its commençement, and the leader of the rebellion which occasioned it, he adds, "His hands thus strengthened, and himself in a condition to undertake anything, he betrayed his design of subduing the empire to himself, and straight marched to Canfu, one of the most noted cities in China, and at that time the port of all the Arabian merchants. This city stands upon a great river, some days distant from the entrance, so that the water here is fresh; but the citizens shutting their gates upon him, he resolved to besiege the place, and the siege lasted a great while. This was transacted in the year of the Hegira 264 and of Christ 877. At last he became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that besides the Chinese

who were massacred upon this occasion, there perished one hundred and twenty thousand Mohammedans, Jews, Christians and Parsees, who were there on account of traffic. The number of the professors of those four religions, who thus perished, is exactly known; because the Chinese are extremely nice in the account they keep of them. He also cut down the mulberry trees, and almost all the trees of other kinds; but we speak of the mulberry in particular, because the Chinese carefully cultivate it for the sake of its leaf, wherewith they subsist and propagate their silk-worms. This devastation is the cause why silk has failed, and that the trade which used to be driven with it, in the countries under the Arabs, is quite stagnated.

If what is here said of the "thousands" put to the sword, and of the "crowds" returning, be true, it proves that the intercourse between Eastern and Western Asia was, at that period, of a most interesting character, and of vast extent. Neither of the two travellers tell us at what time their countrymen first came hither. . . .

The first writer says, "Soliman, the merchant, relates that at Canfu, which is the principal place for merchants, there is a Mohammedan appointed judge over those of his religion, by the authority of the Emperor of China; and that he is judge of all the Mohammedans, who resort to those parts. Upon festival days he performs the public services with the Mohammedans, and pronounces the sermon or *kotbat*, (sic. C. S. G. M.) which he concludes, in the usual form, with prayers for the Sultan of the Moslems. The merchants of Irak who trade hither, are no ways dissatisfied with his conduct, or his administration in the post he is invested with; because his actions, and the judgments he gives, are just and equitable, and conformable to the Koran, and according to the Mohammedan jurisprudence."

The same writer remarks, in another part of his work, that he "knows not that there is anyone of the

Chinese who has embraced Mohammedanism or speaks Arabic."

At the present time (1832 C. S. G. M.) no Arabian ships, as such, come to China; nor do any Chinese ships reach Calcutta, though they are frequently seen, and in considerable numbers, at Penang, at Bangkok, and in many of the ports of the Eastern Archipelago. The following is an abridged account of the course to China, as given by the first traveller.

"As for the places whence ships depart, and those also they touch at, many persons declare that the navigation is performed in the following order. Most of the Chinese ships take in their cargo at Siraf, where also they ship their goods which come from Bassorah, and other ports; and this they do, because in this sea, there are frequent storms and shoal water in many places. When ships have loaded at Siraf, they there water also; and from thence make sail for a place called Maskat, which is in the extremity of the Province of Oman, about two hundred leagues from Siraf. From Maskat ships take their departure for the Indies: and first they touch at Kaucammali; and from Maskat to this place, is a month's sail with the wind aft. Kaucammali is a frontier place, and the chief arsenal in the province of the same name; and here the Chinese ships put in and are in safety. Having watered at this last place, they begin to enter the Sea of Harkand: and having sailed through it, they touch at a place called Lajabalus, where the inhabitants understand not the Arabesque, or any other language in use with merchants. From this place, ships steer towards Calabar, the name of a place and a kingdom on the coast, to the right hand beyond India. In ten days after this, ships reach a place called Betuma, where they may water. It is worth the notice, that in all the islands and peninsulas of the Indies, they find water when they dig for it. In ten days from the last mentioned place, they arrive at Sonef; here is fresh water, and hence comes the aromatic wood. Having

watered at this place, it is ten days' passage to Sandarfulat, an island where is fresh water. Then they steer upon the Sea of Sanji, and so to the Gates of China; for so they call certain rocks and shoals in the sea, between which is a narrow strait, through which ships pass. It requires a month to sail from Sandarfulat to China, and it takes up eight whole days to steer clear of these rocks. When a ship has got through these Gates, she, with a tide of flood, goes into a fresh water gulf, and drops anchor in the chief port of China, which is that of Canfu; and here they have fresh water, both from springs and rivers, as they have also in most of the other ports of China."...

Of the situation of foreign residents in China, the first traveller says: "When merchants enter China by sea, the Chinese seize on their cargo, and convey it to warehouses; and so put a stop to their business for six months, till the last merchantman be arrived. Then they take three in ten, or 30 per cent. of each commodity, and return the rest to the merchant. If the Emperor wants any particular thing, his officers have a right to take it preferably to any other person whatsoever; and paying for it to the utmost penny it is valued at, they dispatch this business immediately, and without the least injustice."...

Referring again to the question,—At what time, and in what way did the Mohammedans first enter China?—we quote from Renaudot: "It is the belief of many that the Mohammedans went first to China by land, and that the track pursued by some modern travellers, ought to point out to us the road the ancients may have taken. Marco Polo, say they, went into China by the way of Tartary; Mandeville almost trod in his very footsteps; Jenghiz Khan, the first emperor of the Moguls, conquered a part of China, and marched thereto from the ancient Mogulistan or Turkestan; we have a Persian account of an embassy from a Tartar prince to the emperor of China, and this ambassador went also by land; at the beginning of this century, Benet Goetz, a Jesuit, travelled also from

the Indies to Peking; the fathers Grueber and Orville did, a few years ago, perform the same journey the Muscovite ambassadors do when they go to China, and they even assure us, this route which is not always the same, is pretty well frequented by the caravans of the merchants of upper Asia. These different routes are pricked down in the map of Cathay, published by Kircher in his *China Illustrata*. All these instances sufficiently prove, that we may go to China by land, and there is no doubt of it; but the way held by a small number of travellers does not seem to prove that, for certain, the same was held by the caravans and merchants; which ought to have been the case, for such a number of Mohammedans to get into China that way. For, according to the old method of travelling in caravans, it was a very hard matter for the merchants of Persia and Mesopotamia to go thither by land, unless the track was well frequented; and it seems not only certain that it was far from being so, but also, that it was considered only as a by-way—a short cut.” To put this matter in the clearest light possible, Renaudot stops here to “survey the extent” of the Mohammedan empire, at the time under consideration; and then says: “But this way by land, whether by Samarcand, by Cabul, by Gaznah, or by Cashgar, was very impracticable in the days of our Arabs, exclusive of the natural inconveniences of the roads they were to travel. All the trade of the East was then in the hands of the merchants of Persia, Basorah, and of the coast quite down to the Red Sea, which was the center of the Egyptian trade, and partly of the Mediterranean. They traded to the Indies by land, in many places, and particularly at Cabul. The products of Arabia, Egypt, Persia and the adjacent provinces, they exchanged with the merchants of Turkestan and the Indies, for musk, precious stones, crystals, spices and drugs; it was almost impossible for them to go farther, or to drive a trade quite home to China, because of the desert—a dangerous track; and still more because of the

continual wars between the Arabs and the princes of Turkestan." It would occupy too much time to follow the argument through all its details; the result is given in these words: "All that has hitherto been offered, and much more that might be added, seems evidently to prove, that the Mohammedans first went to China by sea."

The learned translator brings proof positive to show, that the Arabs did not steer by the compass: and gives it as his opinion that, at first, they only went to Malabar and Ceylon, but in time venturing farther than the Romans had been, they, from isle to isle, at length discovered the shores of China. Their kalifs (sic. C. S. G. M.) never endeavored to have potent fleets; they could have no temptation to make farther discoveries, or new conquests by sea, or to consult the interest of their trading subjects in foreign parts. Wherefore, it is very probable that the first adventurers who undertook this voyage, were urged thereto by the calamities of civil wars, which, having reduced many families to want, obliged them to seek a livelihood by trade. "Hence we may pretty clearly discern how the Mohammedans first got to China; and it seems that they did not force an admittance as elsewhere, but chiefly, insinuated themselves under the pretence of trade."

The sum of the whole seems to be, that the Mohammedans came to China at a very early period of their era, both by sea and land, but chiefly by sea, and almost solely for the sake of commerce.

We have no means of ascertaining the number of Mohammedans now in China (1832 C. S. G. M.); in the western parts of the empire their number is considerable, and everywhere they live unmolested in the exercise of their peculiar rites. Early in the last century (1700 C. S. G. M.) their number was "computed at about five hundred thousand."

C. STANLEY G. MYLREA.

Kuweit, Arabia.

CHRISTIANS AND ARABIC WRITING.*

The first service which the Christian Arabs rendered Arabia was teaching the Arab tribes the art of writing. The history of Arabic writing and its sources testify to this fact. When Islam appeared in the second decade of the seventh century A. D., writing was not a new art in the Arabian Peninsula, as has been asserted by some. In reality writing was extant in some sections only to the exclusion of others. The people of Yaman had a kind of writing which they called *Musnad*, current among the Bani-Himyar. It has a marked resemblance to Ethiopic writing. The letters of this style of alphabet were detached from one another. In late years the European travellers, Carnot, Halevi and Glazer found thousands of traces of this writing, the earliest of which go back to a period of about four or five hundred years before Christ. Others are documents written in the centuries after Christ until the sixth century A. D. This writing, which these scholars discovered and published, is Sabean, not Arabic, as some like Ibn Khaldun have thought. (Ibn Khaldun—Paris Edition, Vol. 2, p. 341—"And the Himyar had a writing called Musnad, and from them the Mudar learned Arabic writing, but they did not become very much skilled in it.")

There was another script current in the north and west of Arabia, which is called the Nabatean. It appeared in two forms: one, the uncial, was boldly executed and stereotyped in form. It was common especially in North Arabia, and was used on coins and in architectural decoration. This is related to the Aramaic script called the *Astrangli*. The other form of the Nabatean is the cursive, commonly used in recording commercial transactions, deeds and similar documents. These two forms of

*Translated from Chapter I of Father Cheiko's Christian Literature in Arabia before Islam. (Arabic edition; the Jesuit Press, Beirut.)

the Nabatean are the origin of Arabic writing. The Arabs call it "*al-Jazm*," a name which they have taken from the nations surrounding them; and there are abundant proofs for the statement, that the Christians taught the Arabs the art of writing. Either they invented it, or they were the medium of transferring it from some other nation to the Arabs.

Arabs who have investigated the source of Arabic writing have ascribed it to men of Bawlân, of the tribe of Tai, who were of the Christian religion, living at Al-Anbar; and they put it in the form of the Syriac. (As-Suyuti says in Al-Muzhar, I, p. 39:—"The first to use our script, that is *al-Jazm*, were Maramir ibn Marra, Aslam ibn Sidra and Amir ibn Jadra, Arabs from Tai. They taught it to the people of Al-Anbar, and from them writing spread in 'Iraq, Hira and elsewhere. Bishr ibn Abd al-Malik, after he learned it, taught it to his friend Harb ibn Ummayya, with whom he had had commercial relations. These two travelled later to Mecca, where a number of the Quraish learned it from Harb, prior to the time of Islam. This script is called *al-Jazm* because it is *cut off*, or a branch of Himyari writing. Shardhami also learned a little of it from the Quraish. . . .")

Ibn Abbas is also quoted in Al-Fihrist as saying, "The first to write in Arabic were three men from Bawlân, which was a tribe inhabiting Al-Anbar. They together composed the connected and disconnected letters. Their names are Maramir ibn Marra (or Marwa), Aslam ibn Sidra and 'Amir ibn Jadra (or Jadla). Maramir shaped the letters, Aslam spaced and connected them, and 'Amir put on the vowel markings. The people of Hira on being asked, "From where did you obtain the Arabic writing," replied, "From the people of Al-Anbar." (Similarly there is the testimony of Ibn 'Abdu Rabbu in Al-'Aqd al-Farid, Vol. 2, page 205.) "They related that three men of Tai, Miramir ibn Marra, Aslam ibn Sidra and 'Amir ibn Jadra gathered at a certain spot and formed the (Arabic) writing, modeling the spelling after the

spelling of the Syriac. The people of Al-Anbar learned it; but when Islam came, only a few people were able to write Arabic." *Baladhuri* in *Futuh al-Buldan* (p. 471) makes the same statement, except that he says *Baqqa* instead of *Buq'a* (a spot). *Baqqa* was a city near Al-Anbar. He further remarks about Bishr: "Bishr ibn Abd al-Malik was the brother of Ukaidar ibn Abd al-Malik, ibn Abd al-Jann al-Kindi. As-Sakuni, a Christian, originally from Daumat Al-Jandal came to Hira, and remained there for some time. Now Bishr learned the Arabic script from the people of Hira. Thence he went to Mecca on business. Sufyan, ibn Umayya ibn Abu ash-Shams and Abu Qais, ibn Manaf, ibn Zohara, ibn Kilab, saw him writing and asked him to teach them the script, so he taught them how to spell. The three, Bishr, Sufyan and Abu Qais then went to Tayif with merchandise. Abu Ghailan ibn Salama, the Thaqfite, who accompanied them, learned the script. Later Bishr left the others and went to Diyar Madar, where "Amir ibn Zurara ibn 'Udas learned the script from him. 'Amr became known as 'Amr the Scribe. Bishr then came to Syria, where the people learned the script from him. A man of the tribe of Kalb was also taught by these three from Tai, who in turn taught it to the people of Wadi al-Qura. He came to Wadi al-Qura, and while he dwelt there he taught some of the inhabitants.

(Al Kindi, the poet, of Daumat Al-Jandal, in speaking to the Quraish said,

"Do not disavow the favors of men to you, for Maimum the Naqiba was most illustrious.

He brought the *Jazm* script, whereby you held fast the wealth you might have wasted.

And you saved that of which you had been neglectful, and stored up what might have been spent.

So in the continuous use of your pens, you imitated the writers of Kisra and Cæsar.

Until you dispensed with the Musnad of Himyar, and the sayings of Himyar were not recorded in books.")

This script was afterwards ascribed to Al-Kufa, when

the scholars of Al-Kufa took pains to improve it at the beginning of the Islamic era.

The second script, or the modern Arabic writing, was evidently taken by the Arabs from the Christians of Al-Nabt, who lived in adjoining sections of the Hijaz, and from the monks of Madjan and Wadi al-Qura, who are mentioned by the Arab poets. This is supported by the statement of some writers that the founders of Arabic writing were from Tasm and Jadis. Ibn Al Nadim says in *Al-Fihrist*, and also Al-Hajj Khalifa in *Kashf Al-Dhunun* 3: 145, "They, that is the founders, were kings of Madjan." Ibn Al-Nadim and Al-Hajj also record the opinion which claims that they built the writing on the letters of their names, *Abjad, Hawwaz, Hutti, Kalamun, Sa'fas, Qarshat*. That Ibn Al-Nadim and Al-Hajj mention them as from Madyan, and Al-Baladhuri as from Wadi al-Qura substantiates what we have already said.

Scholars have found many examples of the so-called modern Arab script which date back to the time of the Kufic. Therefore it is a mistake for Al-Qalqashandi to state that the Kufic is the original Arabic, and that the *naskhi*, or so-called Modern Arabic, was invented by Ibn Maqalla in the third century A. H. In either case we have seen that the Christians deserve the credit for the spread of writing among the Arabs.

In addition to the above testimony, which assigns the origin of writing among the Arabs to Christians, there are also references in the translations and verses of the poets to the spread of writing among the Christians of Arabia before the Hijrah. There is a story given by the author of Al-Aghani and others of the ancient writers about Tarfa and Al-Mutalammis, and the two letters that were sent through them by 'Amr ibn Hind to his prefect Muka'bar in Bahrein. 'Amr made out that he was ordering something for their good, whereas, in reality he plotted their destruction. Al-Mutalammis opened his letter and gave it to an 'Ibadi boy from Hira, and he read to him as follows: "In Thy Name O God, from 'Amr ibn

Hind to Al-Muka'bar. If this letter should come to you by the hand of Al-Mutalammis, cut off his hands and his feet and bury him alive," and when he learned its contents he fled; but as for Tarfa, he did not take the trouble to inquire about the contents of the letter he bore, and consequently was killed. The tale of the letter of Al-Mutalammis became a proverb applicable to all who were deceived into their own destruction. In the story there is proof that the 'Ibadin, who were a Christian people in the region of Hira, knew writing and taught it to their youths. In Al-Aghani it is also said that the father of Al-Maraqash the Great, entrusted his sons to a Christian from Hira, who taught them the *script*.

There is further evidence from the Mu'allaqat, the poems said to have been written on silk and hung on the curtains of the Ka'aba in Mecca. The most noted of these poems were written by poets from Christian tribes, as Taghallub and Bakr and Kanda, in whose writings there is a clear proof of the spread of the art of writing among the Christians.

Other proofs for this in the Christian poets are the lines of such as Hatim Al-Ta'i (Al-Aghani 7: 132).

"Do you recall the ruins of a mansion, like miniature writing on vellum."

Or as Mirar ibn Munqadh says in describing a ruin,
"And you see there perpendicular forms, like the letter 'lam' in the revelation of the Psalms."

And also Lubaid,

"God has shielded the ruins from torrents, as though they were Psalms which the pen could not express."

And before all these poets, there was Imru' al-Qais, who likened the ruins of a house to the book of Psalms,

"To whom belongs a ruin, which grieves me like the script in the Psalms of 'Asib Yamani."

And he also said, referring especially to the Psalms of the monks,

"Come, let us weep because of the memory of a much loved friend, and for the signs of traces long since erased.

"Years have passed by, and they have become like the writing of the Psalms in the manuscripts of the monks."

Ummaya ibn As-Salt boasted of his tribe because they knew writing and said,

“My people are ‘Ayyad, verily a great multitude, and if they settle in a country, the cattle become few by their generosity.

“A people possessing the whole land of ‘Iraq and masters of the Book and the pen.”

We have already shown that the Bani ‘Ayyad were among the first to become Christians (Vol. I, p. 75), and one of them Laqait Al-‘Ayyadi sent a letter to his people warning them of imminent danger from Kisra, which begins:

“Greetings from Laqait to all in the peninsula who are of the tribe of ‘Ayyad.”

In addition to all this, what dispels any doubt is the fact that the two pre-Islamic Arabic inscriptions which are found today are by Christians.

The previous volume contains an engraving of the older of these (p. 100-104). It was discovered in Zubad near the Euphrates and goes back to the year 512 A. D., that is one hundred and ten years before the Hijrah. It is in three languages, Greek, Syriac and Arabic, and states that the monument erected there is in memory of St. Sergius the Martyr. In it there is a prayer addressed to God.* The second inscription was found in Harran, and is written in Greek and Arabic. It dates back to fifty-four years before the Hijrah, or A. D. 568. It is stated therein that it is a monument to St. John the Baptist, the first of it reading as follows: “*I, Shurahbal the son of Talmu, built this monument in the year 463.*”

We have also printed with this inscription two others in Arabic, one of which is in Nabatean letters. It was found at Namara in Safa by the French Expedition of R. Dussaud, and is from the tomb of one of the kings of Hira, called Imru Al-Qais ibn ‘Amr, who died the 7th of Kaslul of the 223d year of Busra, or the 7th of December 328 A. D. The other document is a copy of the

*[See R. Dussaud's Expedition to the Syrian Desert, p. 316-324, and Lidzbarksi's Aramaic Documents, p. 484.]

Koran written on vellum dating from the third century A. H., and belonging to our Oriental Library. All of this evidence and proof has compelled the chief Orientalists to assign the origin or at least the spread of Arabic writing to the Christians of Arabia.

S. de Sacy has shown that the Arabs of 'Iraq and Mesopotamia borrowed the art of writing from the Christians. (*Journal Asiat. Ire Serie X*, pp. 210-211.)

Ph. Berger, the archaeologist, affirms the same in his *Historie de l'Ecriture dans l'Antiquité*, 2d ed., p. 287.

J. Wellhausen, the noted Orientalist, gives similar testimony in his "Reste Arabischen Heidentums" (p. 232).

Q. Rothstein (*Die Dynastie d. Lahmiden in al-Hira*, p. 26) and I. Goldziher (*Muhammedanische Studien I*, p. 110) both substantiate the foregoing conclusions.

All of these testimonies are quite sufficient to establish the fact that the credit for teaching the Mohammedans writing is due to the Christian Arabs, although we do not deny that the Jews, especially in Medina, had a share as Al-Baladhuri had shown. It is said that some of the Arabs of Pre-Islamic times wrote in Hebrew, or rather Aramaic or Syriac. There is the statement, for example, of the author of *Al-Aghani* (3: 13) that Waraqa ibn Naufal wrote in Hebrew characters from the Gospel whatever he chose.

This same tradition is found in the opening chapter of *Al-Bukhari*.

E. E. ELDER.

Cairo, Egypt.

SEEN FROM A STAMBOUL DAY SCHOOL

Neither the Sunday saunterers nor the playing children in the streets below pay any attention to the call to prayer from the mosque in Stamboul. Few keep the required five times of worship now, and the educated agree quite frankly with a friend of ours, who says he does not believe in religion. "I am neither Moslem nor Christian, but of course when a situation like this arises, when all Christendom is arrayed against Islam, I am a Moslem, and a strong one," he told me when the Turkish treaty was published last summer.

There is, however, a certain openness of mind, and an evident desire for help, from whatever source it may come. Dr. Sherwood Eddy's meetings were crowded, and there were many requests that he speak in higher Turkish schools, and at other times in the University, and in a theatre here in the Turkish section of the city. We were all sorry he could not stay here among the Moslems long enough to more than prepare the ground for later sowings. Near us the Stamboul Branch of the Y. M. C. A. was opened on Friday, with inspection of the building, a pleasant tea, and speeches from the chairman and the national secretary of the Y. M. C. A., the head of the Turkish Normal School for men, the director-general of the Turkish orphanages in the city, and the head of the Protestant Chancery. Finally Mr. Goodsell of our mission, who is at present in charge of this Y. M. C. A. work for Turks, declared the building open. The rooms were jammed with guests, mostly Turks, a few foreigners like ourselves, and a sprinkling of leading Protestants who are big enough to rejoice in this new opportunity of serving young men, especially those of the ruling race from which they have suffered so much. Now we will

see how the young men come to make use of the clubs and classes, lectures and meetings, books and good fellowship.

Before long we expect to open in a distinctly Moslem section, only ten minutes away, a similar house for girls under the Y. W. C. A. The head of one of the two principal schools in Stamboul which receive girls is one of our most ardent Stamboul Branch Committee members, and the English teacher in the other school and its principal are also very cordial to us.

Here in school we see the same willingness to take what we have to give, as far as they understand it. Since the end of August we have refused 188 children, quite half of whom are Turks, because we had no room for them and some of our 270 are packed in their rooms almost like sardines in a box. Yesterday a man suggested that his niece and nephew might stand if there were no chairs for them, or he would send two for them to use. Any proper public health official would agree with me that we already have more chairs in some rooms than is good for the pupils. I was rather glad the other day when the head of the public health of the city came to put his four-year-old daughter in school, that it was a Saturday and there were no children to crowd the rooms. And I was glad too to have a new excuse to give him for refusing to receive her—we do not take children under five.

It is rather heartbreaking to refuse all these children. Some are refugees from the interior. Just yesterday a thirteen year old boy came. He had been a pupil at Marsovan, and had a letter from Doctor White, president of Anatolia College. His people had been driven out, and brought him too. Now the way is closed for him to go back to school. But he does not know enough English to go in one of our two highest classes where there is room. He cannot get into the Greek school. I was thankful to send him to the central Y. M. C. A., for they have a school for just such boys. But there is no such hope for the two children for whom chairs were offered yesterday. The

Turkish schools are many of them closing now for lack of funds, so these children were put out of their own school, and besides their two uncles say that they want their wards to have the kind of training two cousins are receiving here. I could only suggest that they get a private teacher for the rest of the year, and register early next autumn. But many cannot do that, and their children remain "in the street," as the expression is.

It is estimated that there are in the city 100,000 Turks of school age, and by their own government figures, which are sure to make the situation look better than it is, 25,000 are registered in school. Since these figures were published, several of their schools have been closed. A larger proportion of Armenian and Greek children are in school, if we do not count the recently arrived refugees.

A couple of weeks ago the basement room of the church building, which was begun across the street from us before the war, was completed and dedicated by the Gedik Pasha Armenian Evangelical Church. The pastor, our neighbor, came in a few days ago to talk over with us plans of cooperation. The Armenian Christian Endeavor Society is to meet there on Sunday, and three of the older Armenian classes of the Sunday school. They will add also an adult Bible class in addition to Mr. Stamboulian's in Turkish, where several races come together. That will relieve greatly the congestion with us. We have two or three available teachers and we hope to get one or two additional classes started, from among those who have not been coming much yet.

Of course this Sunday-school attendance is all voluntary, in addition to the required curriculum Bible three times a week. We use the Pilgrim Graded lessons, which seem to fit our needs very well. Perhaps my favorite class is Senior Bible, using the life of Jesus for our teaching material. The greater part of the older children are day pupils also, but our two Primary and Beginners' Departments are made up largely of children who do not

come to day school. I hope we can keep an increasing number of these in the upper classes as time goes on, and get a larger number of our little day school children to come to Sunday school.

Except for the required Bible lesson and comparatively easy discipline, our school is very like one of similar grade at home. We have more language in our curriculum, for though English is the language of the school every child studies his vernacular a period a day, and French is elective above the fourth grade for those who are doing passing work in the required subjects. But the other things are the same old things a child of the same grade studies in an American school. And I was very much interested to have one of the Y. M. C. A. secretaries tell me today that our boys were far more like American boys than any other group he had seen out here. I suppose there is a certain atmosphere that they take in unconsciously, for it is very far from our thought to do anything like denationalizing them.

And we have the same mixture of boys and girls, rich and poor that you do. Among the twenty-six children of our second grade is the daughter of a drunken father and a woman who sometimes sells things on the street and who sometimes goes out washing, the son of our Protestant clergyman neighbor who received his training at Edinburgh University, the son of the mayor of Stamboul, and the son of an official of the court of the ex-Shah of Persia. In another grade is the son of the ex-Shah, who is also brother of the present ruler of Persia, the son of a wealthy cigarette manufacturer, the daughter of a teacher in our school who lost her property and her husband during the deportations, the son of a poor basket-maker who can pay only a tenth of the regular tuition of \$40 a year, besides the children of various self-supporting widows and small merchants.

We find that brains do not go with money any more surely here than elsewhere. One day last August two new

Greek pupils were registered. One was the 12 year old son of a wealthy cigarette manufacturer, the other the 10 year old boy of a widow who is earning her living by continuing her husband's little cheese shop. Both boys were put in the class of those who did not know English. Now the younger one is sent with honor to the fourth grade, and the older rich one can scarcely make the third grade. He will probably leave next year for the Preparatory Department of Robert College, so we will do the best we can for him until that time.

I've just been reading with great satisfaction Margaret Sherwood's "A World to Mend." Out here, even more than with you, the world seems to need a thorough repairing, like the shoes Miss Sherwood mentions, in which the original substance largely disappeared under the repairs. More and more deeply we are all learning—you and I—that the new world is not going to be built up on new laws or new governments, but on new men and women, made after the pattern of Christ. What greater privilege than ours who are called to help Him prepare the foundation stones of the new and glorious city of God?

ETHEL PUTNEY.

Gedik Pasha, Constantinople.

A MONTHLY PRAYER-CYCLE

"Father the hour is come, Glorify Thy Son that Thy Son also may Glorify Thee"

First Day. For Moslem Rulers in their own lands, and for all officials serving under them.

For European Rulers in Moslem lands, that in their desire for toleration towards Mohammedans they may not be faithless to Christ, Whose Name they bear.

For all native Christians in Moslem lands.

Second Day. For the people of Arabia, the cradle of Islam, that the Gospel may be carried to them all, and that many may receive it.

For a blessing on all missionaries working there, and on all copies of the Scriptures and books circulated amongst the people.

Third Day. For the Moslems in Palestine, that in the breaking down of barriers between them and the Christians through their fear of the Jews, many may learn to believe in Christ. May homes be provided for them elsewhere, through wider cultivation of the ground.

Fourth Day. For the Moslems in Syria. For all missionaries working here, and all educational work. For orphanages and medical missions, both here and in Palestine.

Fifth Day. For the Moslems in Asia Minor. That the Mission Schools may still continue, and there may be freedom to learn of Christ. May secret believers be encouraged to confess Him.

Sixth Day. For the Turks; that many who are enquiring today may be gathered in, and become strong to bear fearless testimony to the Lord Jesus. May the thralldom of Islam pass away, and men and women be set free forever.

Seventh Day. For the Moslems in Albania, Serbia, Bulgaria, Roumania and Macedonia. That more workers may give themselves to make known Christ to these people, and that many may be won to Him.

Eighth Day. For the Moslems in Mesopotamia. That Mission work may be allowed to continue; and that there may be religious liberty there. May Christ be made known to the people.

Ninth Day. For the Moslems in Russia. May it be made possible to carry the Gospel to them, and may messengers be raised up to give themselves to this work.

Tenth Day. For the Moslems of Persia. That a blessing may be given them. May the missionaries working there win many to Christ.

For the Nestorians, that they may be taught the true way, and live Christian lives.

Eleventh Day. For the Kurdish tribes; the Circassians and all dwellers in the border lands of what has been the Turkish Empire. That the few who are working among them may be greatly blessed, and win the love of these wild people.

Twelfth Day. For the people of Afghanistan. That their desire for education may lead them to ask missionaries to come to them. That the door which is beginning to open may find Christian workers ready to enter, and may the Afghans receive Christ.

Thirteenth Day. For the people of Beloochistan, and all the border tribes of Northern India that light may be given to them. For a blessing on the few missionaries who are working in these regions. May more missionaries give themselves to this work.

Fourteenth Day. For the Moslems of India. That the Holy Spirit may bring peace here, and that Christians may be guided in words and deeds through this time of unrest. That all secret believers may be given courage to confess Christ, and many Moslems be brought into the fold.

Fifteenth Day. For the Moslems in Ceylon and the smaller islands. Also for those scattered about the world, in England, the United States, South America, and elsewhere, that they may be brought into touch with Christians and learn of Christ.

Sixteenth Day. For the Moslems of China. That the Holy Spirit may work amongst them, and give light to those that sit in darkness and the shadow of death. May He guide their feet into the way of Peace.

Seventeenth Day. For the Moslems of Egypt, with thanksgiving for those who have been won to Christ. For a blessing on every missionary, and school and hospital, that they may have life more abundant. That whatever political changes are made, there may be freedom for Moslems to hear of Christ, and to confess Him as Lord.

Eighteenth Day. For the Moslems in the Soudan, that there may be liberty of faith and conscience. That the Gordon College may be changed from a Moslem school to one where Christ is honoured. May this prayer be answered quickly.

For a blessing on all Mission work in the whole Nile Valley, from the Mediterranean to Victoria Nyanza.

Nineteenth Day. For the Moslems of Tripoli, Tunis, Algiers, and all the tribes in the hinterland. That the Holy Spirit may be with the workers, and use them to win many to Christ.

Twentieth Day. For the Moslems of Morocco, and the West Coast of Africa. That a blessing may be given after many years of toil.

For all missionaries working here, and for converts, that the power of God may overcome the power of evil.

For Sierra Leone, and the Native Christian Churches, that they may withstand the tide of Mohammedanism.

Twenty-first Day. For the Moslems of Nigeria, and the interior. That British Rule may not be used to strengthen Islam. May Christian Churches be protected by God, and a strong spirit of evangelization among the Moslems be given to them.

For a blessing on all the missionaries.

Twenty-second Day. For the Moslems in Central and South Africa, and for those on the East Coast, that the Holy Spirit will convince them of their need of Christ. May Christian natives live holy lives, and win the Moslems to believe in their religion. For a blessing on all missionaries in these regions.

Twenty-third Day. For the Moslems of Malaysia. That the Churches of converted Moslems may be kept faithful, and may continually increase in numbers. For a blessing on all who are working

amongst them, and on the Dutch Government, which encourages mission work for Moslems.

Twenty-fourth Day. For the continual spread of the Word of God among Moslems everywhere. That the Holy Spirit may enable many men and women to write books and papers to teach people about the Lord Jesus. For all who read in every class of life. For the Beyrout Mission Press, the Nile Mission Press, and all Colportage work throughout the Moslem world. For all Christian literary work, that it may be a powerful instrument for Christ. All missionary magazines: the writers and the readers.

Twenty-fifth Day. For all Mission Colleges and Schools in Moslem lands: the Masters, Mistresses and Teachers; and all students and children, both boys and girls. That renewed blessing may be given to all educational work in every part of the Moslem world. That the whole Word of God may be taught with convincing power by those who are themselves convinced. For all Moslem Students in Christian lands.

Twenty-sixth Day. For all Mission Hospitals, Doctors and Nurses throughout the Moslem world. For all in-patients and out-patients, that many may be won to Christ.

Twenty-seventh Day. That many more men and women may give themselves to work among Moslems. For all Training Schools. For the Cairo Study Centre and the Constantinople Language School. For help in learning Arabic during the years of preparation.

For the teaching of the Holy Spirit to enable them to make clear to the Moslems how they may become Christians.

Twenty-eighth Day. For all Moslem women and children throughout the world. That they may be set free from superstition and be led to believe in the Lord Jesus. May converted Moslem women give their lives to help their sisters, and may little children lead their parents to Christ.

Twenty-ninth Day. For all Orphanages throughout the Moslem world. That there may be more of these established, and that the children may be taught the Bible, and learn to believe in the Lord Jesus.

Thirtieth Day. For all missionary plans for advance, that we may be guided by God and make no mistakes.

For the next Moslem Conference, and for Conferences held by native Christians.

For all our Leaders, Committees, Secretaries, at home and in the field.

For "The Missions to Moslems League," "The Moslem World Quarterly" and its Editors, and for "The Fellowship of Faith for Moslems."

For all who undertake deputation work, that their words may be in the power of God.

Thirty-first Day. That all needed supplies may be sent in to carry on the work. That anxiety may be removed through faith in our Heavenly Father, and that we may not hinder His loving care for us through any false step, or wandering from the Word of Life.

CURRENT TOPICS

Port Said a Cosmopolitan City

We learn from the popular report of the British and Foreign Bible Society for last year that Port Said has a population of over 90,000, and is perhaps the most cosmopolitan seaport in the world. From the ships and the housetops flags of all nations are flying, in the shops all languages are spoken, and coins circulate from all manner of mints. One collection taken in the local church at Port Said included an English penny, an Australian sixpence, an Italian *soldo*, a French *franc*, an Indian quarter-*rupee* piece, a Turkish 40-*paras*, a Greek 10-*lepta*, a Belgian half-*franc*, a Tunisian 10-*centimes*, a Dutch quarter-*guilder*, a 9-*piastre* piece from Cyprus, an American *dime*, a 20-*cent* piece from Ceylon, with copper coins from China and Brazil.

The Bible House at this strategic centre is the headquarters of the Society's Egyptian agency. It stocks editions of the Scriptures in no fewer than eighty languages. Sales from the depot on one day of 1920 included books in Arabic, English, French, German, Greek, Italian, Japanese, Latin, Polish, Russian, and Spanish. From this base over 100,000 books were sent out last year into Egypt, the Sudan, Abyssinia, Arabia, Palestine, Syria, and Cyprus.

The Work of a Colporteur

A colporteur of the Bible Society reports: "A Moor stopped me in the streets of Casablanca and asked if I were from Andalusia; and on hearing that I came from that part of Spain, he said, 'I am going to buy a portion of these sacred writings from you because you are an Andalusian and the same blood runs in our veins; my forefathers came from your country.' He bought a Gospel. It was news to him, however, that the same Blood which washed me from my sins could wash him from his: *He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*"

In the butchers' quarters at Fez a shopkeeper took a Gospel in his hand, and holding it up called out in a loud voice, "Who will buy a Gospel? It only costs a *girsch* (=2d.)," and in this way he sold quite a number of copies. When Padilla had finished, the butcher said, 'This one I will keep in payment for the help I have given you.'

Armenian Legacies

The late Mr. Hovannes Boyadjian of New York has left as a legacy to the American Board his entire estate, whose value is not yet ascertained, to be used for educational, religious and benevolent purposes in his native town of Diarbekir, and in Harpout and Mardin. Out of the income of the estate, \$8,000 annually is to be given to his wife, Eveline Dondjian, during her lifetime; and after her decease the sum is to be used with the rest for the above purposes. Three thousand dollars each has been left also to his two sisters, Mrs. Mariam Handanjian and Mrs.

Proon Boyadjian. His wife, with Messrs. Garabed Pushman, Hagop Bezazin and Hovhannes Boyadjian and the Guaranty Trust Company of New York, have been appointed executors of the estate.

Another Armenian, at Alexandria, Egypt, has given the sum of nearly one million dollars for education to the American Board to be used in Asia Minor; the entire sum is to be administered by American missionaries for thirty years, after which the schools are to revert to the Armenian Church.

An Air Survey of Arabia

Until a month ago the Arabian Desert has been regarded as a bar to direct communication between the Mediterranean and the Persian Gulf, says the *Times* aeronautical correspondent. Aeroplanes, instead of crossing it, flew on a semi-circular course round its northern extremities, and so covered many more miles than actually separated the aerodromes on its eastern and western sides. This was a process which militated against the performance of the first function of aircraft: it wasted time. The completion of the new Cairo-Bagdad link (the Amman-Ramadie route) straightens out the air-way and brings the Persian Gulf many hours nearer to the Mediterranean. The length of the new route is 580 miles, and the line it follows passes through Amman in Transjordan and Kasrel Azrak, where there are now landing grounds, and then in an almost straight line crosses the Arabian desert to Ramadie on the Euphrates and leads thence to Baghdad.

The Royal Air Force have carried out the survey. They had the cooperation of the Emir Abdulla in establishing at Amman an advanced base forty-five miles east of Jerusalem.

The ultimate importance to Egypt of the new air route can hardly be exaggerated. It means that between sunrise and sunset the entire journey between Baghdad and Cairo can be accomplished. Egypt has long been recognized as the natural centre of world air routes, and the development of the aerial service between it and the mouth of the Euphrates points the way to the creation, which surely cannot long be delayed, of an aerial highway to India.

Dante's Debt to Mohammedan Eschatology

In *Theology* for June, 1921, Professor A. Guillaume gives a summary of a work by Dr. M. Asin Palacios on "Mohammedan Eschatology in the Divine Comedy." The Spanish writer notes first that, six hundred years before the death of Dante, Islam possessed a religious legend which told of the journey of Mohammed to the other worlds of heaven and hell. These legends are a development of the first verse of Surah 17 of the Koran, which reads:

"Glory be to him who carried his servant by night from the sacred temple [of Mecca] to the temple that is more remote [*i. e.*, of Jerusalem], whose precinct we have blessed, that we might show him of our signs."

Out of this developed an extended literature which treated the legend allegorically or mystically, and elevated the myth into an article of faith. Comparison of the various forms or editions of this legend with the *Divine Comedy* shows an agreement in the general plan and a multitude of points of resemblance in details, in some cases amounting to identity.

HELL: In general it is to be remarked that as Mohammed is guided by Gabriel, so Dante had Vergil as his conductor. The approach to the

infernal regions is practically the same in both cases. It is through what may be described as an inverted funnel, narrow at the top and widening at the bottom. A difference appears here in the divisions of the two hells. While the Moslem has seven divisions, the Dantesque has nine, and in each the grade or degree of guilt increases in proportion to the depth. The architectural conception and the moral structure of the two hells agree quite closely, and details are sometimes curiously alike. For example: imps attempt to assault Mohammed, and Gabriel quells their fury; demons make assault upon Dante, whom Vergil defends. Similarly, the Moslem account has a lake of fire with fiery cities of tombs on the shore, and Dante describes the city of Dis, which seems to be a vast cemetery in a sea of flames.

PURGATORY: The allegorical structure of this part of Dante's poem seems to owe much to the rich allegorical field of the Mohammedan story. For example, at the outset of his journey Mohammed is assailed by a woman, who hides the ravages of age beneath splendid garments. Dante, too, sees a woman devoid of all charm, yet seeking to allure him with art and sweet addresses. In each case the guide interprets the incident, Gabriel calling the woman a symbol of the world, and Vergil interpreting the incident as the eternal charmer. Commentators all see in this an allegory of the happiness of the world. In the Moslem legend sinning but penitent souls undergo three ablutions. They cleanse physically and morally, restore natural color to the face, and clear of the stain of sin. In the *Purgatorio* Dante himself is purified three times before he can enter the heavenly mansions.

PARADISE: It is quite natural that in the Dante development the guide to the celestial regions is changed. Mohammed goes to heaven led by Gabriel; Dante is led by Beatrice in the form of an almost angelic being. Dante represents celestial life as a feast of light and sound, and these are two of the pictorial elements in the Moslem vision of paradise. Mohammed hears angels singing hymns of praise, sometimes based on the Koran, while Dante's spirits sing songs of praise taken from the Bible. It is a little curious perhaps that both Dante and Mohammed describe the swiftness of their flight by the same figures, those of the wind and the arrow. At the various stages of heaven both Dante and Mohammed receive revelations on the nature of the hierarchies and ministries of the angelic order, as well as the solution of theological and philosophical problems, varied of course in accordance with the difference in the two systems. In the supreme heaven Dante sees God as a point of intense light surrounded by nine concentric circles of angels, who wheel ceaselessly around this throne. Similarly in the Mohammedan legend files or rows of angels move round the divine throne, of which God is a focus of light indescribable. Each file of angels corresponds to a separate hierarchy.

SPECIAL VISIONS OF THE MOHAMMEDAN LEGEND: While it can be shown that in many respects Dante's picture corresponds with the legend as developed at large, Dr. Asin Palacios indicates that Dante seems to have leaned very closely upon two or three formulations of it. One of these is that of Abu'l-'Ala-al-Ma'ari, a Syrian whose writings appeared early in the eleventh century. A number of incidents appear to be peculiar to this writer and to Dante. Another writer who seems especially close to the Italian is the Spanish Arab Ibn al-'Arabi, who died

twenty-five years before Dante's birth. It is noteworthy that Ibn al-'Arabi left drawings of the other world on a circular or spherical plan which corresponds with some minuteness to the plan which modern commentators draw as representing the Dantesque geography and relativity in the regions visited.

Professor Guillaume notes that the theory of the Spanish writer has not been accepted by Dante students, either English or Italian. On the other hand it seems that no refutation of the arguments has yet been brought to light. The Arabic authorities quoted by the Spaniard are exceedingly voluminous, and it would take considerable time to verify the sources. The closing remark of Professor Guillaume is exceedingly interesting. It is to the effect that if the thesis stands: "Islam, which has borrowed so much from Jewish and Christian theology and eschatology, has gone far to repay that debt by giving to the divine poet the outline of his work, which, whatever the merits of its Mohammedan precursors, stands unique in its dignity, beauty and spirituality."

The Universal Mission of Jesus

WHAT A MOSLEM THINKS

The following letter appeared in the magazine, *The Epiphany*, and shows the line of argument still taken by Moslems, and their unscrupulous use of Scripture:

The Missions of JESUS CHRIST and of Mohammed. Christians often say that a new idea was born into the world at the outset of Christianity, that the Deity was the "Universal Father." But for such assertion we would in vain search into the New Testament, the best religious book of the Christians. On the contrary, according to various writers we find that the Mission of JESUS was purely a local one, that he sends his disciples and commands them thus, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the House of Israel"; again JESUS—said to the woman of Samaria, "Ye worship ye know not what; we know that we worship: for salvation is of the Jews." In St. Matthew, chapter xv. he again says, "I am sent not but unto the lost sheep of the House of Israel." From this it is clear that there was nothing new in the Mission of JESUS. We do not know upon what authority the Christians base their claim that the Mission of JESUS was to any other race but the Jews.

To JESUS the Christians ascribe the title "The Prince of Peace." But what we read in St. Matthew, chapter x, v. 34, is just to the contrary, "Think you," says there JESUS, "that I am come to send peace on earth: I came not to send peace, but a sword."

From the above, if we rely upon the Bible, the conclusions must be as follows:

- (a) His Mission was that of a teacher sent to the Jews alone.
- (b) His disciples were even forbidden to enter the cities of the Samaritans who worshipped GOD as Jews did, but differed in certain details, thus showing that JESUS was an orthodox Jew by faith.
- (c) He realized that, far from uniting even the Jews, He would bring only bloodshed upon earth.

Let us now look at the Great Prophet Mohammed and see what he says about his own Mission. He says, "I am sent not but as a bless-

ing to mankind."—What a loftier Mission it is than that of CHRIST—who says openly, "I am not sent but unto the lost sheep of—the House of Israel"! Here in Mohammed, we find the *new idea*, "here is the conception of a Universal Deity, of a Creator Who cares for all mankind, who sends a Teacher to the World, instead of a small nation, and we must realize that, whilst we fail to find in the Bible that the Mission of JESUS had anything to do with the world at large, yet the message delivered by the Prophet of Arabia is for *us*, was revealed by 'Allah' for all men at a time when narrowness of vision prevailed, when men were still living in ignorance of the reality of the *mercy of 'Allah.'*

Yours faithfully,
ABDUL HAKIM.

"Mecca" or "Cairo"

The British authorities are always anxious to avoid wounding the susceptibilities of Moslems, especially those who reside in Great Britain. When Mr. Oscar Ash proposed to produce at His Majesty's Theatre the spectacular play "Mecca," he received an intimation from the Lord Chamberlain that the play could not pass unless the title were altered. The London press informs us that the use of such a title would have wounded the susceptibilities of the Mohammedan community.

According to one report, Mr. Morris Gest, who produced "Mecca" in the United States, where it achieved a very big success, stated that he was utterly unable to understand the attitude which the Lord Chamberlain had adopted. The title had been used throughout the whole of the American run. The play had been seen by many Mohammedans, and he had never heard the slightest protest from any of them. He emphasised the fact that throughout the play the subject was treated with the utmost respect. The hero of "Mecca" is a wonderful wrestler who is condemned by the Sultan to remain an outcast from his country until he has expiated his sins by penance at Mecca. Mr. Gest added that it was difficult to understand why the title "Mecca" should be objected to when "The Sign of the Cross" and "Joseph and His Brethren" had already been used as titles.

We understand that the play, whatever its merit, is now running at one of the leading theatres, and is entitled "Cairo." Still more significant is the fact that some of those connected with its production have been trying to secure entrance into the Hedjaz for cinema purposes, but with little success.

A Moslem Appeal for Funds

The following appeal was published by the *Islamic Information Bureau* and illustrates the new effort of Moslem propagandism through the press. Our readers will find some of the books referred to introduced among the Reviews.

"It is a crisis in the history of the world. Europe has almost succeeded in asserting her military domination over other continents. It is also trying to dominate morally and intellectually. Struggling, weak nations need mutual support. Their cause must be strengthened. Propaganda against them must be counteracted. *Muslim Standard* and *Echo de L'Islam*, 24, rue Tait Bout, Paris, have been instituted to help the cause of the suffering peoples at the same time that they defend the honor of Islam. Our enemies are spending colossal sums on their

propaganda and they have besides the whole of the European Press free at their disposal. We can only counteract their propaganda if these papers are supplied, week by week, with correct information from all parts of the world, either by cables or letters duly authenticated and signed. Signatures will be kept confidential if desired. Early correct news will be welcome, which please communicate to the Editor, *Muslim Standard*, 25, Ebury Street, London, S. W. 1.

From Moslems we appeal for funds. Nothing can be done without funds. We want money from Moslems to enable us to enlarge our free circulation among non-Moslems. The honor of Islam must be defended not only on the battlefield but also against a most sinister and bitter propaganda in the WEST.

All contributions should be sent to:—

NAZIMUTTUJJAR HAJI M. H. ISPAHANI,
21, Mincing Lane, London, E.C.3.

And in India to Mr. Said-ur-Rahman Kidwai, Farangi Mahal, Lucknow, Oudh, India."

Java and Madura

According to the last census completed in November, 1920, the total population of Java and Madura is 35,017,204, the outlying provinces including Sumatra, and excluding New Guinea have a population of 14,143,845.

The Moslems at present are alarmed at the progress of Christianity, and are taking measures to strengthen their propagandism. They are publishing new journals in Malay and Javanese. There is an intellectual revival accompanied by the usual unrest.

A correspondent writes that four words which a few years ago were totally unknown to the vocabulary of the people now appear in every daily and in common conversation, namely: Democracy, Communism, Bolshevism, Labor strikes.

A Sermon on Sacrifice

(Given at the Moslem Festival in London.)

The following are extracts from a sermon delivered at the Annual Moslem Festival held on the 14th August in London. After the customary prayers in the open air, Maulvi Mubarik Ali, B.A., spoke in English:

Ladies and Gentlemen—

"We are celebrating today in this father-land of free nations the greatest of the Islamic festivals, *Idul-azha*. It is on this occasion that the great pilgrimage to Mecca is performed. Moslems from the four corners of the world assemble in the Holy City of Mecca as brethren, each clothed in a simple, white robe, and bow down their heads in the service of their Great Maker and the festivity being similarly celebrated in other parts of the Islamic world at the same time, manifests the fundamental unity of the brotherhood of Islam—a brotherhood which wipes out all distinctions of rank, race and colour, and is not to be found in other religions of the world. This festival has a touching history well-known to the followers of the three great Semitic religions, i. e., Judaism, Christianity and Islam. Briefly stated the Moslem version is this: Abraham, the father of the prophets, saw in a vision that

under the command of his Lord he was to sacrifice his son Ishmael. He told Ishmael this dream and asked him what he thought of it. Ishmael who was ever ready to give everything for the sake of God, replied, 'Father, do what you are commanded to do, and you will find me obedient.' This dream was fulfilled and the sacrifice of Ishmael accomplished when Abraham left his wife Hagar and her son Ishmael in a solitary, dry, and sultry piece of land between the two hills of *Safa* and *Marwa* near which stands to-day the Holy City of Mecca. The story runs that when the little provisions and water left with them by Abraham were exhausted, Ishmael, the little child, began to cry for water. His mother ran first to the one hill and then to the other for water but found no trace of it. It is said that she ran seven times between the two hills. When she at last returned to the child in despair, she found him stamping on the ground with his little feet, and a spring of clear water gushing forth from underneath them. Tradition thus declares the origin of the famous well of *Zemzem* near the *Kaaba*, the Holy Temple of Mecca. In course of time this solitary place became a pilgrimage of the children of Ishmael, a center of trade and a flourishing city."

Interpreting this Moslem legend the speaker distinguished between sacrifice in the Jewish faith, among Christians and according to Islam as follows:

"The Islamic idea of sacrifice, i. e., the sacrifice of the lower for the higher, is a grand truth implanted in the nature of man, and we find it illustrated in every day life, and in every sphere of human activity. So this sacrifice can be easily distinguished from other kinds of sacrifice to appease an offended deity or to make an atonement for sins. A deity which is offended without a just cause and demands a sacrifice to grant immunity from punishment is not worthy of adoration; and as regards the doctrine of atonement even if we grant that this doctrine could avail humanity anything it would be more in keeping with natural experience that the lower should be sacrificed for the higher, and not the higher for the lower as is taught in some other religious systems. Thus the Islamic idea of sacrifice is quite natural and consciously or unconsciously individuals and nations recognize it.

"I have already said that the principle of sacrifice is the central idea in Islam. Prophet Mohammed, peace and blessings of God be upon him, not only preached it but practiced it throughout his life, and fired his followers with it. The early Moslems were embodiments of this spirit, and so they became 'a nation of heroes' as an English writer justly says. Here I have used the word 'hero' in the highest sense of the word, because they were such heroes that they became the foremost people in the world in such a short space of time as has no parallel in the history of the world, and remained the foremost people for hundreds of years as long as they were true to this principle. They fell from their high pedestal not because they followed Islam but because they neglected it."

The rest of the sermon dealt with reasons for the present decline of Islam. The only hope is the Ahmadiyah sect.

The closing sentences of the sermon show to what length of compromise the New Islam goes in its efforts at propagandism:

"What is wanted is divine rain from heaven—i. e., new revelation, in order that the dryness of heart may be removed by the fresh water of

faith. In different ages God sent Abraham, Jesus, Krishna and Bud-dha for the regeneration of faith. The religious idea found expression through them and in a latter age found its highest expression through Mohammed (peace be on him). The modern world is dying for a saviour, but a saviour has come who has confirmed the truth of Islam and the truth of all the prophets of all the nations. The seed of Islam resown by him has already grown into a tree, has spread over the land of Hindustan and has sent out branches to other parts of the world. This mission is one of its branches. Will England sacrifice her pride and prejudice, see and understand, and rise to the height of the occasion? Her children in an earlier age made great sacrifice for truth. Will they be wanting now?"

The Moslems of Canton

The Rev. C. A. Gimblett gives us in the *Foreign Field* some interesting facts regarding the Mohammedans of Canton. He says, "Let us take the Mohammedans of Canton as a sample of the whole. What a strange picture they make! Here in the biggest heathen city of the world one finds a handful of the followers of the Prophet. Like the Moslems of other provinces, they manage to retain many distinctive features of their religion, though closer acquaintance seems to show that they are neither good Chinese nor orthodox Moslems. They have their own services, Arabic being extensively used; and they nominally study the Koran, though few understand Arabic, except a few common terms and words of greeting. Also they have a number of text-books (Catechisms, etc.) printed in Chinese and Arabic, for their own people and schools.

"Generally speaking, they understand little of their religion. Indeed, their own Mullahs have confessed to us: 'Our people are not good Moslems; we have little authority with them; it is so different with you!' Perhaps it could hardly be otherwise when one thinks of the marvellous power of absorption shown by the swarming millions all around them. True, the Chinese Moslem nominally eschews pork and idol-worship, but in practice there seems to be much laxity. For instance, it is said that many of them will eat pork if they remember to call it 'mutton' first! Hence such popular Chinese gibes as this: 'One Moslem travelling will grow fat: two on a journey will grow thin.' This, at any rate, shows incidentally that John Chinaman has a sense of humour.

"In many points, however, they are clearly distinguished from the mass of their fellow-subjects. They have their own slaughterers, all meat being carefully prepared by the *Ahongs* in the proper Mohammedan way. In many parts, too, one notices special Mohammedan shops (*kaau moon*) marked by a special sign, a water-pot (signifying "clean"), in some cases surmounted by a turban ("pig's head hat").

Their marriage and burial customs are also fairly distinct. For instance, they always bring back the coffin after burial. Hence another Chinese gibe: "Here come the stingy ones!" They also seem to have some distinguishing sanitary habits.

In public worship they have avoided, by some clever deceits, the prostration before the Emperor's tablet formerly required by law.

Shaukat Ali as Indian Leader

Writing in the *Nation* concerning the present Indian unrest, Mr. Josiah Wedgewood describes Gandhi as India's political saint, and in speaking of his allies in the fight for democracy and against western civilization, he goes on to say:

"The Saint's allies are not of his own sort. Shaukat Ali is his stable companion, and Shaukat Ali, once a cricketer and now a fanatic, stands seven feet high and five feet broad, in a great green cloak and a high, white astrachan cap. Shaukat Ali is a likable, big, bluff, hearty man, when you meet him; but his ideas of the virtues of passive resistance are hardly skin deep. He works up the Moslem "Ulemas" and "Peers," and procures "fetwas," and gets the whole of religious fanaticism boiling. He calls the mixed crowd "brothers," but the only brothers he recognizes are brothers in the faith. The Sultan of Rampur (his native State) has taken from him his family, his goods, and home. He has lost all except his sixteenth-century faith. "Tell the Government that I am too fat to run," he says to those who warn him of his imminent arrest.

A revision of the Sèvres Treaty will hardly appease Shaukat Ali. For him the British are *kafirs* for whom there is no place in India. And the strength of the non-cooperation movement is among the Moslems. It is the Moslem colleges that the students have deserted or captured. It is the Moslem seats on the Council that find no electors or candidates. It is the recalcitrant Moslems who feel the first and full weight of the social boycott. The Hindoos, writhing under memories of Martial Law, understand neither the man nor the cause, and are a little nervous of the whirlwind; while Shaukat and his brother, Mohammed, would even stop cow-killing to cement the alliance and remove the rule of those who have trampled on the Khalifa and on the people of God.

The clay in the hands of these men is India."

Beirut University

By official action of the Board of Regents of the University of the State of New York, the charter of the Syrian Protestant College at Beirut has been amended, changing its name to The American University of Beirut, and also enlarging its educational powers to be both college and university in character and scope.

This change has been under consideration for a long time. It was recommended by President Bliss many years ago, but was held up on account of the war. The former name has been outgrown, and is no longer descriptive. The institution is not "Syrian," as it used to be. This year 109 students are enrolled from Egypt, and many more would have come from there but for lack of accommodations. Ninety-nine came from Palestine; Asia Minor sent 21, and Mesopotamia 13. With more than one-quarter of the student body from other places, the name should be enlarged. Nor is it a "Protestant" institution in any narrow or exclusive sense. The religion that is inculcated there is avowedly and truly Christian, but not denominational. And the number of Protestants in attendance is less than one-ninth of the total. Nor is the institution merely a "College" any longer. Its post-graduate departments have grown in variety and attendance, till it has for some time been really a University in all essentials. Its schools of medicine, pharmacy, dentistry and nursing have this year had added to them a school of engineering,

which, while it does not duplicate the work done at Robert College, gives Beirut an added claim to the title of University.

The certificate of incorporation by which the Syrian Protestant College first came before the official public was given in April of 1863, when the College was granted a charter by the Board of Regents of the University of the State of New York. The College opened its doors in 1866, and the Medical School was opened the following year. In 1906, the charter was amended so as to give the College twelve trustees in place of six.

Beirut University, as it will doubtless be called for convenience, is to be congratulated on having a name commensurate with its growth and activities; and we believe it is the harbinger of an era of still greater usefulness and prosperity than has been its lot until now.

Hindus and the Khalifat

Pandit Madan Mohan Malivya speaking at the Indian Congress expressed his opinion, as follows, regarding the future of Islam politically:

So far as the Khalifat is concerned we used to hear that England regarded Turkey as a great friend. English statesmen used often to acknowledge the friendly services of Turkey in the past, and they were anxious to protect Turkey as long as there was a danger of invasion from Russia. Times changed, and policies changed, and then came the Balkan War, and after it came the Great European War. By stress of circumstances, into which it is unnecessary for me to enter, Turkey joined the war against the Allies. The Allies triumphed and the Allies have now to lay down the terms of the Turkish Treaty. If the Allies had only remembered the promises that they had made during the progress of the war, if the Allies had only acted up to the pledges which they had given to our Mussulman fellow subjects in India, who went to fight against Turkey on behalf of England, this question of the Khalifat would not have arisen today. But the question has been the creation of England; it is not of our creation. We Hindus feel, apart from any considerations of diplomacy, that the great fight which was fought for righteousness has ended in an unrighteous attitude on the part of England. We feel that instead of the victory proving the harbinger of a new era of freedom for small and great nations it has served to be a new instrument for enslaving other peoples on earth. That is the reason of the sympathy which, I believe, the Hindus generally, the Parsees generally, the Indian Christians generally feel with our Mohammedan fellow countrymen. It is the unrighteousness of the attitude adopted by England. We feel also that a great nation like the Mussulman nation, which has had a glorious past, ought not to be subjected to the position to which they propose to reduce Turkey. For all these reasons, knowing that millions of our Mohammedan countrymen and countrywomen are sore at heart and feel deeply on this Turkish question, we are face to face with this situation that the feelings of the Indian Mussulmans have been outraged and they are undergoing mental pain, and that that pain shall not end until some remedy has been found for it. That is one situation that has arisen."

BOOK REVIEWS

The Crescent in North-west China. By G. Findlay Andrew, O. B. E. Published by the China Inland Mission. Religious Tract Society, London. pp. 123.

The writer in his Preface states that although the Moslems of China probably more than equal in number their co-religionists of Egypt, Persia, or Arabia, until a few years ago there was practically no literature upon the subject in the English language beyond a few scattered articles in not easily accessible magazines. The student desirous of information upon this subject was compelled to resort to the French works of M. Gabriel Deveria and M. de Thiersant, or to the less easily consulted Russian writings of the Archimandrite Palladius and V. P. Vasil'ev. More recently the d'Ollone Mission has still further placed the student under obligation to French investigations by its published observations.

"It was not until the World's Missionary Conference at Edinburgh, in 1910, that this long neglected problem began to receive from the Christian Church the attention it deserved." Since the Edinburgh Conference the China Continuation Committee has shared with the readers of our Quarterly, its careful survey of the problem. The present volume is a first-class contribution on the subject, although it covers only one province. The author sketches the history of Islam in N. W. China, its peculiar characteristics, practices, sects, and the relationships of Moslems with their Chinese neighbours. It does not minimise the difficulties. There are three million Moslems in Kansu, and not one missionary giving his whole time to work amongst them. The number of converts are very few, and here also there are backsliders and reactionary movements against Christianity.

The author knows his subject, and writes after personal contact with prominent Moslem leaders. During the years of the War he did much to prevent a Moslem uprising, and for this service to the cause of humanity he was decorated at Buckingham Palace with the Order of the British Empire. S. M. Z.

Review of the Civil Administration of Mesopotamia. Printed and published by H. M. Stationery Office, London. pp. 147. Price, two shillings net.

The document is a report written at the request of the British Government and published as such. Hence, it is printed on sheets of foolscap, and bound into a pamphlet without a cover, but the style of the writer is better than that so often used in reports, and is interesting reading to everyone who wishes to obtain first hand information without the effort of wading through so much which is of value only to officials concerned. The writer of the pamphlet was in Mesopotamia for many months, and always on the staff of the Administration, and was given every opportunity to use all the documents at hand, and her previous experience with Arabs in parts of Arabia enabled her to have a better understanding of conditions than would have been true of many others connected with affairs.

The contents of the pamphlet appear in ten chapters as follows: (1) Occupation of the Basrah Vilayet; (2) Organization of the Administration; (3) The Pacification of the Tribes and Relations with the Shiah towns up to the fall of Baghdad; (4) Relations with Arab and Kurdish Tribes and with the Holy Cities after the fall of Baghdad; (5) The Occupation of Mosul; (6) The Kurdish Question; (7) Development of the Administration. The Revenue Department; (8) The Judicial Administration; (9) Organization of the Educational Department; Levies and Police, Civil, Medical Service, Department of Commerce and Industry, Public Works, Railways, Finance, and Establishment; (10) The National Movement.

The reader ought not to expect too much, for the report is limited, and intends only to inform up to the time of the beginning of the Administration created after Great Britain accepted the Mandate for Mesopotamia; and, hence, nothing is said about the troubles resulting from the Nationalist Movement, or about the peace movement after the troubles. Since it is a review of the Administration, only enough is written, in abbreviated form, about military engagements in order to explain the need and the conditions for civil administration.

It is interesting to note that England is willing to publish many things about which otherwise no official information could be obtained. In reading this pamphlet one can know what actually was promised to different Arab individuals, and what treaties were made with tribes in Arabia, and also what methods other than fighting and threats were used to win the goodwill of the people: for the Arabs were not at any time conquered in war, but generously submitted to obtain good from the promises made to them.

Many criticisms are given of the Turks, in their methods and in their system of ruling the Arabs; and one wonders when reading whether the new Administration introduced many radical improvements, and whether more real good had not been accomplished if they had been less afraid of offending in certain important things. The Administration can not but have been unfortunate in many of the inexperienced personnel employed, who did not have time to learn the Arab, nor his language, nor his habits sufficiently well to satisfy the expectation of the inhabitants, and hence the unhappy results in certain sections. And is it not strange for persons of quite opposite religious training to attempt to administer Mohammedan affairs in a Mohammedan way? For this is the criticism of the Arab in certain instances.

The efforts in education were sincere, if not altogether satisfactory, for why should the natives wish to have schools of their own apart from Government when their own religious instructors were regularly appointed in government schools. It is rather disappointing to notice from the tables of expenditures on page 119, and of personnel employed on page 122, that so little was appropriated for education, and so few British persons were assigned to this work as compared with other departments for constructive good to the people. In the matter of courts and judicial centres, the Arabs were greatly disappointed, perhaps because of too great expectations after the unsettled conditions during Turkish rule. And, although it is true that the revenue collected far exceeded that of Turkish times, yet many peaceably inclined among the Arabs suffered, and became dissatisfied because of the unhappy appoint-

ment of certain foreign and Arab officials, who, because of ignorance or other reasons, misused their office. And, perhaps for the same reasons, the Administration did not succeed much better among the tribes in different sections away from the towns and government centres.

But I am certain the readers of the report will appreciate the quantity and the quality of the work accomplished for Mesopotamia and its inhabitants; and, under increasingly improved conditions, much more good may be expected.

The pamphlet ought to interest especially advocates of Christian missions in Arabia and Mesopotamia. In it the Administration acknowledges valuable assistance obtained from the educational and medical department of the Arabian Mission, which located there many years previous, and Government there has generously praised the Mission's work, and has granted many privileges to enlarge and extend the work.

M.

Le Livre De L'Impot Foncier (*Kitab-el-Kharadj*) Abu Yousof Yakoub Traduit et annoté par E. Fagnan. pp. 352. Price 40 fr. Paul Geuthner, 13 Rue Jacob, Paris.

This translation of a standard work in a special section of Moslem law, namely the duties and tribute of non-Moslems under the Islamic state, is a worthy contribution of French scholarship to the new Bibliothèque Archéologique et Historique. It is printed under the auspices of the High Commissioner of France in Syria; the notes and indices are excellent.

Abu Yusuf was born at Kufa 731 A. D. (113 A. H.) and died in 798 A. D. The contents are summarised as follows:

"Conseils sur la conduite à tenir vis-à-vis des sujets. Partage du butin. Le *fey* et le *kharâdj*; conditions dans lesquelles eut lieu la conquête de l'Irak et de la Syrie; partage de ces pays et assignations que fit Omar I. Établissement et perception de l'impôt du Sawâd. Fiefs et impôt qui les frappe. Condition du pays de guerre et du sol d'Arabie. Les terres mortes. Terre de dîme et de *kharâdj*. Conquête de Nedjran, et sa situation spéciale. La *zekat*, son prélèvement et son affectation. Contrats de complant. Les rivières, leur usage et celui des canaux dérivés. Affermage et perception de l'impôt. Costume des tributaires; églises et synagogues. Prisons; peines écrites à qui, quand et comment appliquées. Précédés de combat admissibles. Préciput de l'Imâm. Ayants droit au butin. Les expéditions du Prophète contre la Mekke, Dhou Khaloça, etc., attribution des biens des vaincus.

"C'est le plus ancien document qui nous soit parvenu sur la nature et le mode de prélèvement des divers impôts. Mais en outre des conseils adressés au Khalife Haroun er-Rechîd sur les procédés gouvernementaux et administratifs, et appuyés par des textes et arguments religieux, il contient de nombreux renseignements historiques puisés aux sources les plus anciennes, notamment sur la conquête de la Syrie et de la Perse. A l'attention de juriste à qui l'École hanéfite doit son extension, n'achèpent ni le droit criminel ni les dîmes diverses ni les rapports avec les tributaires ou les peuples étrangers."

S. M. Z.

Le Golfe Persique. Par R. Vadala, Rousseau et Cie, Editeurs, Paris, 1920. pp. 151. Price 10 frs.

The author is well-known as a writer on economics and commercial expansion. He knows the Persian Gulf, and dedicates the book to his

wife, Christine, who died at the French Consulate at Bushire. After sketching the geography of the Persian Gulf, he traces the history of its occupations by various Asiatic and European powers. The Portuguese came as early as 1498. In 1514 they took Ormuz. The Dutch made their appearance in the Gulf in 1623. In the seventeenth and eighteenth centuries France appeared in the Gulf, and other European powers made attempts at settlement or political venture. The British, however, since their first visit in 1573, gradually became dominant, and are today in control. The author gives full statistics regarding commerce (emphasizing French interests), sketches a programme for future commercial development, and concludes with a select, although far from complete, bibliography covering over twenty-five pages. Valuable for reference, but without map or index, and altogether omitting the ethnology of the various races. S. M. Z.

Facts and Folks in our Fields Abroad. A History of the Achievements, Failures, Plans and Purposes of the Foreign Missionary Activity of the United Presbyterian Church of North America. By Anna A. Milligan. U. P. Board of Publication. 1921.

Miss Milligan has prepared this book particularly as a mission study work for the various organizations of her own church, and its scope is therefore limited to the fields touched by that denomination. But while it is essentially a denominational text book, it deals with the entire problem in such a way that it might well have been named *The Romance of Missions*. It is an apologetic for missions in general, and not for the United Presbyterian Church alone, and the writer does not hesitate to criticize the lack of vision of her own denomination in abandoning certain fields once entered, and in failing to grasp at once the opportunities presented by the fields now occupied.

As all students of missions know, the fields falling under the care of Miss Milligan's Board are a part of Northern India, Egypt, the Egyptian Sudan, and Abyssinia, which has been entered very recently. All the fields, and particularly the last three, lie under the pall of Islam, either by Moslem dominance, or as spheres of its missionary activity. Any one interested in the Moslem problem will find this book not only a mine of information, but will discover in it a source of inspiration and encouragement as he reads of the plans for the future and the prospects of their attainment through the "407 Movement" and the "New World Movement" of the United Presbyterian Church. And withal the book is much more than readable. It came to the study of the writer of this review in the morning mail some weeks ago, and what had been intended as a glance through it, resulted in its being read from cover to cover before being laid down. W. McCLEAN WORK.

Turkey. A World Problem of Today. By Talcott Williams. Doubleday, Page & Co., New York. pp. 324. 1921. Price \$3.

The chapters, rewritten, are the Lowell Institute lectures delivered in January and February, 1920. Since then, events have moved rapidly, but it is still true, that with its problems unsolved, Turkey remains a menace to the security of the world. This book tells of its many races and religions, and the causes that have made it a battleground for thirty centuries. Talcott Williams, himself born and brought up in Turkey, gives in popular and compact form a great body of valuable information,

and indicates what he considers the solution of the problem—namely, a “Receivership” or a “Mandatory” for Constantinople and part of Asia Minor, by the United States of America.

The place-names and population estimates given, especially for Arabian territory, are not always accurate. The author knows Islam from within, and therefore concludes that it and Christianity “are at their core and centre irreconcilable. The more you see Moslems, and the more you know and like them, and come to feel for them a sincere affection as friends and companions whom you trust and value, the more you realize this. The two may agree to live and let live, but they cannot merge and speak a common tongue.”

S. M. Z.

Men and Methods That Win in the Foreign Fields. By J. R. Saunders, Th. D., of Graves Theological Seminary, Canton, China. Fleming H. Revell Company. pp. 121. Price \$1.

The author has specially in view conditions in China, yet in the main the contents of his book are applicable to other fields as well. It is not a new subject, and what he says is not always new. But on some points the line of treatment is distinctly fresh, and it is always sane and practical. The chapter on “The Spiritual Requirements” of the missionary is particularly good for its unhackneyed and very sensible suggestions. The English style in some places is not all that it might be, and the frequent use of the objectionable terms “heathen” and “natives” might well have been avoided.

J. G. HUNT.

Les Turcs Et L'Europe. By M. Gaston Gaillard, Paris, Librairie Chapelot, 136 Boulevard Saint Germain. 1920. pp. 381. Price 8 frs.

This book deals with the political questions of the Near East. It consists of nine chapters entitled as follows: I. The Turks. II. The Turkish Empire. III. Turkey during the War. IV. Turkey before the Peace Conference. V. The Occupation of Constantinople. VI. The Treaty with Turkey. VII. The Dismemberment of the Turkish Empire. VIII. The Moslems of the Former Russian Empire and Turkey. IX. Turkey and the Slavs.

In Chapter IV, the author touches on what he calls the Anglo-American Protestant campaign against Turkey. He considers the Anglo-American conception of the solution of the Turkish problem to be based on “professional preoccupations,” “a pseudo-religious movement,” which is only a cover under which “vast commercial enterprises” can be launched. He considers “that every enterprise against Islam or against any other Oriental religion can only serve to reënforce the power of the Roman Catholic Church. . . . that Islam and the other Oriental cults counterbalance legitimately Rome’s dreams against hegemony.” He considers pan-Slavism to be the real enemy, and that towards this end it is in the interests of Europe not to combat Islamism, but to uphold it as being opposed to pan-Slavism. For him also Islamism represents in the East a counter-weight to Protestantism, and he says: “In our opinion there would be cause for anxiety about the future of the thought and morals of the sixty millions of Moslems in India and of its two hundred and twenty millions of Brahmanists, Buddhists, and the votaries of other sects, if they should ever be converted by the Lloyd Georges and become Protestants.” (!!) It is difficult to believe that the author writes this in all seriousness. Chapter VII deals with the question

Turco-Armenian, Turks and Arabs, the Syrian Questions, etc. It would seem that the greatest of misfortunes for Islam would be to have its interests bound up with those of Turkey. PERCY SMITH.

An Introduction to Mayhayana Buddhism. By Dr. W. M. McGovern, London. Kegan Paul. pp. 233. Price 7/6d.

This work is designed to supply the average cultured reader with a brief and simple guide to Buddhism, with special references to the Chinese and Japanese phases. It is a general sketch, not a detailed study of the main features of the religion, and concludes with a Short History of Buddhism and Buddhistic Sects, and a survey of Buddhistic Literature. S. M. Z.

Bahai, The Spirit of the Age. By Horace Holley. pp. 211. Price \$2.50. Brentano's. New York, 1921.

We are faced on the cover of the book with this sweeping assertion; "Progressive people of all types and classes recognize the Bahai Movement as the long-awaited World Religion." The truth of this statement depends wholly on the definition of "progressive people." If the comparatively few ill-balanced Americans and Europeans who have become the followers of Abdul Baha are the progressives, then and only then is the declaration true. Such exaggerated assertions as this are the Bahais' chief stock in trade from Teheran to San Francisco; and this book in this particular is a sample of all Bahai literature. Let us give one example.

Speaking of the Bab, the so-called forerunner of Baha'o'llah, (to use the orthography of the book), as "the first of the three Cosmic Points, which determines the plain of reality" (whatever that may mean), the author launches out into this magnificent claim. "To that Point converged the History of all peoples, the progress of all nations. For this Point Paul became a witness. For this Point Plato became a witness. For this Point the pyramids were measured; the Zodiac hung to girdle time. Of this Point Buddha meditated under the tree of Spiritual wisdom. Before the emanation of this Point, History was naught but unintelligible chaos, without being, without ending, without purpose, without progress, without form save only as a secret to a few." And all this we are asked to take on the word of—whom? The principle is a simple one. If you will only speak confidently, earnestly and insistently enough some one will believe you, no matter what your claim.

This book also illustrates a second characteristic of all Bahai propaganda,—a cool indifference to facts, or to speak more frankly, a deliberate misstatement of facts. Of this too we can give but one example. We are told that Baha'o'llah was "a forty years' prisoner in a vile Turkish dungeon." The facts are these. For two years he was confined in barracks at Acca; he was restricted to his own home for nine more years; and for the rest of the time until his death he lived in a palatial residence, called Bahja, which he built for himself outside of Acca. In this period he had the freedom of the country, and was in no sense confined. These facts have been so often pointed out that the misstatement we fear is deliberately put forth to win the undeserved sympathy of the uninformed.

A third characteristic of Bahai literature seen in this book to perfection, although we believe the author is a son of the West rather than of

the East, is the absurdly mystic and meaningless phraseology with which its thought is clothed and concealed. The Truth, which is to enlighten the world is nothing but a fog, the Water of Life is as unfit to satisfy the thirsty soul as a mirage in the desert.

The greater part of the book is given to the attempted illucidation of the "Cosmic Trinity." Truth, Will and Love, which are manifested in the three Points that fix the Plain of Reality,—the Bab, Baha'o'llah and Abdul Baha; and to Bahai messages to Christianity, Judaism, Science, Politics, Christian Science, New Thought and Theosophy. The message to Christianity is a brazen effort to arrogate to Baha'o'llah the prophecies of the Old Testament regarding Christ, (such as Isa. 9:6; 11:1-4; 35: 1, 2), and many passages in the New Testament, which are allegorized without rhyme or reason. The opening sentence of this chapter is "Nowhere in the world today is such reverence paid to Christ, such devotion felt for the spirit of Christ, such fidelity of thought and action rendered the teachings of Christ as among the followers of Abdul Baha." This is palpably untrue, when we remember that to the Bahai, Christ is a back number, his teachings out of date, and his claim to be "the way, the truth and life" superseded.

We wonder that any one can read this book without realizing that Bahatism has to offer the hungry soul nothing but a stone.

ROBERT M. LABAREE.

Morocco That Was. By W. B. Harris. 333 pp., 25s. net. Blackwood, London, 1921.

The author was *Times* correspondent in Morocco for something like thirty years, and as such came into frequent and intimate contact with the court, especially the last sultan Mulai (i. e. Prince) Abdul Aziz, and also with the chiefs and their retainers among whom he moved freely, aided by the fact that he went unarmed and had an intimate knowledge of Arabic and the local dialects. It is a pity that a practised writer should not have spent a little time in straightening out the narrative and avoiding repetitions and misspellings such as Ghraïlani for Jilani or Gilani the great saint of Bagdad. But the story that he tells, though a very sad one, is exceedingly interesting and is set forth with the impressionist *verve* of an able newspaper correspondent.

The Filali sultans of Morocco are *sharif* or noble, that is direct descendants of Mohammed, and their dynasty dating from the seventeenth century has been one of the minor claimants to the Caliphate. Mulai Abdul Aziz came to the throne in 1894 at the age of twelve. By the time he was twenty he desired to assert himself, and we are assured by the writer that he was "thoughtful, intelligent and desirous of doing well" but the multitude of good resolutions effectually paved his path to perdition. The way was made easy for him by his viziers, who liberally used the ill offices of European traders to keep the monarch diverted from affairs of state by a constant supply of costly novelties. The court of Morocco became the happy hunting ground of the commercial traveler. Fireworks, motor cars, menageries, jewelry and a score of other hobbies filled the palace domains with stacks of discarded valuables brought at immense cost to the inland capital through roadless country. At length the treasury was empty and the regiments, starved save for loot, and unpaid always, revolted. The struggle between French and German influence became more and more acute after the

Kaiser's visit to Tangier in 1905; half the country was dominated by a lowbred pretender and there was nothing left but for the descendant of the prophet to yield to French pressure and hand in his abdication, which he did in 1912. The rest of the story is occupied with the sordid huckstering of the ex-monarch for each item of the bargain and the tepid reception which he met with from the French public after landing at Marseilles. Meanwhile a more virile figure had emerged on the scene in the person of the brigand chief Raisuli. Mr. Harris was himself at one time a prisoner in Raisuli's hands and his sketch of the adroitness and daring by which this petty chieftain (a *sharif*, however, also) acquired local control till he was able to play off one European power against another and defy the armies of Spain, is the most interesting part of the book. Mr. Harris' prediction that "he will wage a guerilla campaign of midnight attack and murder that will last long and prove costly in its toll of lives among the invaders of the country" has been more than fulfilled. Will Spain succeed in bringing prosperity and justice to the country? It is more than five centuries since the Spaniard drove the last of the Moors out of Andalusia, but as far as the story of the *Times* correspondent goes, it is the medical work carried on by lady missionaries which seems for the first time to have given the Moroccan Moslem an inkling of what Christianity really means.

H. U. WEITBRECHT-STANTON.

Glimpses of Persia. By M. M. Wood. 76 pp. 1s. 6d. Church Missionary Society, London, 1921.

One of the excellent descriptive books put forth by this Society, full of interest and information. Historical landmarks, contemporary conditions and evangelistic contact are sketched with a light touch—a happy knack of leaving humorous paradox and startling novelty to tell their own story without blunting their edge by solemn explanation. This heightens the spiritual fervors of an appeal which will drive home the needs of Persia to many a heart.

H. U. WEITBRECHT-STANTON.

Bland Persiens Muhammedaner. av L. E. Hogberg. Stockholm: Swedish Mission Society. 1920. pp. 256. Illustrated.

An admirable account of Islam in Persia, including a sketch of Babi-Behaism and the Ali-Allahi sect with impressions gained on journeys through Kurdistan and North Persia. The writer went out as a pioneer missionary in 1889 to Kashgar and knows the country. The references to the work of the Church Missionary Society and that of the Presbyterian Mission, however, are rather casual, and wholly inadequate. The book is well printed and attractively illustrated, but has neither map nor index.

Dr. Imad-id-Din. Selvbiografi oversat of Freda Bronsted. Copenhagen. 1915.

Koranen og Biblen. Alfred Nielsen. Aarhus. 1918.

Hinsides det Kaspiske Hav Fra en Orientrejse ved Krigens Udbrud. Arthur Christensen. Kobenhavn og Kristiania. 1918. pp. 247.

Skildringer Fra Syrien. Kobenhavn. 1920. pp. 50. 1 Kr.

Skildringer af Syriske Medarbejdere. Ved Alfred Nielsen. Kobenhavn. 1917. pp. 52.

- Til Hans Aere.** M. K. S. Holst. Kobenhavn. 1916. pp. 18.
- Muhammedanismen som Verdensreligion.** Fr. Buhl. Gyldendalske Boghandel. Kobenhavn. 1914. pp. 60.
- Fra Persien.** Af Frede Bronsted. Missions-Bibliotheket. Kobenhavn. 1917. pp. 67.
- Koranens Aag.** Af Agnes Clausen. Jensen & Ronagers Bogtrykkeri Kobenhavn pp. 224.
- Islam.** Ikortfattet Fremstilling af J. Ostrup. Kobenhavn. 1914.
- Ved Afghanstans Graense.** Af Eduard Geismar. Kobenhavn. 1917. pp. 134, with maps.
- Bag Libanons Bjerger.** Alfred Nielsen. Aarhus. 1918. 2 kr. pp. 159.

We call attention to these books as indicating a rising interest in the Moslem problem in Denmark. Two of them are of special interest. *Koranen og Biblen* gives an account of the contents and character of the Koran and in Danish as hitherto no version of the Koran has appeared in that language. Professor Buhl discusses Islam as a world religion and its place in history. He is well known among Orientalists for his "Life of Mohammed" reviewed in our Quarterly some years ago.

S. M. ZWEMER.

- An Aid to Practical Written Arabic.** By Rev. J. Van Ess, M.A. 21/- net. cr. 8vo. Oxford University Press. 1920.

This reader will be very useful indeed for the student who knows grammar or is studying it simultaneously. The author has made it quite clear, by more than one remark, that this does not profess to be a grammar, but notwithstanding, the twenty-five pages of grammar notes will be a help to many, and may enable the student to understand letters written *to him*, though he would probably need a grammar to enable him to write such letters.

The main object of the book is shown by the space given to each section: first, we have twenty-five pages of grammar notes; then forty pages of reading selection, mostly printed by ordinary typography, but some reproduced by photo process from the lithographed Koran, all of which are highly useful; then, thirty-five pages of specimens of script accompanied by transliteration to ordinary Arabic letter print, as well as by the translation,—the Koranic selections might have been similarly transliterated. But the main body of the book occupying 260 pages is a very good vocabulary, which is of splendid value to the student except that a few of the words are surely somewhat unusual; e.g. "*Ibreesum*" the Persian word used for 'silk,' rather than the common Arabic word "*hareer*"? The last 20 pages consist of "words which sometimes confuse."

The type, though small and of what is called the London variety, is quite clear and the very few misprints not worth recording, for the book had Professor Margoliouth's valuable oversight whilst at press. This is so valuable a reader to use in connection with an Arabic grammar that I could wish that all my students possessed it.

A. T. UPSON.

- The Primacy of the Missionary,** and other addresses, by Archibald McLean. The Christian Board of Publication, St. Louis, Mo. 1920. pp. 380.

One would wish that this volume, or at least considerable parts of it, might be read before many of the churches and young people's organizations in Christian lands. It would certainly tend to correct the impres-

sion prevailing among so many that the foreign mission work of the church is an incidental and secondary matter in its existence. Dr. McLean proposes to put the emphasis where Christ placed it, in the training of men for missionary ministry, in the correction of the Church's attitude from that of perfunctory contributions to the creation of at least as much interest in missions as it has in automobiles, in the encouragement and approval of those who consider missionary appointment, in the prayers and in the hymnology of the Church.

R. S. McCLENAHAN.

Is Christianity the Final Religion? By Rev. A. C. Bouquet. London: Macmillan. 10/6.

The author is one of the Secretaries for the Society for Promoting Christian Knowledge, and maintains his conviction that Christ is the absolute revelation of God, and Christianity different from the other religions not only in degree but in kind. He holds, however, that it is no longer possible to live upon the moral reassertions of Christianity without reëxamining the argument and claim for its finality. After dealing with the attempts of Continental theologians to grapple with the problem, he gives as his answer, in the final chapters, the conclusion that no religion can supersede the revelation of God in the New Testament. The reviewer has tested this book on a group of young Egyptian nationalists who read it so eagerly on a train journey that they failed to return it!

S. M. Z.

The Burial of the Dead. By W. H. F. Basevi. London: George Routledge & Sons Ltd. pp. 208. Price 7/6.

The author holds that the custom of placing funeral offerings in graves originated in the remote period when graves were not receptacles for the dead, but refuges for the living. The book is based on the evolutionary hypothesis, and we cannot follow the author in all his conclusions; but as in the case of Frazer's *The Golden Bough*, the collection of facts is most interesting. We may learn for example that the Bridge (*Sirat*) to Paradise in Islam, the sacrifices to the dead at the grave, and the very shape of the grave itself in all Moslem lands, are due to animistic beliefs. The belief in a double soul or *Qarina* in Islam is treated in the chapter on ghosts.

Recent Discoveries in Luke's Writings. Lt.-Col. G. Mackinlay. Marshall Brothers. London. 12/6 net.

That Luke did, as the author represents, group his lesson incidents from the life of our Lord in such fashion as, in some measure, to pass three times over Christ's life, or parts of it, is certainly well known: at least I have known it a long time, and did not suppose any one disputed it. It is surprising to find the author laboring with such patience to prove it now. Dr. Stanton's criticism seems to me to sum up the whole case (p. 243.)

"I do not doubt that the great themes on which you lay stress occupied the mind of St. Luke. But whether he intended to emphasize those themes by a system of triplications extending through large portions of his two works is far more questionable."

The marvelously multiplied "triplication" which the author finds in the Gospel and in the Acts is undoubtedly, in some measure, artificial,

obtained by bringing together things from far separated, and very distinct, portions, and pointing out "contrasts" that are purely subjective. There is not the slightest indication that many of these latter had any place in the mind of the author of the Gospel and the Acts.

Altogether, it may be said that such cryptograms as the author finds may be worked out to wonderful perfection elsewhere in literature, e.g. the cryptogram in Shakespeare. Not many believe in that, and yet the proof, of that sort, for Baconian authorship of Shakespeare is made out far better than this cryptogram in Luke's works. It does not seem to me that God, wishing to reveal a plan of salvation to a lost world, would use a cryptogramic method. A real revelation cannot consistently use a cryptogramic method. It may use apocalyptic visions and allegorical names and numbers, but deliberately to conceal is not to reveal.

The author's work is, indeed, conceived in a good cause which has my utmost sympathy, and his work is done in a most admirable spirit, but, I am persuaded, that, on the whole, it is by a bad method.

M. G. KYLE.

Le Traite de Paix Avec la Turquie, l'Attitude des Musulmans et de l'Inde. 1920. pp. 17.

M. Lloyd George et la Délégation Indienne Pour le Califat. 1920. pp. 32.

The Turcophobia of the English Imperialists. 1919. pp. 20.

The British Labour and the Orient. By Halil Halid. Berne. 1919. pp. 40.

Les Vautours et la Turquie. By Docteur Nevzad. pp. 24. Price 1 fr.

Greek Atrocities in Turkey. 1921. Illustrated. pp. 153/5.

Le Régime d'Occupation Hellenique en Turquie. Published by the Bureau Permanent du Congres Turc de Lausanne. Lausanne. 1921. pp. 48.

This series of pamphlets is kept on sale by the Bureau d'Information Islamic, 24 Rue Taitbout, Paris. They consist of strong propagandist material in English and French, concerning the Turkish situation and the question of the Khalifat. Those who desire to know what can be said on the Turkish side of the question will here find abundance of material, although much of it is partisan and unreliable. S. M. Z.

La Syrie. Précis historique par le P. H. Lammens. Vol. I. Beirut. Impr. Catholique, in-12. pp. IX-279. 1921. 7 frs.

This concise volume gives the reader a survey of the history of Syria since the Arab Conquest until the time of the Crusaders. The Introduction gives a general review of the earlier history of Syria and there is a brief chapter on Arabia and the Rise of Islam.

Islam en Christendom. Door Mevrouw J. C. Van Andel-Rutgers. Derde druk. Uitgave van den Zendingsstudieraad. Rotterdam. 1921.

It is encouraging to find that within ten years this missionary text-book for Dutch circles has appeared in a Third Edition. A special chapter is devoted to Islam in Central Java. For the rest the book is largely based on Canon Gairdner's "*Rebuke of Islam*".

Manuale di Bibliografia Musulmana. By Prof. Giuseppe Gabrieli. *Parte Prima. Bibliografia Generale.* Roma: Tipografia Dell'Unione Editrice. 1916. pp. 491.

This is the first part of an exhaustive and scientific bibliography on Islam and Moslem lands. The compiler is Professor of Arabic and Literature at the University of Rome, and has had the cooperation of Prince Leone Caetani, and Prof. Celestino Schaiparelli by the use of their extensive libraries and collections.

Part I consists (1) of a general annotated bibliography of catalogues and encyclopaedias and dictionaries of literature; (2) Periodicals and Oriental publications, bulletins, etc., that deal with Islam in the widest sense, indicating in every case the title, publisher and the number of volumes available; (3) Journals of Oriental Societies and translations published by such societies; (4) Miscellaneous papers published in memory of Orientalists or as tributes to their scholarship; (5) Records and journals of national and international gatherings for Oriental study.

Next we have a complete list of schools of Oriental studies in every part of the world. This brings us to page 109 where the Index proper really begins. It is classified into: (1) Works on Grammar and Moslem languages; (2) Collections of MSS. and inscriptions; (3) Book catalogues; (4) Numismatics: (this section alone covers 29 pages); (5) Archeology; (6) works on the Moslem Calendar, of which the author enumerates twenty-two, and supplements it with a comparative table of the Moslem and the Christian eras from A. H. 1 to the present date, 1339.

An Appendix gives a list of all the Oriental MSS. in the Italian National Library. The book is well indexed, but also has, alas, forty pages of additions and corrections. S. M. Z.

La Linguistique ou Science du Langage. By J. Marouzeau. Paris: Paul Geuthner. 1921. pp. 189.

A condensed textbook on phonetics and the evolution of language by a professor at the Language School in Paris. The Indo-European languages are specially treated, and there is a good bibliography for the use of the student. As an introductory textbook it can be strongly recommended. S. M. Z.

Sous les figuiers de Kabylie. Scènes de la vie berbère. By Charles Géniaux. Paris: Ernest Flammarion. pp. 281. Price 3 f. 50.

The writer is eye-minded and can make us see with him the tawny country, the jagged hills, the precious mountain streams, and the hill-side villagers, with their inveterate blood-feuds and their tragic proverb "*Tout dort sauf l'eau et l'inimitié.*" We are well content to have M. Géniaux record for us the bizarre and sunlit color of this strange land, whose mingled beauty and hardness are summed up in his picture of the donkey dying among the red rocks on the hillside (p. 195). When the book turns to human problems M. Géniaux becomes an apologist for a policy of rapid assimilation to French ideas and the encouragement of the immigration of part of the dense Berber population to districts in France where labor is needed. High praise is given to lonely schoolmasters in outlying districts of Kabylie who are missionaries of France and French culture; and kind and respectful words are accorded to Roman Catholic missionaries as helping by their sym-

pathetic touch in the task of making Kabylia a French department overseas. Whether consenting or no to France's colonial policy, one must at least see the difficulty of her task in ruling a country always on the edge of hunger and too poor in natural resources to support her virile population, dense as that of Belgium. **CONSTANCE E. PADWICK.**

Les Penseurs de l'Islam. By Baron Carra de Vaux. Tome 1. Les Souverains, l'Histoire et la Philosophie politique. Paris: Paul Geuthner. 1921. 8 francs.

The first of five volumes of about 300 pages each on the history of thought in Islam in a series of biographical studies. The first volume deals chiefly with the following biographies or periods: Les Abbasside-Khalifes, Mansur, Hâroun el-Râchîd, Saladin, Souverains de la Turquie et de l'Inde, Soliman, Bâbers Akbar, Les Historiens Arabes, Tabari, Masoudi, Ibn el-Athir, Abou 'l-Fédâ, Makrîzi, Makkari, Firdousi, Mirkhond, Hadji Khalifa, Ibn Khaldoun, Zamakhchari, Méidâni. The final chapter is on Arab music and its literature. Tome 2-5 have not yet appeared from the press, but our readers will be interested in the proposed contents:

Volume 2: La philosophie scolastique. Les géographes.—Les sciences mathématiques et naturelles.

Volume 3: L'Exégèse; la Jurisprudence et la Théologie.

Volume 4: La Mystique et les Sectes.

Volume 5: Le Mouvement intellectuel dans l'Islam moderne.

Evangelische Missionskunde. Von D. Julius Richter. Leipzig: A. Deichertsche Verlagsbuchhandlung, Dr. Werner Scholl. 1920. pp. 463.

No more important work on the science of missions has appeared for a decade, than this work by Prof. Richter, who occupies the Chair of the Science of Missions at the University of Berlin. The author divides his subjects as follows: After giving in Part I, the Biblical grounds for missions in the Old Testament and as taught by Jesus Christ and Paul (pages 1-18), he goes on in part II to show the missionary teaching of the Bible. Part III is on missionary apologetics, as regards primitive races, East Asiatic religions, Hinduism, Buddhism and Islam. Under the last section (pages 172 to 194) we have a history of Moslem controversy, succinct and, in the main, accurate, although here as elsewhere in the volume the transcription of English names is not always correct. Part IV occupies more than half of the volume, and deals with the history of missions abroad, and of the missionary idea in the church at home. One of the most valuable features of the book is the full bibliography given in foot-notes throughout.

S. M. Z.

The Siwi Language. By W. Seymour Walker. Foreword by H. E. Wilson Pasha. London: Kegan Paul. pp. 96. 1921. 10s. 6d.

As a grammar this book is important to only a very small group of linguists. The dialect of Siwi is spoken by only three thousand people and they have no written language. The author cannot have much knowledge of Arabic, which, he says, has been super-imposed on Siwi. In the vocabularies there are scores of words which are Arabic corruptions, most of them easily recognizable by omitting the *l* prefixed. Yet the author says there is no definite article in Siwi. Sugar-cane is given

as *loksub* (sing.), *loksuban* (plu.); whip as *asoot* (sing.), *assawat* (plu.); wind *lehoowa*. All this is really Arabic colloquial.

The notes on legends and superstitions as well as the description of the oases, itself, with its beautiful photographs, are most interesting.

S. M. Z.

One Hundred Years of Singapore. Edited by Walter Makepeace, Gilbert E. Brooke and Roland St. J. Braddell. 2 vols., pp. xvi, 592; x. 668. John Murray, London. 1921.

A most interesting and comprehensive history of one of the great seaports of the world, which lies in perhaps the most strategic location in all Asia. A hundred years ago there was only a mere cluster of fishermen's huts on a tiny island which was only known as a haunt of Malay pirates. Founded in 1819 by that great statesman, Sir Stamford Raffles, Singapore is now a modern city of 300,000 inhabitants, the commercial center of South-eastern Asia, and of the Eastern Archipelago, with its fifty millions of brown men of the various Malayan races, and with its vast resources in minerals and tropical products. But Singapore is not merely a great trading port, it is also the religious center of one-fourth of the entire Moslem population of the world, and as such its history cannot be without interest to our readers. This very handsome book, which is profusely illustrated, and has an excellent index and chronological summary, consists of twenty-three chapters dealing with the history, government, commerce, and various races identified with the life of the city, and its social and religious institutions. Between twenty and thirty different writers have contributed articles on the various subjects dealt with, each writer being an expert in the particular line with which he has to do. The chapters dealing with the Mohammedan rulers who handed the little island of Singapore over to the officials of the British East India Company will be of particular interest to our readers, and also the article on Malay piracy, which in the early days of Singapore was a serious menace to all the shipping which had to pass those waters on the way to China, and as Raffles himself tells us, was fostered or at least encouraged by practically all the Mohammedan Sultans and Rajas of those days, until it was finally stamped out when armed steam launches were employed to follow the piratical prahus into the creeks and rivers where they used to hide. Out of the total population of 300,000, the great majority are Chinese, over 200,000; the Malays number roughly 40,000, and there are perhaps 3,000 Mohammedans from Hindustan, and more than a thousand Arabs, making a total Moslem population of about 45,000; but as one reads this book one is struck by the fact that in proportion to their numbers the Mohammedans have contributed very little indeed to the progress and commercial prosperity of the Colony. It is the Chinese more than any of other Asiatic race who have made it possible for Singapore to become the great commercial center which it is today. While Chinese who came to Singapore as penniless immigrants have prospered and become great merchants and shipowners, and some of them millionaires, and have taken their part in the life of the community as members of the Municipal and Legislative Councils, the Malays from lack of ambition and industry have been content to remain in comparative poverty with little or no education, and taking but little part in the life of the city.

W. G. S.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING, NEW YORK,

Missionary Research Library.

I. GENERAL.

ABYSSINIA UNDER MENELIK AND AFTER. G. E. Underhill.

(*The Quarterly Review*, London. January, 1922. pp. 33-52.)

An historical survey of the reign of Menelik II, from the time when he was merely a successful raider, through his attempted reforms, to when, after his death, Yasu officially placed the country in religious dependence upon the Sultan of Turkey. Closes with a dark picture of present conditions.

ARMENIA TODAY. John H. Finley. (*American Review of Reviews*, New York. January, 1922. pp. 81-84.)

A summary of the work of the Near East Relief and the terrible conditions it is fighting. Attempts also to explain why the situation in Armenia today is worse than it has been at any time since the armistice.

THE FIGHT FOR LIFE IN THE NEAR EAST. William E. Doughty.

(*The Missionary Review of the World*, New York. January, 1922. pp. 31-38.)

"The experiences of an American who in a recent visit saw the missionaries and other workers standing between tens of thousands and death and beheld the process of training the Near East leaders of tomorrow." The work of the Near East Relief, fully illustrated.

AN INTERVIEW WITH KING FAISAL OF IRAQ. Captain A. H.

Roberts. (*The Asiatic Review*, London. January, 1922. pp. 37-43.)

The interview was given to Captain Roberts on the arrival of Faisal in Basrah as the accredited candidate for the rulership of Mesopotamia, and embodies the Amir's views as to the condition of the country, and his future policy. The article also summarizes his first speeches in Basrah, with their appeal for the cooperation and help of the people in working for the welfare of Iraq as a nation.

THE TROUBLES OF THE HOLY LAND. Vivian Gabriel. (*The Edinburgh Review*, London. January, 1922. pp. 1-25.)

When the British under Allenby came into Palestine they were welcomed with the deepest joy and enthusiasm; now, after some years of British occupation, recent visitors to the country find the population sullen, morose, angry, their faith in British promises profoundly shaken. Here is an unusually clear and forceful

account of the governmental policy and Zionist action which have developed in the people this grim attitude of opposition.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

A BOY IN PERSIA. Youël B. Mirza. (*Asia*, New York, December, 1921. pp. 1006-1010, 1048, *et seq.*)

Impressionistic remembrances of a boyhood in Persia, with vivid sketches of everyday happenings. Good for local color for those desiring to interest young people. One of a series of such articles running in the periodical.

LE CERCLE DES TAGOUANAS. Etude ethnographique. A. Chartier. (*L'Afrique Française*, Paris. Renseignements Coloniaux. November, 1921. pp. 249-274. December, 1921. pp. 282-289.)

A careful ethnographical study of a racial group on the Ivory Coast. The group is divided into two sections—the Djiminis, who are Animists, with a religion based on the power of the dead; and the Dyoulas, who are Moslems. The study treats largely of the Djiminis, though by no means exclusively; and inasmuch as the Dyoulas are only Mohammedans on the surface, what is said concerning the one group applies largely to the other. The December installment is devoted to the religious beliefs and life of the people.

THE FEALTY OF THE TRIBES: a chapter in the history of 'Iraq. Iraqiyah. (*The Fortnightly Review*, London. November, 1921. pp. 752-757.)

A vivid picture of how the Arab shaikhs of the Dulaim accepted the Emir Faisal as their overlord, swearing to him allegiance and personal fealty.

TRAVELS AND HAZARDS IN CENTRAL ASIA. I. In Kafiristan and Kara-kum. Ikbal Ali Shah. (*Asia*, New York. February, 1922. pp. 121-126, 154.)

An entertaining account of a decidedly hazardous journey taken by an Afghan noble disguised as a mullah, and of various interesting customs which he came across. The influence of the Russians is noted, and there is a sketch map of "Afghanistan, the untamed neighbor of British India."

VI. POLITICAL RELATIONSHIPS.

THE EGYPTIAN DEADLOCK. Sir Valentine Chirol. (*The Fortnightly Review*, London. January, 1922. pp. 1-12.)

A critical examination of England's policy in Egypt, and a plea for settling this on the basis of reason and statesmanship

rather than on that of militarism. The growth of nationalist feeling is shown to be more than the outcome of the war, although greatly stimulated by that; while the danger to Mohammedan and Arab feeling throughout the Empire that lurks in the departure from the Milner recommendations and the adoption of the repressive views of the War Office is clearly indicated.

GREAT BRITAIN AND FRANCE IN THE EAST. Arnold J. Toynbee. (*The Contemporary Review*, London. January, 1922. pp. 23-31.)

Sub-title: "The Greco-Turkish Situation." After showing what seeds of disaster lie in the present drifting policy in regard to the Near East, a plea is made for the French and British governments to enter into an "entente over the Near and Middle East like the entente which they succeeded in making in 1904 over Africa...and other regions where relations were strained by old misunderstandings." Closes with a discussion on how the possibilities of such an agreement are affected by the local Greco-Turkish situation.

OUR MANIFEST DESTINY—EGYPT. Lord Teignmouth. (*The Nineteenth Century*, London. November, 1921. pp. 745-753.)

A vigorous protest against the attitude that England's supremacy in Egypt has been due to political scheming or "greed of territory." By a brief review of history and the comments of foreign writers on the successive events, an attempt is made to show how England's position has been gained in the country in spite of her politicians, almost as a matter of fate.

THE PROBLEM OF ASIA MINOR. "ADALIA." (*The Edinburgh Review*, London: January, 1922. pp. 131-146.)

It is generally admitted that one of the grave mistakes of post-war diplomacy was entrusting the reorganization of Western Asia Minor to the Greeks, and attempting to wipe out the Turkish nation. The successive steps are here traced from the time of the Armistice, when the Turks were willing to submit to the Allies, through their resistance to the inefficiency and revengeful presumption of the Greeks, up to the present admission on the part of even ardent Turkish nationalists of the necessity of foreign assistance in the tangle.

WITHIN THE PORTE CALLED SUBLIME. Demetra Vaka. (*Asia*, New York. February, 1922. pp. 87-93, 146, 148, 150.)

Impressions received in Constantinople after an absence of twenty years. The superficial changes are noted, but are subordinated to a survey of the political results of the city's occupation by the Five Powers. It is a city of lost splendor, "a city to make one weep," yet of the most intense feeling, swept by change and passionate emotion.

VII. MOHAMMEDAN MISSIONS.

ARABIAN CHILDREN AT HOME. Eleanor T. Calverley. (*The Missionary Review of the World*, New York. November, 1921. pp. 835-840.)

Really a contrast between the influence of the environment in which Christian and Arabian children are nurtured. The possibilities of the Arabian children, and the virile characteristics they inherit all become warped through lack of good home influence. Author is a medical missionary at Kuwait.

THE MOHAMMEDAN WORLD. H. U. Weitbrecht-Stanton. (*The Church Missionary Review*, London. December, 1921. pp. 357-361.)

A survey of events in the preceding three months as they affect Moslems. The relations between the Turks and Indians are noted, as well as those between Moslem and Hindu in India. The situation in Afghanistan, the results of Dr. Eddy's evangelistic meetings in India, and the propagation of Islam in non-Moslem lands are all treated in turn.

PALESTINE AND THE NEAR EAST AS A MISSION. H. C. Wayman. (*Home and Foreign Fields*, Nashville, Tenn. February, 1922. pp. 41-43.)

A survey of Syria, giving briefly characteristics of the land and of the inhabitants; the religions and churches there represented; the problems resulting from race prejudices, antagonistic faiths, and the failure of missionary work there. On the other hand, the hopeful signs are indicated, with the brightening opportunities for missionary endeavor.

PERSIA—SOME REVERSED AND UNREVERSED IMPRESSIONS. Edward Mills Dodd, M.D. (*Woman's Work*, New York. December, 1921. pp. 265-260.)

A search for the sparks of life in a discouraging Moslem country. Although some of the outstanding faults and wild lawlessness of the present time are mentioned, the belief is emphatically stated that Persia is not an "awful" country, but one full of tremendous latent possibilities, and where the high respect in which Americans are held is making increasingly possible widespread missionary work.

SIGNS OF THE TIMES IN MOSLEM LANDS. By a Forty-Year Resident of Turkey. (*The Missionary Review of the World*, New York. January, 1922. pp. 27-30.)

The war profoundly affected the political control of Turkey over the far-scattered Mohammedans; here are noted signs of a breakdown in the spiritual hold of Islam over the millions of Turkish subjects. There is an accompanying map of the Near East, showing the partition of Turkey due to the World War.