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EDITORIAL

WHERE THE STONES CRY OUT

The public museums of Tunis and Algiers, the symbols of fish and dove and olive-branch in the newly-discovered catacombs of Sus, the broken columns of ruined churches from Carthage to Kabyle mountain villages, all bear witness to a North African Christianity which once flourished like "trees planted by the rivers of water." Then came the sirocco-blast from Arabia and turned this fruitful heritage into a desert of Islam—the Garden of Allah. Instead of the fig tree, the thorn; instead of the myrtle, the brier; instead of the Magnificat, the muezzin's call; instead of Cyprian, Tertullian and Augustine with the Gospel, there came 'Amru, 'Okba and the Senussi with the Koran. The Christian churches of North Africa were not only defeated by Islam, but wiped out. There are today no "Oriental" Christians in Tripoli, Tunisia, Algeria or Morocco. Only in Egypt a remnant remained. Yet God did not leave Himself without a witness. Where human voices were silenced "the stones cry out of the wall and the beam out of the timber answers" that Christ once had dominion in this territory. Shall He have it again?

We were impressed during a recent visit by the eloquence of this mute testimony—the indelible record of these too often forgotten pages of glorious history.¹ Who can stand beneath the twelfth century gateway of Bugia, where Raymond Lull won the martyr's crown, without

¹ Cf. Julius Lloyd. "The North African Church." S. P. C. K., 1880. P. S. Mesnage, "Le Christianisme en Afrique": 3 vols. (Origine, Décadence, Survivance) Jourdan. Alger, 1914.

being stirred with new resolve? Who can read the inscriptions in the catacombs at Hadrumetum (Sus), which tell of the Good Shepherd and peace through the Blood, without realizing the patience of unanswered prayer? Who would not be moved before the ruins of the great cathedral *Damous el Karita*, at Carthage, with its baptismal font, or the half-defaced crosses that still adorn the pillars of the courtyard in the great *Kairawan Mosque*? And then last, but not least, the plaster-cast of Geronimo in the museum at Algiers, his tomb in the cathedral and his portrait painted by the White Fathers at *Maison Carrée*—these also cry out. What is the story of his martyrdom?²

During an expedition made by the Spanish garrison of Oran in 1540 a young Arab boy was taken prisoner and baptized under the name of Geronimo. When about eight years old he again fell into the hands of his Moslem relatives, and was compelled to live as a Mohammedan until his twenty-fifth year. But the flame of his early faith, once kindled, could not be extinguished. He returned to Oran of his own accord, determined to live as a Christian. In May 1569, he accompanied a party of Spaniards in a small boat on an expedition against the Arab pirates. All the members of the little band were taken prisoners by a Moorish corsair and carried to Algiers. There every effort was made by the governor, himself a renegade, and the Moslem leaders to induce Geronimo to renounce Christianity. As he remained steadfast in his faith, he was condemned to death and, in accordance with a cruel custom (not without parallel since in Fez and Marrakesh), sentenced to be immured alive in a block of rough concrete and built into an angle of the fort then under construction. His feet and hands were tied with cords and, face downward, the cruel sentence was carried out. The earliest account of this martyrdom was given by Haedo, a Spanish Benedictine who

²Cf. Murray's "Guide to Algeria and Tunisia" and A. Berbrugger's, "Geronimo, Le Martyr du Fort des Vingt-Quatre-Heures a Alger." 1850 Challamel, Paris. Abbe L. Delevaux, "Geronimo, l'Emmuré de Babel-Qued, Drame Historique." Alger, 1920.

published a topography of Algiers in 1612. He carefully indicated the spot, and wrote: "We hope that God's grace may one day extricate Geronimo from his place and reunite his body with those of many other holy martyrs of Christ whose blood has consecrated this country." In 1853 it was found necessary by the French to destroy the old fort, and on December 27 in the very spot specified by Haedo, the skeleton of Geronimo was found. The bones were removed and buried in the cathedral. Liquid plaster-of-Paris was run into the hollow mould left by his body and a perfect model obtained, which shows not only the outlined agony of his features but the very chords which bound him and even the texture of his clothing. All who visit the museum, Kabyles and Moors and Europeans, are arrested by this striking plaster-cast of the youthful Arab in the very hour of his last agony.

Although the Barbary States have waited long for the coming again of the Evangel, the Cross is today in the field. The North Africa missionaries, the Southern Morocco missionaries, the Algerian Mission Band—brave pioneers all of them—and now the Methodist Episcopal Mission with its splendid organization, broad outlook and strong leadership, have occupied the great strategic centers. "Blessed is he who comes in the Lord's name." If His messengers were now to keep silent, the very stones would cry out.

The evangelization of all North Africa, in view of the present rapidly changing social, intellectual and political conditions and the present program of missions, is not only possible but urgent. The doors are nailed open. The people are everywhere accessible and in many places wonderfully responsive. There is crying need for reinforcement, for men and women who will respond to the call to reestablish the Church of Christ in North Africa.

S. M. ZWEMER.

MODERN PERSIAN AND AFGHAN THINKING

If some of our interested friends in Christian countries could have opportunity to read the newspapers and magazines that appear regularly in the Persian language, they would see articles from time to time that would suggest, either from their subject-matter or from the manner of treatment, that a much greater freedom of thought has already come to Persia. It is the object of this article to set forth a few illustrations of this tendency in the Persian press, and also to show that Christian missionaries who are working in Persia have sensed the changing situation, and are meeting the new freedom of thought with bolder and more direct evangelistic undertakings, and that such efforts have already been fruitful of gratifying results.

HISTORICAL GEOGRAPHY OF PALESTINE

A detailed description of the geography and history of Palestine appeared in *The Iran*, one of the Teheran newspapers, under date of December 21, 1917, when what was happening in Palestine was attracting considerable attention in Persia. In narrating the history of Jerusalem, the writer shows how David made it his capital city, how the Jewish kingdom was divided, how in later years Cyrus showed friendship to the Jews, and how after the time of Alexander the city "was passed from hand to hand," until it came under the rule of the Herods. Judas Maccabeus and Herod the Great are mentioned. It is stated that following the destruction that occurred under Titus the city was of no considerable political importance until the reign of Hadrian. One significant sentence is that a very lofty dome was erected at "the place where the Jews had crucified Jesus Christ." (See Koran, Sura Al-Nisa, vs. 155-6.) It goes on to say that after the city was taken by Moslems, Christians were still granted the right of pilgrimage. After referring briefly to the Crusaders, it

says that Saladin took the city from the Christians and that it has since been in the control of Islam. This article describes also the cities of Gaza and Hebron, which is now called Khalil. The city of Nablous is said to be the same as the Roman Neapolis. Haifa is spoken of as the point of departure by rail to the Hedjaz. Acca is also mentioned, as the place where the founder of the Behai sect is buried.

The significance of this citation is that the Persian writer, whoever he was, who wrote this account of Palestine, did so with the desire to be historically accurate, not from the point of view of various Moslem traditions, but with access to modern sources.

WHENCE ASCETICISM IN RELIGION?

In the *Tazeh Bihar*, a Meshed newspaper, an article appeared on January 20, 1920, continued on the 22d and the 27th, which was entitled "Asceticism Among the Hindoos." The first section treated of asceticism in general, and declared the purpose of asceticism to be the control of passions in order to please God. The author indicated three points of view as to the beginning of asceticism: first, that it came from the teaching and example of Jesus Christ; second, that it originated in the teaching of Buddha; and third, that it could be traced to heathen practices of much more ancient times. The writer shows how the history of asceticism in the Christian church exhibited its weakness, that its principles are not sustained by a more careful study of the New Testament, and that many of its characteristic features can be accounted for only by heathen influences from Greece and Rome. Similarly, while the teaching of Buddha certainly had ascetic tendencies, Buddha's search for truth was not productive of the knowledge desired, and at any rate, is not to be thought of as the beginning of ascetic practices in India.

Among the Greek ascetics, Orpheus, Empedocles and Pythagoras are mentioned, and the influence of the Neo-

philites upon both Jews and Christians is described, showing how special times were appointed for fasting, how some went naked, and how others isolated themselves in order to achieve their religious desires. Antonius of Egypt is also mentioned as having made a vow to keep silence for the rest of his life.

Insomuch as the civilization of India and of China was not unknown to the ancient Greeks, the author thinks it probable that some of these ideas reached the West from these ancient eastern countries.

He then proceeds to point out varieties of asceticism in India, referring to the fact that fakirs may be seen riding on beds of spikes, that sadhus may be found in caves among the mountains or far out on barren plains. Some of them have vowed neither to move nor to speak. Others lie prostrate in the dust or hang themselves by the feet from branches of trees, with a fire burning on the ground beneath their heads. Others braid chains into their flesh, others let their finger nails grow long and turn them over so that they grow back into the flesh, others put hot spikes through the calves of their legs, and others learn to walk on red hot iron—all of this with the idea of propitiating some divine power by enduring pain or deprivation. The parents of a son who dies from such practices rejoice in the thought that he has earned salvation. And among certain sects in India, an iron idol, like Moloch, with fire within, has received infant children as burnt offerings from their parents. A loud noise is made at the time so that the cries of the children may not be heard.

In comment on the essay on asceticism which I have summarized above, I wish to remark that personally I am proud to live in a country where articles of this sort are given space and prominence in the daily newspapers. People who want to think must be given food for thought, and it is my impression that the editors of papers and magazines in Persia realize this, and are striving, many of them, to meet the demand.

THE LIFE OF MARTIN LUTHER.

In the *Kaveh*, a monthly magazine published by young Persians living in Berlin, and circulated in Persia, there has been a series of articles under the heading of "Famous Men of the East and West." The number published October 3, 1921, contains the life of Martin Luther. It starts out by saying that it is generally recognized by European thinkers that if Martin Luther had not broken the power and bigotry of the Catholic priesthood, Europe would not by any means have reached the modern degree of civilization and enlightenment. He showed that there must be freedom of thought in religion, and that religion in itself is not contrary to reason. His work was in the beginning of the reign of reason, when science and philosophy were taking new life, and with the new freedom of thought, the Christian religion made rapid progress. Accordingly the science, civilization, and religion of Christendom, owe an everlasting debt of gratitude to Martin Luther.

The article goes on to point out that in Mohammedan countries to-day there are reforms needed in many lines, among which the following are mentioned: (1) Considering others than Moslems unclean. (2) The imprisonment of women by the purdah system. (3) The legalizing of polygamy. (4) The ease of divorce. (5) Deeming those of religions other than "ahl-i-kitab" infidels and worthy of death. (6) The restriction of religious teaching to the Arabic language.

The story of the life of Martin Luther is then narrated, and throughout there is emphasis on the necessity for freedom of thought in order that civilization may advance and intellectual progress be made possible.

DESIRE FOR LEARNING IN AFGHANISTAN.

A brief reference at least must be made in this article to the quickened intellectual aspirations in Afghanistan, Persia's neighbor to the northeast. In a little weekly

magazine, published in the Persian language in Kabul, called the *Iman-ul-Afghan*, dated the 8th of November, 1921, I have at hand a full report of an interesting function before His Highness Amanullah Khan, the Amir of Afghanistan. A group of young men were being sent at government expense to study in Europe and America, and this occasion was an official send-off. A few quotations from some of the speeches that were made are suggestive of changes that have been taking place in the public sentiment of Afghanistan.

First, the Minister for Foreign Affairs addressed the Amir and the assembled company. "In the first place," he said, "as one of the fathers of the boys who are going away, I wish to emphasize that we are to remember that these young men are leaving their native country as a patriotic and as a religious duty. Although the Amir began his reign with a religious war (jihad), that has improved the position of Afghanistan, nevertheless he is now undertaking a more important religious war—against folly and ignorance, in that these our own dearest sons are being sent abroad to study science and philosophy. And this is quite in accord with our religion, for we should take pains to know the science and philosophy even of the lost peoples. It is not incumbent upon us on this occasion to weep at the departure of these, our boys, but to sing and be happy, for there is every probability that their going will result in the advancement of our country. We who are fathers are not able, in fact, to express our gratitude, but can only say to the Amir, our sovereign, that we thank him, and shout sincerely, 'Long live the Amir!'"

The Amir himself then arose and replied as follows: "I am hoping for the good name of these young men, both those chosen from the people and those of the royal family. And in regard to this service on my part, if fortune should favor, and when you return I should be living, that will be good, and if I should be dead, you

can come to my tomb and enumerate your accomplishments, one by one, and after that I will rest in my grave in peace. So now I commit you unto God—go in peace, and may you return!”

There were other addresses, notably a rather long one by one of the Afghan schoolmasters, but a most significant feature followed, namely, the presentation of money contributions, on the part of fathers who were not sending sons, to help pay the cost of sending this group of young men abroad to study.

It would indeed be strange if this progress in thought among Persian speaking peoples were not accompanied by encouraging results in the work of Christian missionaries. I am glad that it is possible for me, quite incidentally and without any special investigation, to give good news from several widely separated places. First let me quote a clipping that reached me in a letter recently concerning the work of the Christians in Isfahan, where the Church of England missionaries are working.

“The great feature of Easter Day at Isfahan this year, preaching is done by two converted Moslems. The one 1921, was the Holy Communion service, conducted in Persian, with one hundred and fifty communicants, at which six lay readers were licensed, including one Hebrew Christian, two Armenians, and three converts from Islam. One Armenian received a license from Bishop Stileman some years ago, but it is believed that each Sunday for Moslem converts and adherents. The this is the first occasion on which Persian Christians have been set apart publicly in their own church for the work of evangelists. The offertory on Easter Day and the Lenten self-denial gifts of the Isfahan Christians were for the London poor; thus the Church in Persia is helped to realize that it is the part of the whole Church, and has responsibility towards poorer brethren in foreign lands.”

And I have at hand a letter from a friend who is working in Tabriz, in the West Persia Mission, which is under

the direction of the American Presbyterian Board. He writes as follows: "We are having splendid meetings each Sunday for Moslem converts and adherents. The preaching is done by two converted Moslems. The one was formerly a mullah, and the other is also a well educated man. They study the Bible and a sort of crude homiletics with me every week, and I fear they can already preach better than I can in many regards. God is granting us the increase too. Two weeks ago two Moslem women confessed Christ, and last week one man, and so we hope our church is getting started on a firm foundation. We have not yet fully worked out the problem of this body of Moslem converts in relation to the Assyrian and Armenian members of our church, but we feel more and more that there must be some distinction between the organizations, though we hope to keep all as parts of one body."

Meshed Station, also under the American Presbyterian Board, is in what is called the East Persia Mission, and lies in the far northeast corner of Persia, close to the border of Afghanistan.

On Christmas of the year before the splendid Easter service mentioned in Isfahan, i. e., Christmas 1920, fifteen Moslem converts were baptized together in Meshed, and during January, 1921, organized themselves, with the help of the two Presbyterian ministers in Meshed, into a church, having five ruling elders and one teaching elder. The ministers ordaining these elders represented the Presbytery of Pittsburgh and the Presbytery of Philadelphia, but the church in Meshed has no technical denominational affiliation. As yet that has not been explained to them. When questions come up they search Paul's letters and the Acts of the Apostles for parallel or suggestive cases. They have written their own confession of faith, consistent with the Apostles Creed as far as it is theological, but including also a statement of standards for the personal conduct of Christians, and definite suggestions for giving, and rules for the disbursement of

funds. They have adopted this Statement of Beliefs, as they call it, as a working basis for the present. At the request of the Session one of the American ministers preaches once a month, and the balance of the preaching is done by their teaching elder, whom they call their pastor.

A reading room is conducted by the Mission, and it is practically a Christian Club or Library—their social center. The pastor is manager of this reading room, but one of the missionary ministers is at work in his study, immediately adjoining the reading room, every day except Sunday, and there it is that he meets and talks with the prospective enquirers whom the Christians bring to him, tries to answer questions the Christians come to ask, meets enquirers for regular instruction, carries on his personal studies, correspondence, etc. During the year following the organization of the Meshed Church there were forty-one adults, all Moslem converts, added on profession in the entire Meshed field, twenty-six in Meshed, and the balance in Nishapur, Kafir-kaleh, and Seistan; and there are other small groups, not yet baptized, in Kuchan, Turbat, and Birjand. These outlying cities have been reached by the testimony both of Moslem converts and of missionaries from Meshed.

The subjects mentioned in this article seem to the writer to indicate, in the first place, that thousands of people in Persia have been making progress in thought, especially in the freedom of thought, and to show in the second place that many of the Persian people are psychologically ready to accept Jesus Christ as their divine Saviour, and to band themselves together in groups of Moslem converts to present the love of Jesus Christ directly and tactfully to others. It is a time for gratitude in prayer, and for Christ-guided discrimination in the employment of time.

DWIGHT M. DONALDSON.

Meshed, Persia.

SUPERSTITIONS IN ALGERIA

Notes Taken at a Series of Lectures Given in the Algiers University;

There are several forms of the Arab language peculiar to women, each having a name to distinguish it: (1) That which they use when no man is present, characterized principally by the free use of diminutives, viz: *kharshif*, the insertion of new words, and a strict avoidance of any word connected with magic and evil spirits, or that has any occult meaning, such as *Khamsa*. Children pick up much of this language, but with the boy it is quickly forgotten. (2) The language spoken to young children, composed of certain words and expressions, such as for instance the French word used in that way "dodo" (sleep). (3) That which they speak among themselves when they do not wish the men present to understand, formed through interpolation, transposition and mispronunciation.

The above three are in addition to the language which they have in common with the men.

Talismans are divided into two kinds, temporary and permanent. There are many of the former, as for instance, when a child is born, a plant is placed over its cradle to keep away the evil spirits. A knife, a piece of salt and a pail of water are put at the cradle head for the same purpose. Water is considered a specially good protector. A mother, on being asked how she could leave her tiny baby of two months alone, said, "But it is not alone, the pail of water is there!" It is thought lucky if one spills water on himself while drinking. Some of the talismans are writings from the Koran, which are placed in the pillow of the cradle or in the cap. A key is also put in the cap, or, in the case of the poor, a needle, iron being another thing supposed to have special preserving property. On hearing of any misfortune, touch iron! The so-called Fatima's hand is the talisman universally used, sometimes on the fronts of houses and sometimes on

the caps. It may have five fingers, or even only two, in the case of ignorant people who do not know how to count. It is represented in a position indicating hostility towards the evil spirits, which is also one of the Moslem prayer postures.¹ Hence the number 5 is thought lucky. If a mother is asked the age of her child, especially if it is being admired by the questioner, five will always come into her answer somewhere. The hand is sometimes put on the shoulder of an infant to ward off jealousy.

Then there is the tattoo talisman, a special mark used by the women.

The crescent is also universal. It is a sign of joy, because all the Moslem seasons of rejoicing begin at the new moon. It is the emblem of Stamboul. Many are the different changes in form it has undergone.

A talisman must always have sharp angles so as to pierce the evil eye, so we find at Biskra a cross is worn on the forehead. Perhaps it is an old Christian sign. In Turkey the crescent is kept to remind them of their past history.

There is another kind of tattoo among the Kabyles, used by the women out of coquettishness, but by the men to ward off ailments, i. e., on the forehead, to avert fever and headache, on the limbs to ward off rheumatism. It is also used to cover certain defects of nature.

There are also prevalent among Moslems paganistic practices, such as the piercing of the ears, which takes place when the infant is yet quite young, oblivious of the fact that the Prophet discountenanced earrings. This is to ward off *Taba*, a savage and ferocious spirit, which they think pursues them. If all the children of a family die off, owing to disease or to hereditary causes, they say they have been overtaken by *Taba*.

Certain metals are used by the *Taleb*, on which he writes pieces from the Koran, and gives to people to place over whatever part of their body is suffering.

¹ Cf. Zwemer's "Influence of Animism in Islam," Chapter on Prayer.

The following are some Moslem ideas on creation and childhood: In some parts women do not go out within four months of childbirth, lest the child should be affected physically or intellectually by anyone met in the street. During this period the mother follows a certain régime, i. e., making continually certain gestures, which are said to influence the young life. The hour of birth is thought to be of great importance, viz: If born at break of day, the child will be fortunate. If born at 8 o'clock (hour of work), it will lead a laborious life. If born at mid-day, it will rise above all circumstances, and its life will be permeated with sunshine. If born at sunset, it will be avaricious. If born at midnight, it will find favor with God, and its prayers will always be accepted by Him. The way it enters the world is also of importance, viz: If with closed hand, it will be avaricious. If born with open hand, it will be generous. If with the tongue out, it will be given to telling news. According to tradition, if anything good happens at the time of its birth, it will be fortunate through life and a blessing to the parents. If misfortune occurs at its birth, it is looked on as a curse. But according to some books a child is always a blessing.

Babies are supposed to inherit only the physical qualities of the mother, the rest is supposed to come from the father's side. Therefore when choosing a wife they say, "Consider well the character of the maternal uncles."

Each act of a child seems to have some significance: A baby boy smiles in its sleep, its angels are saying to it, "Thy father is dead, and thou wilt inherit all his property." A baby boy cries in its sleep, "Thy mother is dead," they say, "thy best friend is gone." A baby girl smiles in its sleep—the angels are saying to her, "Thy mother is dead, all her jewels are thine." A baby girl cries in its sleep, "Thy father is dead, thou hast lost thy best friend." If a child laughs in its mother's arms, it is said to be conversing with the angels. If it cries, a death is near (either itself or one of those around it). If some great

crisis is at hand, such as in times of war, grave men stop in the street to watch the children at play, their actions determine the issue. Infants are supposed to be of equal intelligence to grown-up people, because they are supposed to be constantly conversing with the angels. Each child is said to represent a certain number of angels. It is thought they see and hear much more than we do, thus they are always removed from the vicinity of a dying person, for if they hear the death cry they will become dumb.

Some Moslem ideas on maladies are as follows: God sends illness like health, misfortune, etc. Maladies are caused by demons, they are also thought to be the result of magic. The evil eye, for instance, is a great reality, no one denies its existence: it is a universal fear, certain mothers in particular living in terror of it. Two of the ways of warding off the evil of it are: Blessing the Prophet, or stumbling over a stone, saying certain words, at which the influence from the evil eye enters the stone and cracks it.

Whooping-cough, they say, is caused by certain demons, which tickle the lungs. There are all sorts of remedies for this, such as giving the child snails and honey, also taking it to the gas works. This last would seem quite medical, but it is not so in reality, for they believe the fumes will drive the demons away. Then in cases where the cough is at its worst, they stretch the child out flat, and prepare an instrument with which to cut its throat. Having pretended to do this, they hold it up three times as an offering to the demon who they think is after it, thinking that he will then be satisfied and leave the child alone.

Convulsions, or "maladie des frères," is treated as follows: When a child is born, at the same time a little demon is brought into the world, whose birth takes place in the cupboard or the wall.² If the child is prettier than

² Cf. Zwemer's "Influence of Animism in Islam" (the *Qarina*).

the demon, the latter gets jealous and causes the convulsions. The woman then goes round the court, and standing still in one corner converses with the demon, beseeching it to leave her little one in peace.

The demon specially feared for the children is called *Taba*; in order to deceive it all sorts of things are done. The following are instances: A black hen is kept in the room. Immediately the baby is born, it is driven far away from the house, and woe to him who picks it up, for the demon enters him instead of the child. Or a dog is kept in the room, who shares everything the mother has to eat. The demon enters the puppies. Or the child is sold. The woman to whom it has been sold comes to see it, it is told its mother has come, and she calls it her son, and they all act as if it were so.

Our science does not correspond with that of the Arabs as regards maladies or remedies. Jealousy in a child is considered and treated as an illness. At two years of age it is supposed to foresee the arrival of a little brother or sister, being in close intercourse with the angels, it sees them forming the object of its jealousy. This malady is treated in various ways, viz: An egg is boiled in quick lime, the shell taken off it is given to the child to eat. Or the child is placed on the doorstep with two eggs in its lap, other children come along and take them, the jealousy enters them, and the child is then supposed to be healed. Or it is given "l'eau des tombes" to drink (i. e., that water which they take to Marabouts) whilst the mother says some words to the effect that the heart of the child may become as cold as the dead body of the Marabout. Or it may be given water to drink in which a red hot iron has been cooled.

For hypochondria the child's headdress is taken off and heated, then the child is rubbed with it.

For a cold they take up a piece of the wool out of the carpet, put it in their mouth, and then rub it on the forehead of the patient.

To cure snoring, they place a cat in a sack, then the sleeping infant is hit with it, and the snores enter the cat instead.

As a cure for crying, the child is taken to a Taleb, who gives it an amulet, or writes certain verses on a plate, the plate is then filled with water which the child has to drink. Or they take it to a Marabout. Another cure is to send all the children away from the house, then when all is quite quiet, a nut has to be cracked without anyone present being able to hear the slightest noise, if the nut does make the least sound in cracking the child will cry all night. Opium is administered to check crying from the very first hours of the little one's life. Another cure is to read a verse from the Koran, the word silent being repeated three times, upon which the infant is supposed to become instantly silent.

To cure backwardness in walking, eggs are broken on the child's legs, or it is put on the doorstep, figs and sugar being put on its knees. As in the case of jealousy, the one who takes them cures the child. Or the mother goes from house to house begging for flour to make a cake with, which when made is placed on the child's lap and then distributed to the poor.

For weak or short legs, at the time the call to prayer is heard on Friday, oxide of copper is put in water, a ring dipped in same is placed round the child's legs, and it is exhorted to "Get up and run, as the faithful run to prayer."

For backwardness in talking, the baby is made to drink the bath water of two turtle doves. At Blida the cure for this is as follows: At the time of the sacrifice seven of the sacrificed sheeps' tongues are procured, of which the child has to eat. Another cure is to give the child the tongues of certain birds.

Algiers.

I. LILIAS TROTTER.

THE RESURRECTION AND JUDGMENT IN THE KOR'AN.

The resurrection and judgment, as is common knowledge, occupies a large and important place in the Kor'an. Scarcely is there a chapter without reference to the subject, and there are five chapters given almost entirely to the description of the Great Day, one of them (Sura 75) being entitled "The Resurrection." In the mind of the Prophet there seems to have been as strong a conviction that there is a general resurrection and judgment and hereafter, as that "There is no god except Allah." So often does Mohammed place both these convictions side by side in some such phrase as "belief in Allah and the last day" that the phrase itself becomes trite.

The subject matter in the Kor'an comes distinctly from three sources, and this applies as well to the references to the resurrection and judgment. Mohammed was constantly in contact with Jews and Christians, and while it is difficult to estimate just to what extent he imbibed scraps of the Scriptures and foreign ideas, yet, beyond a doubt, there filtered through his mind much that is directly traceable to Christian or Jewish origin. A brief extract from Dr. Macdonald's "Aspects of Islam" (p. 214), will be of interest in this connection: "It is one of the most outstanding peculiarities of Mohammed's mind that he could not, apparently, get any clear idea of a story on hearing it, and far less could he rehearse a story in distinct historical form after he had once heard it. The way that such things came to him seems to have been very much like this: He got a scrap of history; he got an allusion; he got a telling phrase; he got a hint of character. He carried that away, and then with that as a center, and with his broad idea of the story—generally a very inaccurate idea—as material, he built up for himself again what he had heard. Or it may have been some scrap of the Scriptures which he had heard once

or twice; some bit which he had picked up from hearing the Psalms read; something he had heard at a Christian service of worship, a phrase perhaps, from the chanting of the Magnificat; there were many fragments of that kind of which the words had caught his memory." This is doubtless clearly exemplified in the following passages: Sura 16: 79, "Nor is the matter of the Hour aught but like the flash of a glance, or nigher still." Sura 57: 12, "On the day when thou seest the believers, men and women, with their light running before them, and on their right hand;—on the day the hypocrites, both men and women, say to those who believe, 'Tarry for us, that we may kindle our light from yours.' Then it shall be said, 'Return ye back and seek light for yourselves.' But between them shall be set a wall and a gateway. Its inner part has in it mercy, and its outer part has over against it torment." This is undoubtedly Mohammed's version of the story of the "Ten Virgins."

The eschatological material in the Kor'an is easily classified into three groups: (1) That which is highly descriptive, as will be shown later. (2) Warnings. As a messenger of Allah, Mohammed felt that it was his great mission to warn men and jinn. And, that he did, with such warnings about the nature of Allah, the great day of judgment and the future torment, himself being the mouthpiece of Allah, that the effect has been very far reaching. (3) Mere perfunctory references to the resurrection and judgment constitute the third group. These are phrases that seem to roll off the tongue of the prophet from force of habitual usage; that have little, if any, bearing upon the context and simply show how accustomed was the prophet to repeating them. Sura 2: 172, "He is pious who *believes in Allah and the last day*, and the angels and the scriptures and the prophets." Sura 9: 18, "He only should frequent the worshipping places of Allah who *believes in Allah and the last day*, and observeth prayer, and payeth the legal alms, and dreadeth none but

Allah." There are many such casual references to the last day.

Another introductory point important to the best understanding of the material before us, is to think of Mohammed in proper relationship to his earlier and later suras. He was first of all a religious enthusiast, and later on a sober-minded politician. As a revivalist he appears in the short, snappy, broken sentences of the early poetical suras. And certainly no revivalist preacher has excelled him in dangling an audience over the terrors of the future torments. He had had a vital experience in his own life. While that experience was fresh in his mind, the fervor of his preaching and warnings left their definite impressions. Doubtless in his earnestness, he, himself, believed that the resurrection and judgment might come at any moment. In his busy life as head of "Church and State" in Medina, quite different is the tone of his messages.

I. Terminology. Before considering the meaning of the Arabic terms, *el-Ākhîr* translated "The last day," and *el-Ākhira* "the future life," a brief statement regarding the untrustworthiness of the three English translations of the Kor'an, is important. In the study of the above words, as well as in many other references, the statement of Dr. Macdonald, "Aspects of Islam" (page 88 note) has been verified: "Palmer was a wonderful linguist and an admirable scholar in many ways, but his translation has some most extraordinary blunders, many of which must have been due to haste. Rodwell's translation is a careful piece of work, but hardly represents the tone of the original. Sale's can now be neglected."

Of the twenty-six times the word, *el-Ākhîr*, is used in the Kor'an, with but one exception—and that where the word has been used in its literal, historical sense, see Sura 57: 3, "He is the first and the last"—the word is used as a qualifier of the word day, *el-yaum el-Ākhîr*, and is simply translated literally "the day the last," signifying a definite, outstanding day in the mind of the prophet. Of the one

hundred and thirteen times the word *el-Ākhira* (feminine of the above form), is used in its different cases, four times only is it used in a literal sense (Suras 17: 7; 28: 70; 29: 19; 38: 6). For the remaining one hundred and nine times the translators differ greatly, making use of the following: "The future life," "the future," "the next life," "the next," "the hereafter," "the life to come," "the latter day," "the last day," etc. Now with the exception of the last two translations for the word *el-Ākhira*, the others, meaning broadly a general period of time after this life, i. e., the life of the next world over against the life of this world, might be considered correct. But to translate *el-Ākhira* as the "latter" or the "last day," as Palmer and Rodwell both have done, is grammatically wrong and misleading. In every context the word *el-Ākhira* signifies the hereafter or the next life and cannot be applied to the grave, the resurrection or the day of judgment. With the exception of the one phrase, *liqa' el-Ākhira*, "the meeting of the hereafter," which occurs three times in the Kor'an (Sura 7: 145; 23: 34; 30: 15), and indicates that which comes after in the broadest sense, but in all the other occurrences of the word, *el-Ākhira*, the immediate context indicates the hereafter in the technical sense with all that implies for the believer after the judgment. It is interesting to notice that in most of the early suras the hereafter implies the period of everlasting torment, while in the later unpoetical, long sentenced suras, it refers more often to the period of everlasting paradise for the believers.

Now in order to find out whether Mohammed had any thought of a first judgment in the grave, it has been necessary to examine all the Kor'anic words for "grave" and also for "dust." In doing so we were surprised to find the absence of the expected. From the enormous later Moslem usage of these words, around which so many of the later traditions center, one naturally expects to find some basis for these traditional usages in the Kor'an itself.

Throughout the Kor'an there are but eight words under the common Arabic root Q B R meaning to bury. One of these (Sura 80: 21), is the only verb form, used in the phrase: "Thereafter he killed him and buried him." The other noun forms from this root are merely casual references to the grave, and nothing more. Under the Arabic root L H D from which is derived the noun which might bear the translations, niche, tomb, vault, grave, of the six times the root occurs in the Kor'an (7: 179; 16: 105; 41: 40; 22: 26; 18: 26; 72: 23) not a single reference contains the noun form, or has any relation to the idea of grave. The word *lahd*, "niche" or extra space made in Moslems' graves, in which the body may sit upright at the examination and judgment of Munkar and Nakir, is not found in the Kor'an. There is another word *el-Ajdāth* "graves," quite an uncommon word, used in the same way three times in the Kor'an, but again the references, all similar, are to the resurrection rather than examination or punishment in the grave. (Sura 70: 43, "On the day when they shall come forth in haste from the graves," also 54: 7; 36: 51.) The word *turāb* is used twenty-two times in the Kor'an, and out of that number, there is but one reference, Sura 16: 61, which could be associated with the word grave or the idea of burial. It is in connection with the burial of a girl baby, and has no relation whatever to the resurrection or judgment. All the other references are to literal dust. Thus it follows from the study of these terms, that the Kor'an is absolutely silent as regards a judgment in the grave, or '*Azābu'l-Qabr*, "the punishment of the grave," so common in the traditions. There are no passages in the Kor'an describing Munkar and Nakir. The two proof texts usually given by Arabic commentators (Sura 8: 52 and 47: 29), cannot be considered, since there is not sufficient in the texts, and nothing in the contexts, to support such a tradition.

The very few places in the Kor'an that might lead one

to think that Mohammed considered the idea of an intermediate state, prove on examination, to be quite inadequate to support any reasonable conclusions. For example, in Sura 3: 182, "And only on the day of resurrection will you receive your recompenses. Then whosoever is snatched away from the fire and made to enter paradise has attained felicity," some interpret *tuwaffauna ujūrakum*, "you will be paid in full your recompenses," as indicating that before the resurrection, in the grave, some recompenses, either of good or evil, had already been paid, and the final and complete recompenses would be made at the resurrection and judgment. But since Mohammed nowhere mentions the grave as a place of either rewards or punishments, the only reasonable explanation is that believers did receive certain recompenses in the life of the world, and that there were certain torments in this world for the unbeliever, such as at the battle of Badr. But further, in view of the fact that the persons addressed in the above passage are believers, and since the word, *ujūrakum*, "your recompenses," in every other place in the Kor'an carries the idea of a recompense of *good* and not of evil, it is plain that the above reference has no connection with the grave, but is a plain assurance that those who believe will be completely rewarded at the resurrection, and a part of that reward will be, having been snatched away from the fire with a complete entrance into paradise.

Another reference, Sura 19: 72, "There is not one of you who will not go down to it (the fire); that is settled and decided by thy Lord." This is a very strong assertion that believers as well as unbelievers will, at the great judgment, see the fire. No soul shall escape the judgment, on which great day all sorts of terrible events happen, and only by the mercy of Allah will the believers escape them all. They will assuredly see the fire, but because of the mercy of Allah (see Sura 37: 55), will they be snatched away from it.

In Sura 6: 128, where Allah addresses the assembly of jinn and men, saying: "Hell is your resort, remaining in it except what Allah pleases," and indicating that there may be those who will be given respite, or that in hell there will be a purgatory, is simply one of those obscure passages where Mohammed after a strong assertion, uses the very common phrase, "except as Allah pleases," but which can hardly be taken as carrying in it the whole doctrine of a purgatory. One is inclined to infer from the frequent use that Mohammed makes of that common type of phrase, after a strong assertion, that, in many instances, it means little or nothing (see Sura 11: 109). In all Mohammed's warnings and descriptions about the doom of the unbelievers, there is anything but a note of respite or compromise. Sura 4: 59, "Verily those who do not believe in our signs, we will broil them at a fire; whenever their skins are well done, we will change them for other skins, that they may taste the torment." Therefore, we are quite ready to conclude that the idea of an intermediate state, or a judgment and punishment, other than at the last great day—which was to be final and complete—never entered Mohammed's mind.

The words in the Kor'an for resurrection and judgment are invariably connected with the word "day." And so, *el-qiyāma*, literally, "the standing up" or "the rising up," occurring seventy times in the Kor'an, is, without exception, linked with the word day in the phrase, "the day of rising up," or "the day of resurrection." The word *ed-Dīn*, in the Kor'an has three usages: (1) judgment, (2) religion, (3) custom. Of the sixteen times that the context clearly implies that "judgment" is the idea expressed, only four times (Suras 51: 6; 82: 9; 97: 7; 107: 1), is the word found standing alone, i. e., not in the phrase "the day of judgment." In one of these references, Sura 107: 1, there is a difference of opinion whether the word means judgment or religion. However, the point to notice is that, in the mind of the prophet, both the resur-

rection and the judgment are associated almost exclusively with the word "day." For Mohammed, whether speaking of the signs of the approaching judgment, or of the terrible upheaval in the order of the universe at the resurrection, or of the awfulness of the judgment itself, or of the rewards of the believers and the torments of the doomed which fall in the midst of it all, to his mind it is one, great, encompassing occasion. For him it all comes under the idea of a great and terrible day, the last day, the promised day, the encompassing day, the great day, the hard day, etc. It is the *day* he emphasizes throughout the Kor'an in such a wonderful variety of names and expressions. And these, on account of their interest and strangeness, will be given in detail later.

II. The Judged. To Mohammed, the great day was an all-encompassing day (*yaum muhīt*). No one would escape it. Believers as well as unbelievers, men and women, families and nations, jinn, and even the beasts of the earth, in fact all the creatures of Allāh, would be gathered together for judgment on that day. The following references indicate that not only every soul shall be judged, but that every soul shall stand out at the judgment on its own individual merits:

- Sura 3:182 "Every soul is a taster of death, and you will be paid your recompenses on the day of resurrection."
- " 16:112 "The day when every soul comes disputing for itself, and every soul shall be paid in full what it has wrought, and they shall not be wronged."
- " 20:15 "Verily the hour is coming, I almost make it appear, in order that every soul may be recompensed for its efforts."
- " 21:48 "I will place just balances upon the resurrection day, and no soul will be wronged at all, even though it be the weight of a grain of mustard seed we will bring it, for we are sufficient as reckoners."
- " 27:89 "And the day when there will be a blowing on the trumpet, and all who are in the heavens and in the earth shall be startled, except whom Allah pleases, and all shall come abjectly to him."
- " 29:9 "But no burdened individual shall bear the burden of another burdened individual; then to Allah will be your return; then he will inform you as to what ye are doing."

- “ 78: 41 “On the day when each man will look upon that which his two hands have sent forward; and the unbeliever will say: ‘Would that I were dust!’”
- “ 82: 19 “On the day when no soul will control aught for another soul; and the command on that day will belong to Allah.”
- “ 99: 6 “On the day when men shall come in separate bands to show their works, and he who does the weight of an atom of good shall see it! and he who does the weight of an atom of evil shall see it!”
- “ 101: 5 “And as for him whose balances are heavy, he is in a well-pleased life. But as for him whose balances are light, his dwelling shall be in the pit of hell.” (See also 3: 28; 19: 72; 23: 105; 30: 42; 31: 32; 44: 41; 50: 20; 60: 3.)

There is little mention of women in Islam eschatology. Inasmuch as women and men are spoken of separately, the silence as to the place of believing women in paradise, or unbelieving women in the abode of the doomed, is one of the idiosyncrasies of the Kor’an and Islam in general. But references are not altogether lacking. Such as they are, they imply that women, as well as men, are judged, saved and condemned.

- Sura 33: 35 “Verily the Moslem men and Moslem women, and the believing men and the believing women, and the devout men, and the devout women, and the patient men, and the patient women, and the truthful men and the truthful women—Allah has prepared for them forgiveness and a mighty reward.”
- “ 33: 73 “In order that Allah might torment the hypocritical men and hypocritical women, and the male polytheists and the female polytheists; and that Allah may turn relenting towards the believing men and believing women; verily Allah is forgiving merciful.”
- “ 47: 21 “For know that there is no god but Allah, and seek pardon for thy sin, and for the believing men and the believing women, for Allah knows your place of coming and going, and your final destination.” (See also 57: 12, 13; 71: 29; 9: 68, 69; 48: 6.)

There are two other references of a different kind, one in the Sura of the “Folding Up,” in connection with the female child that was buried alive, Sura 81: 8, 9. And the other is in Sura one hundred and eleven, containing the very striking picture of the wife of Abu Lahab carry-

ing sticks for the flaming fire at which her husband will be scorched, "His wealth and that which he has gained have not availed him. He shall burn at a fire—a flaming fire! And his wife the carrier of the sticks!"

Mohammed undoubtedly emphasized the doctrine that every individual would be judged on his own merits. The chance for intercession on the judgment day was nil. But there are a few references to families and nations in connection with the judgment that are interesting for the sake of contrast:

- Sura 14: 42 Abraham says: "Lord forgive me and my parents and the believers, on the day the reckoning arises."
- " 39: 17 "Say: Verily the losers are those who make a loss of themselves and of their families on the day of resurrection."
- " 66: 6 "O ye, who believe! protect yourselves and your families against a fire whose fuel is men and stones!" (See also 42: 44.)
- " 45: 26 "And on the day when the hour shall arise, on that day those who work vanity lose. And thou shalt see each nation gathered together; each nation summoned to its book; 'Today are ye rewarded for that which ye were doing!'"

That the jinn are to be judged like mankind is assumed. The Kor'an is a warning to them as well as mankind. Among the jinn are those who believe, and those who are unbelievers; there are those who are saved, and those who are doomed:

- Sura 6: 128 "The day he assembled them all. 'O assembly of the jinn! ye have got advantage to yourselves out of mankind!' and their companions of mankind shall say, 'O our Lord, we got advantage one of us from another;' but we have reached our appointed term which thou hast fixed for us.' Says he, 'The fire is your abiding place, remaining in it, except as Allah wills!'"
- " 6: 130 "O assembly of jinn and men! did not there come to you apostles from among yourselves, relating to you our signs and warning you of the meeting of this very day of yours?"
- " 7: 36 "Enter ye into a nation which has passed away before you, both of jinn and mankind—into the fire!"

- “ 7: 178 “We have assuredly sown* for hell many of the jinn and mankind.”
- “ 32: 13 “I will certainly fill hell with jinn and men all together.”
- “ 51: 56 “I have not formed the jinn and men except that they may serve me.”
- “ 46: 17 “There are those against whom the sentence was due among the nations who have passed away before them of jinn and men; verily they have been the losers.”
- “ 72: 11 “And ye, of us are the good, and, of us are other than that.” (This verse is taken from the Sura of the jinn, where the prophet is repeating the testimony of the jinn themselves.)

The references in the Kor'an stating that the beasts of the earth will be brought before the judgment are few. But they are of sufficient importance to establish a basis for many later traditions. In Sura 81, highly descriptive of the resurrection, there is a reference to the wild beasts being crowded together, as though they were seeking cover from a terrible storm: “And when the timid wild beasts are gathered together.” Some hold that this has reference to their being gathered for the judgment. The word, *wuhūsh*, “the timid wild beast” such as the gazelle or wild cow, used in this verse, is the only occurrence of the word in the Kor'an. The other references where the word, *dābba*, a more common word for beast is used, are the following:

- Sura 6: 38 “There is not any beast in the earth, nor a bird flying with both its wings, but they are peoples like to you; we have omitted nothing from the Book; then to their Lord shall they be gathered.”
- “ 42: 28 “Of his signs is the forming of the heavens and the earth, and that which he has scattered in them consisting of beasts, and he is able to gather them whenever he wills.”
- “ 11: 8 “And there is not of the beasts of the earth except its provision is from Allah; he knows their place of abode (here) and their place of committal (in death); each is in a clear Book.”

III. The Approach of the Day. Later Islam has made much of the approach of the day of judgment, and

*This word has perplexed the Arab commentators. It really means to sow seed—the generation of plants and animals—in every instance. Baidawi gives it the more dignified meaning of *creation*, but this is not its real meaning.

especially of the signs, or, literally, *el-Ishārat*, "the pointings out" foreshadowing that approach. These signs, known in tradition as the lesser and greater signs, constitute a great program of absurd and detailed happenings covering a considerable period of time prior to the approach of the hour. The coming of the hour itself, of course, is only known to Allah, the basis for which position is clearly emphasized in the Kor'an, as will be shown later. But later Islam further makes much of the events that take place between the coming of the hour and the time of the resurrection. This again is quite different from what is in the Kor'an on the subject. The phrase "*Ishārāt es-Sā'a*, "the pointers to the hour," is not in the Kor'an, nor even the word *ishārā*. Four times only in the Kor'an (Sura 7:186; 31:34; 41:47; 43:85) do we find a word in the context with the word hour, as in the phrase "knowledge of the hour." But this knowledge is something in the possession of Allah alone. Similarly we find in the Kor'an that Mohammed stresses the fact of the certain approach of the hour; that he gives wonderful descriptions as to what will happen "on the day," or "when the hour shall arrive"; that it will come suddenly and without warning, but Mohammed does not commit himself to any program of events previous to the hour.

Mohammed frequently uses the word *Āya*, meaning broadly "a sign." With it he indicated two quite different things: (1) Evidentiary miracles—In our sense supernatural events worked by prophets as evidence of the truth of their mission (see Sura 27:13), (2) Analogy of Nature, i. e. the occurrences of nature, by which man ought to be led to a knowledge of Allah (Sura 36:33, 37). Mohammed always said that he did not work the first kind—the prophets had come working such miracles, but men had not believed in the prophets any more on account of such signs. He himself came with a self-evident, self-witnessing message, and in confirmation he pointed men to the

fact that that message was in exact analogical conformity with what they themselves might learn about Allah from the ordinary operations of nature. These ordinary operations testified that there would be a resurrection and judgment, but could give no sign as to the coming of the great day; that, Allah himself alone knew. The sign of the approach of the hour to Mohammed was the great day itself—the hour, the resurrection, the judgment, the torment, the fire, the garden, all combined. To try to show any order or sequence of events in the mind of Mohammed is quite out of the question.

The passages in the Kor'an that might be construed as "sign passages," i. e., those seeming to indicate events prior to the day itself, reveal on examination, that they are simply coincident with many other happenings during the day. For example, the blast of a trumpet is nowhere spoken of as preceding the day or the hour, as one might suppose. One might imagine that the trumpet blowing would be spoken of in connection with the very first evidence that the last day was approaching, and so be associated with the hour, but in not one of the trumpet passages is the word hour mentioned. There are ten passages in the Kor'an referring to the blowing of the trumpet, and in each one, the trumpet blowing seems to have a fresh significance for Mohammed. There is here no thought of such a number or order of blasts as is given in the traditions. The uppermost thing in Mohammed's mind was the great day, and not the minor detail:

Sura 50: 19 "And the trumpet shall be blown—that is the threatened day."

" 20: 102 "On the day when there will be a blowing on the trumpet and we will gather the sinners blue-eyed (i. e. blind).

" 36: 51 "And there will be a blowing on the trumpet, and, behold, they from the graves unto their Lord will issue forth."

" 69:13,15 "And when there is a blowing on the trumpet, a single blast, and the earth and the mountains are carried away, and then both crushed with a single crushing, on that day the event will happen."

“ 78: 18 “On the day when there will be a blowing on the trumpet, and then ye will come in bands, and the heavens will be opened, and then they will become doors and the mountains will be set journeying and then they will become a mirage.” (See also Sura 18: 99; 23: 103; 27: 89; 39: 68; 6: 73.)

There is another group of passages to be examined in connection with the approach of the day, strengthening the idea expressed above that they are not meant to be taken as events prior to the day, but of the day itself:

Sura 33: 63 “The people will ask you about the hour. Say: ‘The knowledge of it is with Allah only. And what is to make thee know perhaps the hour is near?’ Verily Allah has cursed the unbelievers, and has prepared for them a blaze.” (The people had asked Mohammed in derision when the hour was coming, or wanted some sign about it. The answer was a warning even to the prophet—Allah only knew, but it might be near!)

“ 54: 7 “On the day when the summoner will summon to a terrible thing, with their eyes downcast will they come forth from their graves.” (The summoning, and the “terrible thing,” which is the day itself, and the coming forth from the graves, all take place “on the day.”)

“ 50: 40 “Listen for the day when the crier shall cry from a near place—the day they shall hear the shout, assuredly that is the day of coming forth.” (See also Sura 6: 159; 51: 12, 13.)

Another reference, Sura 43: 61, is uncertain in reading and obscure in meaning, and it cannot be considered as bearing any weight one way or another as regards the signs of the hour. We only mention it because it is well known for its obscurity and the difficulties it has given to commentators and translators.

We come now to the group of passages that clearly show that only Allah himself knows about the coming of the hour:

Sura 31: 34 “Verily Allah, with him is the knowledge of the hour.”

“ 7: 186 “They will ask you about the hour, for what time is its coming fixed. Say: ‘The knowledge of it is only with my Lord.’” (See S. 33: 63; 79: 42.)

“ 43: 85 “And with Him is the knowledge of the hour, and to him shall ye be brought back.”

- “ 53: 58 “The drawing nigh (hour) draweth nigh, there is no one except Allah as its discoverer.”
- “ 41: 47 “And unto Him goes back the knowledge of the Hour.”

Another interesting group of passages pertaining to the coming of the resurrection and judgment are those emphasizing the suddenness of its coming. In all these passages, with the exception of the first, the same word, *baghtatan*, “suddenly,” is used:

- Sura 16: 79 “Nor is the matter of the hour but like the flash of a glance, or nigher still.”
- “ 7: 186 “It (the hour), will not come to you save suddenly.”
- “ 12: 107 “Do they then believe that an overwhelmer of Allah’s punishment is coming to them or that the hour is coming to them suddenly, while they are unaware?”
- “ 22: 54 “And those who are unbelievers will continue to be in doubt thereof, until the hour comes to them suddenly, or there comes to them the torment of a barren day.”
- “ 43: 66 “Do they expect aught but the hour, that it will come suddenly to them while they are unaware?”
(See also 6: 47; 21: 41; 26: 202; 29: 53; 39: 56; 47: 20.)

IV. The Great Day Itself. A clear and comprehensive view of the last day, as Mohammed pictures it in the Kor’an, with wonderful descriptions of the multitudinous events of the day, and warnings concerning these events, is only possible by reading the Kor’an in the original. Our purpose here is merely to touch upon some of the highly descriptive passages, as well as to bring out some other points of interest about the great day itself.

(1) The Place of the Resurrection and Judgment. Islam is agreed on this point that the judgment is to take place upon the earth, but there is quite a difference of opinion as to what kind of an earth it will be on that day. It is clearly stated in the Kor’an that this earth will be completely changed into that which is other than this earth. Sura 14: 49, “On that day wherein the earth shall be changed for that which is other than the earth and the heavens.” And certainly if what is described about it comes to pass, it will be a place quite different than it is at present:

- Sura 81: 1-3 "When the sun is wrapped around (like a turban)! and when the stars swoop down! and when the mountains are set traveling!"
- " 82: 1-4 "When the heaven is cleft asunder! And the stars are scattered! And when the seas gush together! And when the graves are ransacked!"
- " 89: 22 "Nay! when the earth is crushed a crushed crushing!"
- " 99: 1-5 "When the earth quakes her quaking! And when the earth will cast out her burdens!"
- " 69: 14 "And the earth shall be borne away and the mountains too, and both be crushed with a single crushing!"
(See also Sura 70: 6; 18: 45.)

(2) The Length of the Judgment Day. There are two verses in the Kor'an that, according to some commentators, indicate the length of the last day. In Sura 32: 4, if it is the day that is here described, it is to be a thousand years in length. In Sura 70: 4, it is described as lasting fifty thousand years. Naturally these two references have given a great deal of trouble. Some hold that they do not refer to the day of judgment, but that it is the period of time previous to the judgment, or, that it is the length of time it would take a man to make the distance between heaven and earth, traveling as man travels, so great is the distance. But with the angels this distance is covered in a day. But whatever interpretation is given to the two verses, it is quite plain that they must be considered as attempting to describe the same thing. Personally I prefer to think that the day of judgment is described, as the context (as far as one is able to take into consideration Kor'an context), seems to indicate. However, whatever was in the mind of Mohammed, we can be quite sure that he was not concerned about the logic and exactness of his statements, so much as he was intent upon leaving upon the minds of the Arabs the deepest possible impression. Here again he was not thinking about details, but intent upon picturing the importance of this terrible day of reckoning.

(3) Variety of Names and Expressions for the Last Day. That Mohammed's eschatological doctrines produced in his own mind a deep reflex impression is quite

clear. He was constantly referring to the last day. The repetition of the more common phrases becomes monotonous. But besides this, throughout the entire Kor'an, there is an extraordinary variety of names and different expressions for the last day. Apart from the interest that such a variety of epithets has for us, perhaps the principal observation to be noted is the extent to which Mohammed has become obsessed with the thought of the final day of judgment. (a) The Names. The first seven are given in order of frequency the numbers in parentheses indicating their occurrence in the Kor'an:

Sura	2:79	The Day of Resurrection.	(70)
"	7:7	That Day.	(62)
"	6:31	The Hour.	(40)
"	2:7	The Last Day.	(25)
"	1:3	The Day of Judgment.	(14)
"	2:45	A Day.	(10)
"	6:15	A Great Day.	(7)
"	11:3	A Large Day.	
"	11:28	A Painful Day.	
"	11:85	An Encompassing Day.	
"	22:54	A Barren Day.	
"	76:10	A Frowning, Calamitous Day.	
"	74:97	A Hard Day.	
"	76:27	A Heavy Day.	
"	56:50	A Well Known Day.	
"	34:6	A Terrible Thing.	
"	52:58	The Approaching.	
"	78:39	The True Day.	
"	85:2	The Promised Day.	
"	56:2	The Happening.	
"	81:1	The Overwhelming.	
"	19:40	The Day of Sighing.	
"	44:40	The Day of Separation.	
"	32:29	The Day of Conquest.	
"	40:15	The Day of Meeting.	
"	50:41	The Day of Going Out.	
"	40:34	The Day of Crying Out.	
"	42:5	The Day of Gathering.	
"	50:19	The Day of Threats.	
"	64:9	The Day of Reciprocal Over-reaching.	
"	30:56	The Day of Awakening.	
"	15:38	The Day of the Fixed Time.	
"	26:189	The Day of the Covering.	
"	50:33	The Day of Continuance.	
"	40:28	The Day of Reckoning.	

(b) Descriptive Expressions About the Day. A few of these expressions occur as often as ten times. Those of more frequent occurrence head the list:

- Sura 3:7 The day whereof there is no doubt.
 " 6:22 The day when we shall assemble them all together.
 " 6:73 The day when there shall be a blowing on the trumpet.
 " 30:11 The day when the hour shall rise.
 " 14:42 The day when the reckoning rises.
 " 40:54 The day the witnesses stand up.
 " 2:255 A day in which is no trading, no friendship and no intercession.
 " 3:28 The day that every soul shall find out what it has done.
 " 3:102 The day when faces will be whitened and faces will be blackened.
 " 5:108 The day when Allah shall assemble the messengers.
 " 6:159 The day when some signs will come.
 " 7:13 The day they are awakened (or quickened).
 " 7:51 The day when its interpretation comes.
 " 9:35 The day when it (wealth), shall be heated in hell.
 " 9:78 The day they will meet Him.
 " 11:11 The day it comes to them, there is no averting it.
 " 11:107 The day when it comes no soul shall speak, save by His permission.
 " 14:43 The day in which eyes shall stare.
 " 14:44 The day the torment will come to them.
 " 14:49 The day when the earth will be changed to that which is other than the earth and the heavens.
 " 16:86 The day when we shall raise up from every nation a witness.
 " 16:112 The day when every soul will come to dispute about itself.
 " 17:54 The day He calls you.
 " 17:73 The day when we shall call all men by their leader.
 " 18:45 The day when we will set going the mountains.
 " 19:39 The day they shall come to us.
 " 21:104 The day when we will roll up heaven like a writing roll.
 " 22:2 The day ye shall see it (the earthquake of the hour).
 " 24:24 The day when their tongues, hands and feet, will witness against them.
 " 24:37 A day when hearts and eyes shall be upset.
 " 24:64 The day when they will be returned to Him.
 " 25:24 The day they will see the angels.
 " 25:27 The day when the heavens are split apart.
 " 26:88 The day when neither wealth nor sons shall be of any benefit.
 " 29:55 The day when the torment shall cover them from above them and from beneath their feet.
 " 30:42 The day from Allah which none can put back.
 " 31:32 A day when a father shall not atone for his child.
 " 32:4 A day the measure of which is a thousand years.

- “ 33: 66 The day when their faces will be turned (from side to side), in the fire.
- “ 34: 29 A day the appointed time of which ye will not keep back an hour or advance it.
- “ 40: 35 The day when ye shall turn your backs, fleeing.
- “ 40: 55 The day when their excuses avail.
- “ 41: 18 The day when the enemies of Allah shall be gathered unto the fire.
- “ 44: 9 The day when the heavens shall bring obvious smoke
- “ 44: 15 The day we shall seize with a great seizing.
- “ 44: 41 The day when a kinsman shall not avail a kinsman at all.
- “ 46: 19 The day when those who misbelieve will be exposed to the fire.
- “ 46: 34 The day they see what threatens.
- “ 50: 29 The day we will say to hell, ‘Are you full?’
- “ 50: 40 The day when the crier shall cry.
- “ 50: 41 The day they shall hear the shout.
- “ 50: 43 The day that the earth shall be split apart.
- “ 51: 13 The day when they shall be tested on the fire.
- “ 52: 9 The day when the heavens shall be agitated.
- “ 52: 13 The day they shall thrust back unto the fire of hell.
- “ 52: 46 The day when their deceit will not enrich them at all.
- “ 54: 6 The day when the summoner will summon to a terrible thing.
- “ 54: 48 The day when they shall be dragged into the fire on their faces.
- “ 57: 12 The day when thou shalt see the believers, men and women, running on with their light before them.
- “ 57: 13 The day when the hypocrites shall say: ‘Wait for us that we may kindle at your light!’
- “ 58: 7 The day when Allah shall awaken them all together.
- “ 66: 8 The day when Allah will not disgrace the prophet and those who believe with him.
- “ 68: 42 The day when a shank shall be bared.
- “ 70: 4 A day the length of which is fifty thousand years.
- “ 70: 42 Their day which they have been promised.
- “ 70: 43 The day when they will come forth from the graves hurriedly.
- “ 73: 14 The day when the earth and the mountains shall quake.
- “ 76: 7 A day the evil of which is dispersed abroad.
- “ 77: 35 The day when they will not utter a sound.
- “ 78: 38 The day the spirit and the angels shall stand in ranks.
- “ 78: 41 The day when man shall see what his two hands have sent forward.
- “ 79: 6 The day when the quaking quakes.
- “ 79: 35 The day when man shall remember that for which he strove.
- “ 79: 46 The day they shall see it (the hour).
- “ 80: 34 The day man shall flee from his brother.
- “ 82: 19 The day when a soul will not control for a soul a thing.

- “ 83:6 The day when mankind shall stand before the Lord of the worlds.
 “ 86:9 The day when the secrets shall be put to the test.
 “ 101:3 The day when mankind shall be like scattered moths.

(4) A Variety of More Detailed Descriptions of the Events of the Day. This group of lurid pictures is practically all found in the earlier, poetical suras. These extracts reveal to what extent Mohammed made use of his vivid imagination in bringing before his hearers the terrors of the last day:

- Sura 7: 48, 49 “But those of the fire shall cry out to those of paradise, ‘Empty upon us water, or of that with which Allah sustains you.’ They say: ‘Allah has prohibited them both to the unbelievers; those who take their religion for sport and play, and whom the life of this world deceives.’ So to-day we forget them as they forgot the encountering of this, their day, and as they denied our signs.”
- “ 11: 100 “He shall approach his people on the resurrection day, and take them down to water at the fire—an evil place of water at which to water. They are followed in this (world) with a curse, and on the resurrection day an evil help in that which is helped.”
- “ 29:12,24 “But they shall surely bear their own burdens and burdens with their burdens. . . . On the resurrection day ye shall deny each other and curse each other, and your place of shelter shall be the fire, and ye shall have none to help.”
- “ 50: 29 “On that day we shall say to hell: ‘Art thou full?’ and it will say, ‘Are there any more?’”
- “ 56: 40,51 “And they of the left! what about them of the left? blasts and scalding water! and a shade of black smoke! Then ye—O ye strayers and givers of the lie!—will eat of the trees of Zaqqum! then fill your bellies of them! then ye will drink upon it of scalding water! and ye will be drinking like camels mad with thirst! This is their honorable reception on the day of judgment!”
- “ 75: 7 “And when the sight will be dazed, and the moon be eclipsed, and the sun and the moon are joined! while mankind shall say on that day, ‘Where is a place to escape?’ Nay! there is no place of refuge! (mountain stronghold). Unto the Lord on that day is the resting place!”
- “ 75: 24 “Faces on that day will be dismal! Thou wouldst think that there was done to them a back-breaking calamity!”
- “ 80: 40 “Faces on that day shall have dust upon them! blackness shall cover them! Those are the wicked unbelievers!”
- “ 81: 7 “And when souls shall be paired off—and when the pages shall be spread out! and when the heavens shall be flayed off! and hell shall be set ablaze! and when paradise shall

be brought nigh, the soul shall know what it has presented!"

" 83: 15 "Nay, verily they are veiled from their Lord on that day! and then, they shall verily broil in hell; again it shall be said, 'This is that to which ye used to give the lie!'"

" 88: 2 "Faces on that day shall be shamed! labouring! toiling—they shall broil upon a burning fire! They shall be given to drink from a boiling spring, no food shall they have except from the *Dari!* (a bitter, thorny shrub), which shall not fatten nor suffice against hunger!"

(5) The Variety of Warnings About the Last Day. Obviously, the Kor'an is a book of warnings! The words of the warner sound out an alarm upon almost every page of the book. To warn was the prophet's mission. In reading the Kor'an, it is often difficult to remember that Mohammed is reproducing the direct speech of Allah; that the warnings are Allah's, and not Mohammed's, the prophet simply being the mouthpiece or messenger of Allah.

It is interesting to observe, however, that there is a striking contrast between the warnings of the earlier and the later suras. There is a distinct difference between the impassioned utterances of the poet-preacher, found in the short, and often broken sentences of the early suras, and the more prosaic, didactic style of the politician at Medina, revealed in the later suras. In the later suras the great day of judgment was not less real to the prophet, perhaps, than at first, but it was doubtless pushed farther into the future. In the earlier suras the warnings, springing out of a new and intense conviction of the reality of a great judgment, produced converts to the faith. In the later warnings the context indicates that they were usually addressed to the believers, or to what might be termed semi-believers, those who were believers for convenience's sake. And so the mention of the last day in the later suras was anything but a gentle reminder to believers who were negligent of their duties under the rule of the prophet. It is significant, also, to notice that in the later suras the words of the prophet are more in evidence than the direct speech of Allah. For technically, while the words are the

words of Allah, the ideas and objects of the prophet himself appear behind them.

(a) Warnings from the early Meccan suras:

- Sura 78: 40 "Verily we have warned thee of a torment that is nigh! the day when man shall see what his two hands have sent forward! and the unbeliever shall say, 'Would that I were dust!'"
- " 77: 45 "Woe on that day to those that give the lie! eat and enjoy yourselves for a little! verily ye are sinners! Woe on that day to those that give the lie!"
- " 79: 34 "And when the great overwhelming comes! on a day when man shall remember what he strove after! and hell shall be brought out for him who sees! and as for him who exceedeth the bounds and is a preferer of the life of this world, verily hell is the resort!"
- " 82: 9 "Nay, but ye lie concerning the judgment! but verily over you are guardians, noble, writing down! they know what ye do!"
- " 89: 22 "Nay, when the earth is crushed with a crushed crushing! and thy Lord shall come and the angels rank on rank! and hell in that day shall be brought! on that day man shall be reminded! But how shall he have a reminder? He will say, 'Would that I had sent something forward for my life!' for on that day no one shall be tormented with a torment like his!"

(b) The warnings of the later suras:

- Sura 2: 278 "O ye who believe! fear Allah and remit the balance of usury, if ye are believers! and if ye do not do it, listen to a proclamation of war from Allah and his messenger—fear the day wherein ye shall be returned to Allah, and then every soul will be paid in full what it has earned!"
- " 3: 71 "Verily those who sell Allah's covenant and their faith for a small price, those have no portion in the future life, and Allah will not speak to them and will not look upon them on the day of resurrection, and will not purify them; and for them is painful torment."
- " 9: 38,39 "O ye who believe! what was the matter with you when ye were told to march forth in the way of Allah, and ye sank down heavily upon the earth? Are ye better pleased with the life of this world than the next? Unless ye march forth, he will punish you with painful torment, and will put in your stead a people other than you! ye cannot hurt Him at all, for Allah is mighty over all."
- " 22: 23,25 "Verily those who slander virtuous women, the careless, believing women, will be cursed in this world and the next, and for them is a great torment; the day when their tongues and their hands and their feet shall bear witness against them of what they did, on that day Allah will pay

them their real recompense, and they know that Allah is the plain reality."

- " 66: 8 "O ye who believe! protect yourselves against a fire whose fuel is men and stones—O ye who believe! turn repentant to Allah with sincere repentance, it may be that thy Lord will cover for you your offences, and will bring you into the gardens beneath which rivers flow!—the day Allah will not disgrace the prophet and those who believe with him."

(6) No Hope for Intercession on the Last Day. The predominant note in the Kor'an on the matter of intercession before Allah affords little hope either to the believers or unbelievers. If there is any gleam of hope for the believers (and apparently the traditions have made considerable of it), it is only found in Mohammed's "loophole" expression, "except as Allah wills." Naturally to the Oriental the warning of no intercession must have had no small effect. The most important passages showing Mohammed's position on the subject are as follows:

- Sura 2: 44,45 "Fear a day when no soul shall pay recompense for another soul, nor shall intercession be accepted for it."
- " 2: 256 "Allah! there is no god but He, the living, the self-subsisting. Slumber takes him not nor sleep. His is what is in the heavens and in the earth. Who is it that intercedes with him save by His permission?"
- " 56: 50,51 "Say (i. e., O thou Mohammed to them)! I do not say to you, with me are the treasures of Allah, nor that I know the unseen (absent), or that I say to you, 'I am an angel.' Verily I do not follow except what is revealed to me. Say: Are the blind and the seeing on the same level? Will ye not consider? And warn those who fear that they will be gathered to their Lord. Besides Allah they have neither a near one nor an intercessor—perhaps they will fear!" (This is plainly Mohammed's own confession that he is unable to intercede before Allah for the people.)
- " 20: 108 "On that day shall no intercession be of any avail, except from such as the Merciful permits, and who is acceptable to him in speech."
- " 39: 44,45 "Do they take besides Allah intercessors? Say: Have they no control over a thing, and have no reason? Say: To Allah belongs the intercession of it all."
- " 78: 38 "On the day when the spirit and the angels shall stand in ranks, they shall not speak save to whom the Merciful permits, and who speaks aright!"
- (See also Sura 30: 12; 40: 19; 19: 90; 34: 22; 74: 49.)

Conclusion. Had Mohammed any thought or concern that one day his messages and warnings would be gathered up and published in what has turned out to be the Kor'an, one might imagine that he would have either taken care himself, or, at least, would have left instructions with his followers, that his chaos of fragmentary utterances be presented to the reading public in decency and in order. But this Mohammed, because he was Mohammed, did not do, and those coming after him made a very rough job of it. Consequently as a basis for a system of theology, the Kor'an has given all commentators no end of trouble, and still remains a jumble quite out of the question to straighten out. The many contradictions filling the Kor'an are clear evidence that Mohammed was no theologian. He was nothing more than an intoxicated poet. The feeling of Allah and the great day of judgment were an obsession with him. As a single phase of truth came to him he stressed it as the whole truth.

In our attempt, therefore, on entering into the Kor'an labyrinth, to observe and to endeavor to coördinate in some fashion what is found there about the resurrection and the judgment, naturally, because it is a veritable labyrinth, much that is there has either escaped our notice, or has been beyond our power to assimilate. However, from what we have been able to pick up and to group together, along the line of Mohammed's eschatology, we are at this point ready to make a few concluding observations:

(1) Mohammed had become completely obsessed with the thought that on a certain great and terrible day, all creatures would stand before Allah in judgment.

(2) The catastrophic coming of the day would be sudden and without warning.

(3) Every soul on its own merits would receive its just deserts, even to the weight of an atom of evil or good, with little, if any, hope of intercession before Allah.

(4) Escape from torment was dependent upon a pres-

ent belief in Allah and his prophet and the last day, together with a reasonable amount of good deeds sent on ahead during the life of this world.

(5) Scant is the basis, if any there is at all, for the idea that Mohammed considered a judgment in the grave, or had any conception of a purgatory either before or after the resurrection.

(6) There is reason for believing that Mohammed's first thought of the day of judgment was that it was a close and impending event, but that later when success attended his reign in Medina, the day was something more remote.

(7) There is undoubtedly a distinct difference between Mohammed's conception of the resurrection and judgment and that which has been changed, colored and ascribed to him by later Islam as seen in the traditions.

(8) That Mohammed's idea of the resurrection and the judgment has been picked up from Jewish and Christian conceptions, though greatly amplified and distorted, after having filtered through his peculiar mind, is quite clear.

Fayum, Egypt.

DALTON GALLOWAY.

A NEW APPROACH TO THE MOSLEM STUDENT. (THE ALLIANCE OF HONOUR IN EGYPT.)

There is no corner of the student world which is exempt from the problem of purity, whether that of personal purity or that of social purity. At times the fact is faced openly; at times it is recognized, but unmentioned. Either way, herein admittedly lies the most difficult and the most baffling proposition which confronts the educationalist, as a problem, which taxes the student, as a practical issue of life. Neither educationalist nor student can escape it. Both may agree to draw over it the veil of silence. But the reality of the struggle for purity is not in any way diminished by a conventional recourse to silence. Rather the policy of silence has proved to be but a treacherous device of the evil one to cover deceptively with a coating of seeming security the pit-falls which await the unwary.

To-day the western world has agreed to face the moral problem in the open. Headmasters discuss it; preachers do not hesitate to philosophize on it; statesmen discourse on its importance in relation to the health and well-being of the nation; the League of Nations is legislating internationally for a new régime. But if the West is awakening to a sense of the necessity of a scientific treatment of the whole problem, the East, beyond doubt, is in need of the surgeon's knife with tenfold more urgency.

In the first place, the temptations to immorality are far more numerous in countries like Egypt. The climate is not so invigorating as in the West. There is a subtle lifelessness in the air on hot days, which not only disinclines for exercise, but positively allures towards evil. Older missionaries bear witness to the tendency of the atmosphere to weaken the moral and physical centres of control. It is difficult to realize how much the Easterner, from his birth, misses the cool, bracing, air of Northern lands.

And—what is, perhaps, a consequence of this—he misses, too, the habit of constant, physical exercise, the stimulus of games and athletics, to give a helpful outlet to his surplus energies. It is only in the places where Western civilization has made a marked impact, that the practice of games, like football and tennis, has been established. What a boon this has proved in student institutions, like the Beyrout College, or the American University at Cairo, will probably never be known. The experience of recent years has made it perfectly clear that corporate games exert a distinct influence towards both the building up of the body, and the formation of strong character.

From one prevailing vice of European countries, Egypt is relatively free. She is, fortunately, not the slave of King Alcohol. But a recent inspection of the customs and excise figures for the past few years reveals the distressing fact that drinking is on the increase, and it is reported that the consumption of inferior liquors is growing in the villages. How closely intemperance and immorality are interconnected any who reside in cities like Liverpool and Glasgow know only too well. And Egypt has its own incentive of this type to vice. Not a few of the common people are addicted to the smoking of hasheesh and opium, two drugs which bring out the very worst elements in human nature.

Manifestly, then, the physical stimuli to impurity amongst Eastern students is not inconsiderable. What causes still greater anxiety is that the intellectual and moral safeguards of virtue are deplorably few; in fact, the most subtle inducements to lack of control proceed from those very sources, which ought to be the bulwark of *self-control*, namely literature and religion. The majority of cheap booklets, circulating in the towns, whether written in English, French, or Arabic, are distinctly demoralizing. Even amongst the classics of the Arabic language there is a very large element which appeals to the lower nature of man. The "Arabian Nights," for example,

teems with vivid, unhealthy stories of vice and indulgence. The religious literature suffers from the same defect. Things are described there in detail, which had been better left unsaid; practices are lauded there, by insinuation, if not by express statement, which true religion would condemn.

With difficulties confronting him from an adverse climate, largely unaided by literature or religion, it might have been thought that the Moslem student was already sufficiently handicapped in his fight for true manliness. But the tale of his difficulty is far from told. He is surrounded in almost every student centre, by bold, shameless inducements to immorality. In the shops of Cairo—even in those which have established themselves in the main thoroughfares of the town—there are publicly exhibited pictures and post cards, which, with no special claim to intrinsic beauty, nevertheless, under the guise of art, are thrust into the forefront of the windows, and, we believe, have no other purpose than to gratify a lewd taste and a passionate eye. Every effort to have these removed has, up to the present, proved futile.

There is no necessity in this article to stress the influence of cinemas and theatres. They vary so much in their characteristics, and, in any case, they are not peculiar to the East. Rather, we would lay all the emphasis of our indignation and disgust on the inconceivable horror of the area which is occupied by the licensed prostitutes of Cairo, Within a stone's throw of one of the principal business areas of Cairo, within three hundred yards of two of its leading hotels, may be seen three streets, which are mainly, if not totally, given up to immoral trade. A little further eastward, on the other side of another important road, lies a network of twenty alleys or more, which is again devoted to licensed vice. The stench and filth of both these areas elude description. Yet all the young men of Cairo know of the existence of these places. Hither they throng, especially on Thursday and Friday and Saturday

evenings, for entertainment and excitement. There is everything which the devil can devise to attract them. Cafés, beer shops, dancing saloons, hoop-la booths all lend their quota of inducements to Cairo's youth to come. Nor is it the young men of Cairo alone who are concerned. In Cairo's schools and colleges, at the El-Azhar University, in the government offices are gathered men and boys from every part of Egypt, and numbers from distant parts of the Moslem world. To the brothel area they make their way, for Cairo is sadly deficient in healthy forms of relaxation and recreation. For lack of better, more uplifting, interests they are drawn to these sinks of iniquity.

Artistically, there is nothing at all attractive in this sin-sodden area. It is dark, badly lighted, ill-paved, with pools of water and filth in the narrow passages. Many of the houses are little better than hovels. At the doors are seated highly-painted women, inadequately dressed, awaiting their patrons or coaxing the passers-by. Someone aptly described it as "hell with the lid off."

It would be pitiable enough if this area could be described as the resort of the abandoned only. In the West it is a sad fact that so many of our large towns have districts, which can only be referred to with a shudder. What constitutes the agony of the problem of Cairo, is that to this home of vice and uncleanness there throng, without a blush of shame, prominent men from Egypt's villages, Sheikhs from the Azhar, employees of the government, students in schools and colleges, fellaheen and servants. On more than one occasion men of wealth have been seen to drive up to the entrance of these alleys in their motor cars, and leaving a chauffeur in charge, to walk, unabashed, into the vilest of these dwellings. The measure of the evil can to some small extent be estimated by the fact that more than 1,360 women are officially licensed to live in this way—in Cairo alone—which means that they earn sufficient money by their trade to feed themselves, to pay rent, and at the same time to remunerate

those who control the houses, and to satisfy the demands of the small army of pimps who fatten on the business.

It were well to draw a veil over the wickedness of the streets of Cairo. Enough has been mentioned to convey some idea of the utter horror of the situation. Yet all this happens daily in the heart of the town, openly, and with the cognizance of any who care to know of it. But, as though official recognition had not given the devil of impurity sufficient scope for his activity, there remains to be mentioned a whole realm of vice, a veritable system of shame, which though nominally latent underground, does, with considerable impunity, rear its head above ground. Every night there may be seen women, *and boys*, walking the shop-lit streets of Cairo, known, beyond denial, to be living by hiring out their bodies for sinful purposes. It is scarcely possible even to stroll down some of Cairo's thoroughfares at night-time without being accosted by dragomen, or street-hawkers, or, not infrequently, even by native policemen, and invited to a place of shame. The ramifications of the practice of vice in Cairo seems unfathomable. Much is known which cannot be recorded here, known, unfortunately to be absolutely true, revealed by the most careful investigation, and vouched for by unimpeachable authority.

Such are the facts. To us as Christian men and women now arises the question—how is the Kingdom of God to be set up in the hearts of these young men of Egypt, and also in these awful areas? As might have been already inferred, the first great desideratum is for a sound public opinion, which feels and is ready to act. Everywhere one is met with the same attitude of hopelessness, of a feeling of inability to effect anything. There is, it is true, a remnant left in the Moslem community, which has not bowed the knee to the Baal of wantonness, but, as soon as this little body is approached with a view to the execution of any practical proposals, one finds that it not only lacks faith in the possibility of any permanent reform being

achieved, but also is devoid of the motive power, which will carry through a transformation of individual life and of social conditions in the teeth of vested interests and against the dead weight of a lethargic public.

Over against this small minority, which is desirous of a change, but despairing of its achievement, looms the large mass of Moslem thought, which is vitiated by the false philosophy that continence is a physical impossibility. Ninety-nine out of every hundred students are told—and the most of them believe—that in the interests of health nature must have her way. This doctrine, widely spread and generally accepted, cuts at the very heart of those convictions which give power to a man who is fighting for a clean life and a clear conscience. Thus the battle is lost before it is begun. And, further, the stamping of vice with an official seal confirms in the mind of the young the impression that continence is an unattainable ideal, while most of the schools, for their part, have no message for their charges.

What the results of this attitude of mind are in the life of the boys and students of Egypt can readily be imagined. The evidence of the boys themselves on the one hand, and the testimony of teachers and parents on the other, coincide in the conclusion that only the very smallest fraction of the youth of Egypt passes with an unstained record through the schools and colleges of the country. One Egyptian friend stated that it was his own settled judgment, after years of thought on the matter, that not one-half percentage of students remain continent.

The evil habits begun in boyhood are carried to worse forms as years go by. The sense of moral shame is weakened, until it almost ceases to exist. Physically, the effect is visible to the eye in the obvious apathy of those who should be brimful of vigor. Morally the character in every department becomes enfeebled. When, a little more than a year ago, Dr. Sherwood Eddy carried on an evangelistic campaign in several of the student centres of

Egypt, it was found that by far the largest proportion of questions sent in to him centered round this problem of purity, and were in fact nothing less than confessions of awful degradation and pitiful appeals for moral power and regeneration. Those who were engaged with Dr. Eddy at the same time in personal work will remember how the majority of those who came for guidance admitted, with heart-rending sincerity, the grip which these vices had fixed on their lives.

The inevitable result has followed, that disease is eating away the bodies of many of Egypt's young men. No other consequence could have been expected. For it is known that every permit granted by the authorities to the women who ply this trade of sin in Cairo is stamped across with the words, "This woman is not guaranteed clean," which means that not a single one of these women can be guaranteed to be free from venereal disease. There is, moreover, awful evidence to show that the majority of the prostitutes are actually infected by syphilis or gonorrhœa. These diseases are thus being conveyed, nightly, to the men, who are more influential, in all probability, than any other section of the community in framing public opinion. That the moral tone of Arabic publications must be graded as low is not, therefore, surprising under the circumstances. But the sins of the fathers do not wreak their vengeance on the fathers alone. They pass on their awful harvest of disease to the poor women, who are married to these libertines, and they, in turn, convey the disease to their children. This accounts for the large number of people, men, women and children, who are admitted to the C. M. S. Hospital in Old Cairo, suffering from V. D. And the children, in turn, are predisposed, from the distorted heritage they have received, to follow in the footsteps of their fathers. And so the harvest grows.

Incontinence, then, is undermining the bodily stamina of Egypt's young men. But this is by no means its worst result. It is also rendering impossible the development of

moral character in the leaders of the nation, and unfitting them for the attainment of any spiritual power; and these consequences are, to a Christian, of still greater significance. It is inconceivable that any young man, who is sacrificing the virtue of chastity on the altar of pleasure, can have either the spiritual vision which will interpret to him the deepest realities of the life of the soul, or the moral power which will inspire him to strive after those ideals of mental and spiritual achievement which are the foundations of stability and progress in both the individual and the nation. When self-control is abandoned, other virtues lose their attractiveness and their categorical claims, and the rudder of life slips gradually into the cunning hands of self-interest and personal pleasure. For those, therefore, whose lives have been dedicated to the winning of Moslem students to the love and service of Jesus Christ, and whose prayers and labours are directed to the uplifting of the student life of the land, there arises a peculiarly pressing problem from these facts of prevailing impurity. It becomes necessary to consider more carefully whether the current modes of presenting the saving power of Jesus, our Lord, are adequate, or, shall we say, best adapted to the needs of those whom it is our purpose to reach. This point needs, we feel, marked emphasis. The psychology of adolescence proves indubitably that so long as a boy or man is under the sway of physical passions he cannot rise to any great ideal of achievement of character. Quite apart from the weakening of the mental powers, of memory and of concentration, there proceeds a subtle sapping of the moral forces, and a perversion of emotion, which destroys strength and blurs vision. Until this plague of self-indulgence is completely cleared out of the whole system it is impossible to secure health of body or of mind or of spirit.

While the ultimate necessity and desirability of providing means of instructing the youth of the East in the heights and depths of the Christian faith are manifest to

all who are engaged in missionary work in these lands, it seems to us that much of such instruction will be completely lost on a very large number of the young men for whom it is provided, simply because they are not in a fit condition to receive it. These men are slaves to their lower nature; they are occupied in a grim fight with satanic forces; what they stand in need of is a power which will enable them to win a moral victory in an issue which is eminently practical. Until the prospect of such victory rises above the horizon, they will be devoid of the vision of the soul and the purity of heart which alone can see God.

How to meet that need is the problem which the Alliance of Honour in Egypt has undertaken to solve. Its work will be seen at once to be two-fold. In the first place it will endeavor to do all in its power to have removed all those stumbling-blocks which are an offence to the growing youth; and, secondly, it will seek to provide the knowledge for the mind, and the inspiration for the soul, which alone can keep the life along the path of holiness and righteousness.

As to the removal of the external sources of temptation, not a little has been done in the last twelve months. Glaring breaches of the law have been brought to the notice of the police authorities, with the consequence that we have an assurance from the central administration that increased vigilance will be observed, and, further, we have the knowledge that the police are actually engaged in a careful endeavor to discover infringements of the law. Recently the Minister of the Interior was informed of a periodical which purposed to supply Egyptian boys with the latest details of sporting news, but which, as a matter of fact, contained more than one page of obscene jokes. Within a month the minister responsible had visited the editors of the paper, and secured from them an undertaking that these obscenities would be discontinued. Personal visits are made to shops which exhibit objectionable

post cards and pictures, and pressure is brought to bear on the owners to have them taken from the windows. This method was successful in the case of one of the best-known photographic stores in Cairo, but, as a rule, an appeal to the conscience of the salesmen seems to have little or no effect. Valuable as are the results already achieved in this direction, it seems to us that they are but a very small fraction of what remains to be done. Far more stringent legislation is required, prohibiting the publication of immoral literature, and forbidding the exhibition of unclean cards. Nothing less than a bold attack on the present system of licensed vice can be satisfactory. The government must be induced, firstly, to reduce the number of licenses it issues every year, and secondly, to remove the occupants of every house of shame to some secluded part of the town, far away from the centre of business and social activity. There is not a little evidence gathered from the experience of continental towns to prove that, after all, complete prohibition of immorality though rarely, in point of fact, completely attainable is nevertheless by far the best process of coping with this problem, and by far the best means of safeguarding the next generation. When the military authorities in Cairo were approached to consider the advisability of having all brothels put out of bounds to His Majesty's Forces, more than one dissenting voice assured us that the result would be an inevitable increase in V. D. What has actually happened since this measure was enforced is that the figures for such disease have fallen to an unprecedented degree.

But the government cannot be expected to take action until it is persuaded to do so by the force of a strong public opinion making for righteousness. Such public opinion does not exist to-day, and, so far as the influence of Moslem thought extends, may never be expected to come into existence. It therefore has to be created, and created from Christian sources. To some small extent this may be attained by keeping in close touch with the daily press,

and to some extent by constant use of the public platform. But the public is nothing else than a mass of individuals, each of whom has his or her own personal problems and convictions, and thus we are brought to the second main group of Alliance of Honour activities, namely, the education of the mind of individuals, and the care for their moral character and spiritual life.

Personal work is always the most important element in missionary work. The weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds, even to the casting out of imaginations and of every evil thought, which rears itself in our minds against God. These are the weapons which we need to use in our daily contact with the young men of Egypt. We need to have released those spiritual forces which will overwhelm the massed ranks of the evil one, to bring into play every gift of intellect, of personal influence, of spiritual life, of prayer life which will draw fallen manhood to the living Saviour.

There are two sides to this section of the work. To a certain extent the end may be attained by providing men and boys with that information about themselves which they ought to have. This can be done by the organization of meetings for men in every town where students dwell, so that medical men, statesmen and religious leaders may, in turn, present to the mind of the youth those various aspects of human life and human obligation which will keep them from straying into evil habits through lack of adequate knowledge. It can also be done by the publication of literature in both Arabic and English, so as to have available for the reading section of the community, which is not large, and which is principally composed of students and ex-students, a comprehensive range of booklets on the sex problem. And, thirdly, it can be done—and perhaps best done—by means of personal talks with individual men and boys.

The most important element of the work is that which still remains to be mentioned, the cultivation of the spir-

itual life of the youth. Here, again, all three methods already referred to have been brought into use. Meetings are held, and addresses are given, proclaiming the Lord Jesus Christ as the sole source of spiritual power and of moral attainment. Pamphlets and booklets are issued by arrangement with the Nile Mission Press, and either distributed to members of the alliance, or sold to the general public, containing addresses, delivered originally in Arabic, or translated from the English, and pointing out that Jesus alone can meet the need of the individual soul, or solve the problem of a corrupt society. And, finally, through the contacts with students, which the Alliance of Honor organization provides, unequalled opportunities are presented for personal work, and personal influence.

It is noteworthy how open the Moslem student is to this approach from the side of the pressing, personal, problem of purity. Whether he is accosted in the public street in the brothel area, and handed a four-page tract, or whether he is spoken to at the close of a meeting, or privately afterwards by arrangement, there is invariably a real desire to find out some means of overcoming the grip of vice in his own life. Then the Lord Jesus is presented to him, not in contrast to the prophet Mohammed, as the revealer of a more living message, or as satisfying the demands of the intellect for a rational conception of the nature of God, but rather, the Lord Jesus is shown by word and by act to be the living Saviour of a baffled soul from the slavery of the evil one.

And, as might have been anticipated, this work amongst Moslems has an important value in its reaction on the Christian students of Egypt, whether these be Copts or evangelicals. Among them, too, there is urgent need for an aggressive purity campaign. It is a sad but well-known fact, that many of these "Christians" have adopted the moral outlook and the immoral practice of their Moslem neighbours. No strong Christian Church life can thrive on the basis of physical self-indulgence. Every method

adopted to reach the Moslem student is equally applicable to these "Christians" too, and not a few testimonies have been sent to us as to definite help received in this way.

Not a single avenue of approach to the Moslem student can be, with impunity, let slip. The Alliance of Honour has organized two clubs in two towns, corresponding to the Y. M. C. A. organizations of England and America. Football clubs and tennis clubs have been formed to provide healthy recreation. Not long ago Dr. Zwemer and the writer inserted an advertisement in two Arabic newspapers, inviting any young men, who were desirous to know how to live a pure life in Cairo, to write to the "Young Bachelor" at a certain address. Over seventy replies were received, from Alexandria in the North to the Sudan in the South, and the larger proportion of these came from young Moslems. To each a letter was sent, and a parcel of literature.

Mention, too, should be made that there is a separate section of the Alliance of Honour for boys, so that by special meetings, special literature, and by personal contact, the boys may be reached before the evil of impurity has entered their system. And thus it is hoped that in the years to come there may grow up a new generation, fired with Christian ideals, and inspired by the Spirit of the Lord Jesus Christ.

But the task is an immense one. Only by the prayer of faith, and by the work of love, can this mountain of vice be removed, and that not merely from the social system, but from the individual heart. Money, too, is needed. But we thank God Who has supplied us with all that we have needed up to this day.

Cairo, Egypt.

S. A. MORRISON.

ISLAM IN MADAGASCAR

Islam in Madagascar dates from the IX and centuries. It was introduced towards 825 in all probability, by a group of dissenters, who fled from the Sunnites, and came to take up their abode in the north of the island.

Previously only some passing boats or shipwrecked Arabs had astonished the natives with their strange practices. Then a Sunnite colony established itself in the northeast, after having spent nearly a century on the coast of Malabar. It must have arrived between 1300 and 1350. The ancestors of this group were originally from the province of Mecca. Then in the XVI and XVII centuries other Arabs appeared, and installed themselves, some in the south and others in the northwest, after a short period, during which there existed a state of war. Both from the beginning inter-married with the women of the country, and little by little dispersed in different directions.

It is not surprising that all these foreigners, bringing with them a certain civilization, should have subjugated the inhabitants of the regions where they planted themselves, and should have made their ideas accepted at least outwardly. There remain many traces of their influence in the language, in taboos, and in the religious practices of divination.

From the beginning there was a strange mixture of ideas, Sunnite, Shiite and heathen. This allowed many of the inhabitants of the island to adopt the religion of these foreigners without renouncing the practices dear to them, and explains the facility of the Moslem conquest, and the rapid decrease of its influence. It must not be forgotten that there are in the south, in the northwest and in the northeast, important groups of natives who believe themselves to be "Silamo" (Moslem). They have even priests, the Onjatsy, who to-day form a clan, from whence

the educated who know the Koran, and the sick-healers are recruited. They are considered as belonging to a sacerdotal caste. All this makes evangelization in these centres very difficult, and any action one could take would have to be in the far-off future.

It must be known that slavery, which in reality lasted until 1895, has been one of the principal means of propaganda of Islam. If in the XVI and XVII centuries, or later, many slaves were taken away, causing the depopulating of certain regions, in the XVIII century the importation of slaves was flourishing,—these were generally tainted with Islam.

During the whole of the second half of the XVIII century, and all the XIX, the Indians, all Moslems in different degrees, installed themselves, and undertook a real propaganda by their example. It lasts until to-day, and is not without results. The erecting of many mosques, the different rites of observance more or less strict, can but arrest attention. But the work of infiltration was mostly accomplished by the ordinary commerce of life. The Indian group composed especially of Gujaratis, acts also by its influence on the domestic attendants, the employees of its shops, or the workmen of its concessions. The "Silamo" have created for themselves a clientele. They surround it, and finish by enrolling and dominating it, it is thus that the Moslem religious influence has developed. All the Indian population, which lives by its commerce with the native, often becomes the medium between the black and white people, under pretext of imposing themselves on the native. It has largely developed these last decades, owing to births, for, in fact, many Indians are settled without hope of return. It is there that there lies a real danger for the future, because, imbued with the feeling of their superiority, often very real, the Indians draw to themselves through self-interest the respect of the numerous ignorant and superstitious people who surround them.

The people of the Comoro Islands, who have come in large numbers these last years, owing to their new connection with the people of Madagascar, have joined themselves to the former slaves of the east coast of Africa. They all speak Swahili more or less correctly. They have been able to understand each other, and thus give a false impression as to the number of Moslems in the country.

Indigenous Islam is scarcely more than a question of clothes, white or red head-dress. They do indeed read what is called the Koran. But the book is in reality nothing but a selection of traditions on the Prophet, mixed with cabalistic signs, but there are not many who can read Arabic, even amongst the descendants of the first colonists. Often in the regions where they are located one can see men read with zeal signs of which they do not understand the signification. One must not conclude from this that Islam is not to be feared, on the contrary the very facility it offers to nominal conversions pushes it forward. It has its propagators locally appointed, and sick-healers whose influence is great, just where they can exercise it. It has also its missionaries; we have met some who go on itinerations and are received solemnly, and their presence draws a movement of individuals, a series of ceremonies, meals in common, for which many invitations are issued. All this does not leave the spectators indifferent. All the people talk and interest themselves in the coming and going of these influential people, and as they like manifestations, it seems to them that there is something beautiful and mysterious, and therefore desirable in it.

As compared with Christianity, Islam, representing a small aggressive minority, does not yet make much progress. But it is difficult to reach it. Its followers shut themselves up in their mosques, preserve most carefully their language, have their schools, and take care to have no contact with Christians. They multiply principally through births. One does not know of any Indians becoming Christians, although many are well disposed towards

the religion of Jesus Christ. One cannot call attention to many Comorians who have professed Christianity.

One could reach Indians through tracts written in their language, Gujarati. The Comorians, the least numerous, speak and read Swahili. The true Indian and Moslem centre is to-day at Majemga. Formerly it was at Nosibe, where, nevertheless, a small Indian village still exists.

Nothing has been done up to the present to reach these people. The presence of two Indian evangelists, supported by an Indian committee, after enquiry as to the method to be employed, would make a work worth undertaking. Some distribution of Gospels has been made in the principal centres. It is but a very small preparation, which has as yet had no results. It however made a protest of the Christian conscience, ashamed not to be able to do more.

The task is very limited. It could permit of experiences of which the results could be used elsewhere. It would bring, we are certain, encouragement, and would at the same time cause indigenous Islam to disappear, which would no longer have support.

Marovoay, Madagascar.

HENRY RUSILLON.

THE STUDY OF ISLAMICS AT CAIRO

The primary purpose of any course of Islamic study for missionaries in the Moslem world should, I imagine, be the exposition in such a way of those factors, religious, political, social and moral, which have contributed to determine the present mental and spiritual outlook of the group, amongst whom the missionary will be called to work, that he (or she) will be enabled both to present to that group the Gospel of the Lord Jesus Christ in terms which will be comprehensible, and not offensive to their listeners (or readers), and also to answer satisfactorily on a rational basis those questions which a Moslem will be most likely to ask of any follower of the Son of God.

To attain this purpose it seems to me that the course of study to be followed will inevitably fall—if it is to be adequately executed—into three main channels, comprising:

I. An historical sketch of the fundamentals of Islamic Faith, including the life of the Prophet, and the consideration of those elements which were woven into the Koran by him; a survey of Moslem expansion, theologically, socially and politically; and an examination of those other factors which have moulded the Moslem mind, individually and nationally, into its present form.

II. An analysis, by study and experience, of the mind of the average Moslem, be he student, child, fellah or trader, with an endeavor to comprehend his habits, his ideals (if any), his mode of thought, his outlook, his environment, his literature, his hopes and his fears.

III. The presentation in practice, after careful study and close observation of the Gospel message to a Moslem audience, with an adequate treatment of the current objections to the Christian philosophy of life.

Manifestly this threefold form of study cannot be carried out satisfactorily (i. e., if the missionary arrives in the land practically unequipped for the specialized work of the Moslem missionary) in the fag-ends of the time, snatched from an already closely packed day, during the missionary's first two years in the country. Some slight relief may be afforded by cutting down the amount of classical knowledge required of the ordinary missionary, but such relief will, in most cases, be only slight. One observation, alone, remains, namely, to extend the period

of such Islamic study over a much longer period, which, we would suggest, should not be less than a four years' course in all, i. e., two years, while Arabic is being studied, and at least two years afterwards. It is, probably, only after the missionary has left the environments of Cairo, and the doubtful joys of the S. O. S. that he or she feels the great need of a knowledge of "Islamics" in the widest sense of the word, and that the appetite for reading and preparing himself along these lines, becomes truly whetted and sharp.

There are, in all likelihood, many ways in which a course of "Islamic Studies" might be conducted. Three such present themselves to our mind as having been tried, and, in most universities, found successful. They are:

I. The method of lecturing, i. e., not merely the spoken presentation of facts already really comprised in the leading handbooks, but the bringing to the attention of the audience of facts, which have never previously been published, or, if they have, are scattered about in books and magazines, which are inaccessible to most students, or perhaps have only appeared in foreign languages, which most students do not read with ease; and this method should also include ample facilities for questioning the lecturer on any point germane to the subject on which he is engaged.

II. The method of tutoring, i. e., the gathering together of two or three students (or fewer if there are more teachers) for one hour per week, for the purpose of discussing a short essay which each has written on some set theme, and for the purpose of debating any problem or difficulties which any of the three or five students have met with during his reading that week. Talks, which are far more informal, and, likely therefore to be far more profitable than lectures, will thus ensue.

III. The method of private reading. This demands no elucidation here. It is only the number of books, their selection, and how the reading of them can be best systematized, and most clearly impressed on the mind, these questions of detail only concern us here.

Some will by reason of their personal idiosyncrasies or training prefer one method to another. There appears no reason why all these methods should not be combined. One or two observations on each may be of value:

I. As to lecturing. Some are helped by the mere sound of the human voice, and by the personality of the lecturer. Naturally the value of the lecture will depend very much on what the lecturer has put into it. Frankly some lectures have, to my mind, been profitless replicas of written works, which are useful enough in themselves to the reader.

In any case, I believe twenty-five out of thirty students at the ordinary lecture will be disinclined to ask questions before so large an audience, and the keener students, who are bold enough to ask questions, will probably bring forth minor points of interest to the specialist alone.

II. As to tutoring, if there is a sufficient number of teachers with the required knowledge and interest, this seems to be the most likely to bear fruit in the long run. Conversation can be free and less restrained than at a lecture. The subject matter can be better adapted to the present knowledge and the future requirements of each special group. Presuming there were enough tutors, each tutor might be responsible for the reading of four pupils, and meet them once a week for an hour. In this way the whole course of study in its three-fold aspect might be divided up between the six tutors, and each specialize more particularly in one or two subsections of the same. For instance (a) one might aim at being specially proficient in the history of the life of Mohammed; (b) another in the Koran and its various strands; (c) another in the history of the Caliphate, and of the spread of Islam; (d) another in Modern Mysticism; (e) another in the Animistic elements in Mohammedanism, and so on.

III. As to reading, clearly, this method involves the least trouble in the way of arrangement, as it can be done in accordance with the daily program of each student. It is *most* difficult to fix upon a time when thirty or more students are free for a lecture. It is *less* difficult to arrange a weekly tutorial class for a group of four. It is easy to assign a certain amount of reading to each student, and leave it to the individual to complete it within a given period. If the tutorial system, as above outlined, was adopted, the reading for each group would vary with the theme on which it was engaged and with the discretion of the tutor. If this system is not adopted, a general course of reading for all, in accordance with the examination for which they were studying, might conveniently be prepared. For instance, three books might be set to be completed before the first examination is taken, three more before the second, three more before the third, and three more before the fourth. The only difficulty is to guarantee that the reading is actually done, and not only done, but done intelligently. A course of lectures suited to the reading with which each examination group is occupied would help to elucidate many problems. Perhaps the best guarantee of all is to set questions on *each* of the three books, assigned for each examination, and insist that the answers be shown up at the *next* examination. By having such questions constantly before their minds, the readers will carry on their studies with a keener eye for relevant details.

It is not necessary here to select the books for such a course. It has already been done—for another purpose—in the C. S. C. Study Course in Islam (1921). Only we would suggest that this course be continued, as above proposed, for four years in all, and that every six months students be asked to present nine sets of answers to nine question sets for the fifth, sixth, seventh and eighth Islamic

examination in accordance with the books presented for these examinations, as each student specially requires. This course (after the first two years) should be fairly elastic, to allow of adaptation to the individual's work and objects. Branch libraries may have to be established, but why are they not already in existence?

Finally, in summing up, we should recommend that lectures be not too many, as already students are inclined to be overloaded with Arabic class lessons, and not to have sufficient time for private reading and study. We would strongly favor the adoption of the tutorial system, and, concurrent with it, a system of reading, accomplished by set questions, to be shown up *obligatorily* at the next examination. Periodically demonstration lessons should be given in (a) preaching to Moslems, (b) personal work amongst Moslems, showing what lines of approach and what form of words are to be avoided, and what to be commended, and thus the student might be made familiar with those passages in the Koran and the Traditions which are most helpful to the Christian missionary in presenting his message and also be made familiar—a not unnecessary remark we believe—with those principles of Christian faith and conduct which make the strongest appeal to the Moslem. If one of the teachers adopted the rôle of a Moslem Sheikh, or of a fellah, and argued as these do, quoting continually from say Rodwell's translation, giving chapter and verse, and another teacher presented the Christian message, again quoting from Rodwell (or the Bible), I believe this method of personal work would be made real to the missionary, though it would be pointed out that the positive presentation of the Gospel is of more value than all that controversy can achieve. This very presentation might be demonstrated by lecture, or before the class group with real advantage to the students attending.

W. H. T. GAIRDNER.

Cairo, Egypt.

MOSLEM EDUCATION IN SYRIA.

(Before the War.)

It was only with the opening years of the nineteenth century that the need of reform in all departments of state began to make itself felt in Turkey. With regard to education, the Arabs of Syria were in a woeful state, in spite of the glorious heritage which was more directly theirs than it was their masters, the Turks. For we must not forget that the Turks in originally adopting Islam had had to learn sufficient Arabic to read the Koran, and in learning the religious texts had had to depend on the 'Ulema who alone could expound to them the laws and dogmas of Islam. These 'Ulema consisted of the few who carried on the traditions of learning through the centuries from the glorious times of Harun-al-Rashid and Ma'mun. Their studies were confined on the one hand to grammar, lexicography, prosody, and rhetoric, and on the other to the interpretation of the Koran and the traditions, with the whole system of jurisprudence that was based on the Koran. The theological motive was the main one in all this study, with the result that gradually interest in other branches of learning died out, and a dull uniformity of scholastic traditional method remained. We may say that the population of the empire at the outset of the nineteenth century consisted of two distinct classes—the great mass of the people who were ignorant, and the few who were included among the learned, who belonged in other words to the class of the 'Ulema.

Selim III. (1789-1807) had felt something of the need for reform in education, but only a few military schools were established in his reign; the reign of Mahmud II. (1808-1839) formed a transition period in Turkish history, when old laws, old customs, and old institutions were all more or less modified; it is, however, to the reign of 'Abd-al-Mejid (1839-1861) that we must turn

for the first serious attempt on the part of the government to take in hand and put in motion educational reform. Up till then there had been no government control of education, everything practically being in the hands of the 'Ulema. Their mosque schools or Medrasehs, the representatives of the ancient higher learning of the Arabs, and the Mektabehs or elementary schools, representing the old primary system of Moslem education, had dragged on a weary existence through the centuries, and were still at the beginning of the nineteenth century the only channels for educational progress.¹ Speaking of education in Egypt during his sojourn there in 1833-35, Edward W. Lane tells us that parents seldom devoted much time to the intellectual training of their children, generally contenting themselves with instilling into their young minds a few principles of religion, and then submitting them to the instruction of a schoolmaster. Most of the children of the higher and middle classes and some of those of the lower orders were taught to read, and to recite and chant the whole or certain portions of the Koran by memory. Afterwards they learnt the most common rules of arithmetic. "All who are learning to read, recite or chant their lessons aloud, at the same time rocking their heads or bodies incessantly backwards and forwards. . . . The noise may be imagined. The boys first learn the letters of the alphabet; next, the vowel points and other orthographical marks; and then, the numerical value of each letter of the alphabet. . . . It is seldom that the master of a school teaches writing; and few boys learn to write unless destined for some employment which absolutely requires that they should do so. . . . The schoolmasters in Egypt are mostly persons of very little learning; few of them are acquainted with any writings except the Koran, and certain prayers, which, as well as the contents of the sacred volume, they are hired to recite

¹ Educational reform had begun in Egypt as early as 1811 under Mohammed 'Ali; by 1824 training schools in various departments were initiated, and during the ten years when he annexed Syria (1831-41) education had reached the first stage of consolidation.

on particular occasions."² This may be taken as descriptive not only of elementary education in Egypt in the early decades of last century but of Syria as well, and one might add, has continued to be the condition of things until now in those parts of Turkey where the influence of the West has not been strongly felt. In such schools corporal punishment was a daily occurrence, being considered indispensable. After six or seven years of that training most of the children began to learn some trade, only the few who could afford it being taken to the mosque school in order to go on in the higher studies of language and theology: from this latter class were recruited naturally the ranks of the 'Ulema.

With Sultan 'Abd-al-Mejid began the struggle to free education from the control of the 'Ulema and place it under government control. In 1845 a commission was appointed to draw up a programme for general education, and the following year saw the first imperial announcement regarding the systematization of schools and the substitution of State for 'Ulema control.³ Ten years later, in 1856, the famous edict—the Hatti Humayun—was promulgated, containing the following educational reforms: "In towns . . . where different sects are mingled together, each community inhabiting a district quarter shall . . . have equal power to repair and improve . . . its schools. When there is the question of erection of new buildings the necessary authority must be asked for through the medium of the Patriarchs and heads of the communities from my Sublime Porte. All subjects of my empire without exception shall be received into the civil and military schools of the government if they otherwise satisfy the conditions as to age and examination

² Cf. Edward W. Lane: *The Modern Egyptians*, vol. 1, p. 91 f.

With regard to higher learning in Egypt, he adds (vol II, p. 18): "Learning, indeed, has much declined among the Arabs universally; but least in Cairo: consequently the fame of the professors of this city still remains unrivalled: and its great collegiate mosque, the Azhar, continues to attract innumerable students from every part of the Moslem world." It is to Al-Azhar that those must resort who purpose devoting themselves to religious employments or to any of the learned professions, having previously learned nothing more than to read, and perhaps to write, and to recite the Koran.

³ The Rusldiyeh schools were founded at this time, but only after 1860 did they become common in the different provinces of the Empire.

which are specified in the organic regulations of the said schools. Moreover every community is authorized to establish public schools of science, art and industry. Only the method of instruction and the choice of professors in schools of this class shall be under control of a mixed Council of Public Instruction, the members of which shall be named by my sovereign command." This first edict of reform gives us a glimpse of the far-reaching nature of the government's ideals regarding education; it formed the first step towards government control of all the schools of every religion and towards the official recognition of the educational rights of all Ottoman subjects. The ideal had by 1914, after almost sixty years, not yet been realized. Government schools have all along been mainly frequented by Moslems only. The official educational law of the Turkish Empire, however, was not published until 1869 in the reign of 'Abd-al-'Aziz (1861-1876). By his Imperial Irade the following provisions for education were set forth:

- (1) Each village shall have at least one elementary school; in towns of more than 500 families an elementary school of a higher grade shall be established.
- (2) Each town of more than 1,000 shall have a secondary school, and the capital of each province a Lycée.
- (3) At Constantinople there shall be an Imperial University and a great Council of Education.⁴

For some years there was little done to put these provisions into effect, but the reign of 'Abd-al-Hamid (1876-1908) saw efforts put forth to develop higher grade schools, not only in the capital but also in the provinces, and since the constitution was proclaimed in 1908 until 1914, one of the main tasks of the Young Turkey party was ostensibly to further realize the provisions of this law and spread education over the whole empire. With the incidence of the Great War and its results, the government educational system, as far as Syria is concerned, has been

⁴ Cf. Al-Kulliyeh, vol. 4, No. 5: "*Ma'arif fil-Mamalik al-Othmaniyeh*," by Professor Bulus Khauli.

shattered, but the following pages will reveal the nature of the attempts made up till that time.

According to the above law of 1869,⁵ two classes of schools were distinguished:

- (1) Public or Government schools (*les écoles publiques*) which were under the direct administration of the government.
- (2) Private schools (*les écoles libres*) which were under the general surveillance of the government, but founded and controlled directly by private individuals or by communities. These included all the foreign schools.

The final authority in all educational matters was the Imperial Council of Public Instruction at Constantinople, presided over by the Minister of Public Instruction, but in the capitals of the different wilayehs there were subordinate or provincial Councils, whose business it was to see to the carrying out of all instructions from the central department of public instruction, and the general surveillance of all schools within their respective spheres.⁶

Three grades may be distinguished in the government schools, viz., Elementary, Secondary, and Advanced.

- (1) Under the name Elementary, we must distinguish a lower and a higher grade—(a) the lower primary school (*Ibtida'iyeh*), and (b) the higher primary school (*Rushdiyeh*).

Every village was to have at least one primary school, but this was never fully carried out. Larger places had more according to the population. No fees were charged, the community being responsible for expenses incurred. The course usually covered three years⁷ and the entrance age was about six.

The curriculum was as follows:

First year:—Alphabet, Reading, Writing, Arithmetic, Religious Instruction.

Second year:—Koranic and other reading, Religious Instruction, Writing, Arithmetic, Elements of Islamic History and Geography.

⁵ This law has never been fully put in force and modifications have since been made in many of its provisions.

⁶ Cf. Geo. Young: "*Corps de droit ottoman*," vol. II, pp. 365 ff. More recent regulations provided for provincial councils also at each of the Lewas or Mutasarrifiyehs and the Kadas or Kaimmakamiyehs.

⁷ The law of 1869 laid down four years for the primary schools.

Third year:—Koran, with proper Enunciation, Religious Instruction, Catechism, Moral Maxims, Turkish Grammar, Elements of Ottoman History and Geography.⁸

The language of instruction in the lower primary schools was the vernacular—which means Arabic, as far as Syria is concerned. The instruction was compulsory for boys and girls alike, the latter, however, being taught in a separate room or in a separate building. According to the law of 1869 only female teachers were to be allowed to teach girls, but until such could be forthcoming male teachers “of a mature age and approved morality” were allowed to teach in girls’ schools. A great deal of time was spent in memorizing Suras of the Koran and giving religious instruction. The teacher’s method was to read the Sura or Section with the pupils and make them repeat it in unison until they could say it without a mistake in vowelling or enunciation.

As for the higher primary schools there was here also a course of study covering three years, and the language of instruction for Syria was the vernacular, i. e., Arabic, though a larger number of hours was devoted to the teaching of Turkish than in the lower primary schools. No fees were charged, expenses being paid out of the funds of the Provincial Council. The following was the three years’ curriculum:

First year:—Koran, Religious Instruction, Catechism, Turkish Grammar, Reading, Elementary Science, Arabic Grammar, Arithmetic, Facts of Civilization and Morals, History of Islam, Geography.

Second year:—Koran, Religious Instruction, Turkish Grammar, Reading, Elementary Science, Persian Grammar, Arabic Grammar, Exercises in Arithmetic, Elementary Geometry, Survey of Ottoman History, Geography, Facts of Civilization and Morals, French—Elementary Reading.

Third year:—Koran, Religious Instruction, Turkish Accidence, Reading, Persian Grammar, Arithmetic, Practical Geometry, Survey of General History, General and Ottoman Geography, Facts of Civilization and Morals, French (*méthode rationnelle*).⁹

The scarcity of female teachers retarded the development of these higher primary schools as far as girls were

⁸ Cf. Al-Kulliyeh, *supra*.

⁹ Cf. G. Young: *supra*, p. 369. A four years’ course was at first set down for the Rushdiyeh schools.

concerned, for they were often left in the hands of men well advanced in years; more recently, however, only female teachers were in charge of girls' primary schools. At the center of each Kaimmakamiyeh these schools were found, some centers having two—one for boys and one for girls. There were also such schools for both sexes at the center of each Mutasarrifiyeh, though the education of most girls ended with the lower primary school.

(2) We come to the second or higher grade of government schools, which we have called Secondary, and here again a subdivision has to be made, viz., (a) Preparatory schools (I'dadiyeh) and (b) Lycées (Sultaniyeh).

According to the law of 1869 preparatory schools were to be set up in towns with upwards of a thousand families, and a Lycée in the capital of each wilayah. These, however, were never definitely differentiated, the only Lycée properly so-called being that of Galata-Serai at Constantinople. This, at first a French institution, became later a Turkish institution and had a varied history, which however lies beyond the scope of our present purpose. The preparatory schools at the capital of each wilayah were latterly changed in name to Lycées throughout twelve wilayehs of the Empire, including those of Beirut and Aleppo in Syria. The curriculum of such preparatory or I'dadiyeh schools covered a period of seven years in large centers like Beirut, Aleppo, and Damascus, but only five years in smaller centers as Hama, Jerusalem, Nablus, Acca, Tripoli, and Latakia. The raising of the status of the schools at Beirut and Aleppo by calling them Lycées was meant to give an opportunity for increasing the seven years' curriculum by two years to allow for advanced studies in French.^{10 11}

¹⁰ Cf. *Official Statistics of Government Education Department*: Constantinople, 1914. In Syria this seven years' course actually consisted of three years of Rushdiyeh grade and four years of I'dadiyeh grade, while the five years' course implied three years of Rushdiyeh grade and two years of I'dadiyeh.

¹¹ Cf. *Mitteilungen und Nachrichten des Deutschen Palästina-Vereins*: 1907. When the I'dadiyeh school was founded in Jerusalem less than thirty years ago, there was under it properly only the Ibtida'i'yeh, but the last year (in this case the fourth year) of the Ibtida'i'yeh and the three first of the five years' course of the I'dadiyeh covered the Rushdiyeh curriculum. The Government program which was to come into operation in 1905-6 included: (1) a three years' course in Ibtida'i'yeh; (2) a three years' course in Rushdiyeh; and (3) a four years' course in I'dadiyeh.

According to the program of the Education Department for the year 1910-11, the following was to be the seven years' curriculum:

- First year:—Koran with proper Enunciation, Jurisprudence, Arithmetic, Elementary Science, Geography, History of the Prophets and of Islam, Arabic Accidence, Turkish, Writing.
- Second year:—Koran with proper Enunciation, Jurisprudence, Arithmetic, Geometry, Elementary Science, Geography, Survey of Ottoman History, Arabic Accidence, Persian, Turkish, French, Facts of Civilization, Writing.
- Third year:—Koran with proper Enunciation, Jurisprudence, Arithmetic, Geometry, Elementary Science, Geography, General History, Arabic Accidence, Persian, Turkish, French, Facts of Civilization, Writing.
- Fourth year:—Jurisprudence, Arithmetic, Geometry, Physics and Chemistry, Geography, General History, Arabic Syntax, Persian, Turkish, French, Elements of Ethics, Arabic Translation, Greek, Bulgarian, Armenian, Writing.
- Fifth year:—Jurisprudence, Geometry, Algebra, Natural History, Geography, General History, Arabic Syntax, Persian, Turkish, French, Bookkeeping, Elements of Ethics, Arabic Translation, Greek, Bulgarian, Armenian, Writing.
- Sixth year:—Jurisprudence, Geometry, Algebra, Trigonometry, Natural Philosophy and Mechanics, Chemistry, Zoology, Geography, General History, Arabic, Reading with Grammatical Rules, Turkish, French, Bookkeeping, Political Economy, Civil Law, Arabic translation and Poetry, Greek, Bulgarian, Armenian.
- Seventh year—Catechism, Geometry, Astronomy, Natural Philosophy and Mechanics, Mineralogy, Botany, Geology, Hygiene, General History, Arabic Reading with Grammatical Rules, Turkish, French, Civil Law, Arabic Translation and Poetry, Greek, Bulgarian, Armenian.¹²

This program was of course for all the provinces of the Empire, and the languages taught in any particular school were to depend on the district and the needs. With regard to the language of instruction, provision was made for two kinds of preparatory schools—a Turkish I'dadiyeh (latterly known as a Sultaniyeh or Lycée) where the Turkish language was the medium of instruction, and an Arabic I'dadiyeh (latterly Sultaniyeh) with Arabic as the language of instruction. These were boarding schools,

¹² Cf. *Al-Kulliyeh*, vol. 4, No. 5.

but there were also preparatory day schools at the capital of each Mutasarrifiyeh. Next to Turkish and Arabic, in the Government plan, came French in importance, but English and German also found a place in some of the curricula, e. g., at Beirut. Nominally these preparatory schools (as also the higher primary) were open to all Ottoman subjects, but practically they were confined to Moslems, the few non-Moslems who attended being there in order to qualify for government positions. Fees were being charged in these schools—for tuition in the case of day or outside students, and for board and clothing in addition in the case of boarders or inside students.¹³ A system of "monitors" was followed in the boarding establishments, whose duties were to look after the inside students at their studies and in their dormitories. Punishments took the following forms, according to the gravity of the offence: (a) Verbal reproof; (b) detention after school with prescribed tasks; (c) no permission to leave school on a Friday, i. e., the Moslem Sunday; (d) public announcement in the school of the offender's name and the offence; (e) suspension from school for a period; (f) expulsion from school. Oral and written examinations were held and external examiners helped the teachers in conducting them. For a fortnight or more before any such examination teaching was brought to an end and all the time was devoted to reviewing the work covered. A passmark of 50 per cent. was necessary for the school certificate at the end of the course, which entitled one to enter the Advanced Schools at Constantinople without further examination. The standard attained in these preparatory schools—especially in the teaching of the sciences, which was more or less elementary in all of them—varied greatly with the locality, and depended on the efficiency of the teacher. Many received posts as teachers for no other reason than that they were unemployed and in need of work of some kind, little account being taken of their

¹³ Boarders were only found at the Preparatory Schools of the capitals of the Wilayehs.

educational qualifications, but that state of things was fortunately passing away, and greater strictness was being applied to the appointment of teachers. These schools were confined to boys, girls seldom going beyond the primary school, as we have seen; in Constantinople, however, provision for secondary education was made for girls as well as for boys.

(3) The third grade of government schools we have called the Advanced Schools; these included the Imperial University and the various special or professional schools at Constantinople. The University, founded in 1901, but up to 1914 of a more or less nominal character, had officially six Faculties or Departments, viz: Religious Science, Literature, Law, Mathematics, Natural Science, and Medicine, while among the special schools may be mentioned those of Engineering, Agriculture, Commerce, Finance, Fine Arts, Administration, as well as those for Veterinary Science, Military Science, Naval Science, and the Normal Schools for male and female teachers. In Syria there was a Medical School at Damascus, which however was about to be removed to Beirut—the intellectual center of that part of the Empire. There were also two special schools at Beirut—a Law School and a Normal School, the latter being meant to meet the needs of the primary schools in Syria. Damascus had a Normal School like Beirut. The Lycée at Aleppo had two departments, civil and military, the latter of which is worthy of mention in this connection. The staffs of the preparatory schools in Syria were recruited from the graduates of the Normal Training Schools in the capital. The revenue for educational purposes was obtained by land taxation, which fell on Moslem and non-Moslem alike; by the so-called “wakf,” i. e., property originally donated to mosques by pious men, but now rented to private persons on condition that the land shall revert to the mosques in case of absence of direct heirs; and also by private donations, especially, from the Sultan.

Besides these public or government schools, which were to all intents and purposes Moslem schools, though theoretically for all Ottoman subjects, there were other schools which were entirely Moslem in character, viz: The mosque schools which were under the control of the 'Ulema. Some consideration of the present position of these schools is necessary. As far as the primary mosque schools are concerned, what we have said about the government primary schools applies to them, so that we need add nothing further except that many of them were taken over by the government, and that those that remain are still as they were before the days of reform—under the care of the 'Ulema. It is the Higher Mosque Schools, or as we might call them, the Theological Schools, that we have to look at. These are the direct descendants of the ancient abodes of learning of the Moslems, and to this day, in spite of attempts at reform, retain most of their primitive characteristics. Their purpose is to train the religious leaders of Islam, who form at the same time the legal guides of the people, for the law of Islam is based on their sacred book, the Koran. The highest and largest of these schools are to be found at Constantinople and at Cairo (the famous Al-Azhar University). In Syria, Aleppo and Damascus have been the main centers for theological training, but steps are being taken to focus attention on Beirut as the future theological center of the country. The establishment of a Theological School was being planned there just before the Great War. The course of such higher study embraces the two departments of Language and Theology as these have been handed down from the past. Under Theology comes the study of the Koran, the Traditions (Hadith), and Jurisprudence (Fikh), while Language means the study of Arabic Grammar, Poetry, and Rhetoric. Persian is also studied, and a place is given to Logic and Moral Philosophy. Many have received a general education by attending one of the government secondary schools before entering

the mosque school, but within the latter the atmosphere is that of tradition, leaving no scope for freedom of thought or investigation. The deadening hand of authority holds sway in philosophical as in theological discussion. While the memory is undoubtedly much exercised, the understanding is undeveloped. Modern ideas and methods have no place in the system, for if these were introduced it could no longer maintain itself. Not all students however who attend these schools are admitted to the ranks of the 'Ulema, for a process of "elimination" goes on throughout the whole course. Those students, for example, who show themselves unfit to pursue satisfactorily the more advanced subjects are dropped out and given positions as teachers of primary schools. Those who cannot master the intricacies of Arabic grammar, but have received a good training in the Koran and the Traditions, are likewise dropped and become Imams or Pastors. These two grades are the lowest, and strictly are not included among the 'Ulema, but the next grade, viz: that of Mudarris or Teacher in a mosque school, is the starting point of the learned class proper. If the Mudarris continues his studies he may later graduate as a recognized authority on religion and have the possibility of becoming a Professor or a Judge. Further study may raise him to the still higher rank of Chief Judge in one of the five cities—Damascus, Aleppo, Cairo, Adrianople, or Brussa. The highest grade of all is that of Sheikh-ul-Islam, whose seat is at Constantinople, next to the Sultan. Often in the past he has kept in check the authority of the Sultan, and even under the recent Turkish constitutional régime his position as head of the Moslem hierarchy, has been perhaps the most influential and potent in the Empire. The system of elimination in these 'Ulema schools has at least this in its favor that only men of ability are likely to rise to the highest ranks. Control of those schools was being sought by the Turkish government, which got a test examination set up, with the result that many students, who

entered simply to escape military service without any definite intention of studying, were exposed. The students who enter receive tuition and board gratis, expenses being met by the Wakf funds and other gifts. Some of the teachers were salaried by the government. The age of reform, for those mosque schools, is only beginning, and progress is likely to be very slow in view of the power of tradition in all matters that affect directly the faith of Islam. With the mosque schools and the government schools we have now before us the Moslem system of education as it existed up till these last years in Syria—and for that part, as it existed throughout the, as yet uncurtailed, Turkish Empire.

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NOTES ON CURRENT TOPICS.

“Worthy Is the Lamb that Was Slain.”

The evangelization of the Moslem world requires the consecration of wealth as well as of life. In this connection the last annual report of the Algiers Mission Band uses these striking words:

“An old almsplate used to go round at the communion service in Cromer Church . . . may be it goes round still. It was a little worn plate, devoid of ornament, but it carried a silent plea so strong that the impulse always came to empty into it the contents of one’s purse. For, faintly graven on a medallion in the center, there showed a pierced hand. In no traced out image, but in deepest spirit truth, that hand of Jesus is stretched out to receive for His Moslem World—for it is His by right, not the property of the usurper. He created and redeemed that seventh part of earth’s population which spurns His Godhead and His Cross. He is waiting to see what we can give Him for these lands where Islam holds sway. . . .

“‘Gifts for men, yea, for the rebellious also’—so Islam has its claim on them in His heart of pity. The gift of light to them that sit in darkness awaits them—and the gift of the Spirit for the faltering disciples—and then this gift of leaders to train them and inspire them. But in His wonderful purpose it is as we put our all into His hands, that He blesses and breaks and gives, as in that evening by the sea among the hungry crowd.

“May we let all go to Him as utterly as did the lad with his poor store that day. ‘All’ may mean the last ounce of strength—the last reduction of our balance—the last available hour for prayer; but that is the kind of giving that we shall long to have laid in those hands of His when we see them on the other shore. It will be too late then for earthly possibilities; it is not too late now, glory be to His name! And we know not what bit of inadequate offering He may use still, as He did then, as the fulcrum of His power.

“‘Worthy is the Lamb that was slain to receive’—to receive all that He asks for His Moslem world.”

The Effect of the Bolshevist-Kemalist Alliance.

A diplomatic correspondent writing in the *Daily Telegraph* (London) protesting against the delay in dealing with the Turks states that the life of Christians is fast becoming impossible in Cilicia: “According to the latest reports from Constantinople, the intensification of the Bolshevist-Kemalist alliance has been followed by an intensification of the propaganda pursued by Angora, not only against the local Christian elements, but against all Western institutions. The battle cry of Turkey or the Turks had already found expression in the boycott of local Christian and European trade, and in the raising of the duties, in some cases, to prohibitive heights, on imports from the West. But this Chauvinism—largely inspired by Soviet Russia—is now spreading from the economic domain to the cultural, more especially since the American exposure of the Kemalist atrocities.

“Thus, the Angora ‘Minister of Public Worship,’ in the course of a recent proclamation to the Turkish youth, anathematized in language of Oriental flamboyancy the ‘Y. M. C. A.’ and cognate societies, which that worthy would appear to regard as either exclusively or preponderatingly American in their aims and personnel. He declared that for a Turk to join or frequent such institutions was tantamount to high treason, and denounced their ‘moral penetration’ of Turkey as a grave menace both to the religious and the national organization of the country. They tended to undermine its independence, to instil in the minds of the young a bias in favor of European ideas, and to encourage a scandalous promiscuity between the sexes, etc. The Kemalist agents in Constantinople succeeded in getting a number of this and other proclamations issued by Angora posted up in public places at Constantinople, and widely circulated among the students of the university and colleges. The Sultan’s Government, however, ordered the removal of those exhibited, lest the relations of the Sublime Porte with the United States—whom it is deemed advisable to conciliate by every possible means—should be thereby prejudicially affected. But this and similar incidents, coupled with the recent closing of so many foreign schools in Anatolia, may be regarded as a warning of the fate which would await all non-Turkish and autonomous institutions in Constantinople were the Kemalists to establish themselves as victors on the European side of the Straits.

“Upon the instructions of the same Kemalist Ministry of Public Worship, the so-called Patriarch of the Turkish National Orthodox Church, Papa Ephtien, has caused the following prayer to be recited in every church of this new faith:

“Almighty God, who didst grant Thy grace and kindness to those who revere Thee, love Thee, and place their hope in Thee, give glory and health to our great commander Moustapha Kemal Pasha, the Ghazi, and to all members of the Great National Assembly who in their care for our well-being and happiness are ready to sacrifice their lives for us. Give victory to our heroic officers and men. Grant peace and love to all our administrators and fellow citizens. Protect those who utter Thy holy name with fear. Confound those who, laying treacherous hands upon our land, have disturbed our happiness and calm. Protect those who come to this Church to recite this prayer, for all good things, all full rewards, can only come through Thee. That is why we are grateful and submissive to ‘Thee.’”

Modern Islam and the Penalty of Apostasy.

The Moslems of Woking have widely circulated in the House of Commons and elsewhere a paper dealing with apostasy in Islam. It consists of special pleading to show that Islam has always been a religion of tolerance, and has protected minorities of Christians and Jews. The argument is specious but not convincing. We quote two paragraphs:

“In the days of the prophet all the reliable records of his life are silent on the subject. There were many apostasies doubtless, but no one was punished, for it is, and has ever been, the watchword of Islam, that there shall be no compulsion in religion” (Ch. 2: 256). We, however, read of the putting to death of the party of ‘Ukl in our traditions, who, after professing Islam, feigned that the climate of Medina was

insalubrious, and being told to go to the place where the herds of camels belonging to the State were grazed, murdered the keepers and drove the herds along with them. They were charged under the crime of murder and dacoity, for which the punishment of death has been provided in Ch. 5:33. This episode has generally been cited by the Quranic commentators under the verse which ordains the death penalty for murder and dacoity; and there is no other case which can even be twisted to show that the punishment of death was ever inflicted on apostasy from Islam.

“Reference may be made to wrong actions on the part of subsequent followers of Islam who assumed the garb of religion merely to further their political aims; but this is not peculiar to Muslims. Has not the modern politician most infelicitously compared the recent fighting in the neighborhood of Jerusalem with the Crusades, and gone so far as to hail Salonika as the gate of Christianity? If Christianity is not responsible for the horrors of the Inquisition, before which the horrors of hell fade into insignificance, wrongs done by some few Muslim zealots, if done against the clear teachings of the Qur-an, cannot be put to the account of Islam. The deliberators of the Paris Conference should bear in mind that if this supposed death penalty for apostasy in Islam is to be used as a pretext for tampering with the authority of the Sultan, it will amount to nothing more nor less than an uncalled for attack on our decision. We take it as an insult and a slur on our religion, and the Phil-hellenists should think twice before they allow the question of apostasy to influence their religion. Let us have no more blunders. We Muslims do believe in freedom of conscience, and we do denounce the action of a Muslim Government even under which capital punishment is meted against apostasy. The book which says, ‘All Muslims, Jews, Christians and Sabians who believe in God and the last day, and do good works, shall have their reward with their Lord’ (Qur-an 11:59)—such cannot allow its followers to look with hatred towards Christians and Jews, no matter if they be so by birth or are renegades from Islam. Islam is the proverbial enemy of idolatry, the sworn foe of polytheism in every form. Yet millions of temples, pagodas, and shrines, consecrated to numberless gods, goddesses and demi-gods, teeming with valuable golden and marble images and idols, have survived the most triumphant rule of Islam in India. They still possess the artistic beauty and sublimity of the ancient workmanship, and excite the wonder of the modern craftsman. Does not this fact speak highly of that largeness of soul which the holy texts have infused into the notorious breakers of idols? But where are the remains of our art and culture in places which were taken from us by the Christians of Spain?”—*Khwaja Kamal-ud-Din (Imam of the Mosque, Woking)*.

The Persian Church Sends Out a Missionary

We learn from the C. M. S. paper of subjects for intercession and thanksgiving that “The long years of patient work in the past are beginning to tell. The stones have been gathered out, the soil prepared, the seed sown, and the harvest must be reaped in God’s time. Native Church councils have been formed, lay readers set apart for church work, and now the first Persian Anglican deacon has been ordained to

the ministry of the Church in Persia. Large classes of enquirers are being taught at each of the stations.

The wandering tribespeople of Persia consist of Turcs, Lurs, Kashgais, Bakhtiariis, gypsies, and others, who move their camping grounds in spring and autumn. Many of them are wealthy and powerful. For several years the chiefs of the large Kashgai and Bakhtiari tribes have appealed for missionaries. In July last the first missionary farewell service of the Persian Church was held in Isfahan. The service was Persian, the missionaries were Persian, and the money for the venture was Persian. The Persian Church has sent forth this first medical mission to the Bakhtiari country."

The Cry of Armenia

The *National Advocate*, in an editorial on the situation in Armenia, speaks of the disgrace to civilization that this people have not received help or protection in these terms:

Can history ever wipe out the stain upon the Christian honor if we refuse to heed Armenia's cry of distress? Shall we allow this Christian nation to be blotted out? Can it be possible that America will finally refuse to do her full duty? Shall the richest and most powerful nation in the world abandon the oldest and most martyred Christian nation to her fate?

When the President of the United States recommended in 1920 that this Republic assume a mandate over Armenia, the plea was rejected by the United States Senate. The leader of the opposition, Senator Lodge, declared: "The Armenians are a brave and gallant people, and we must help them; but there are other ways to do it." We are still waiting to discover which one of these "other ways" will be employed. Both the Republican and Democratic platforms in the last presidential campaign promised political help to suffering Armenia. So far nothing has been done. They were our Allies in the World War—and none fought more bravely. They are also our allies in religion, and none have more fully demonstrated their loyalty to Christ at the price of blood. How can a just God forgive us if we allow the Moslem to destroy them?

The Armenian National Union of America appealed to President Harding to use his good offices with the French Government to keep its troops on duty and so foil the plans of the murderous hordes who were thus indicted by Wilde:

"Christ, dost thou live indeed? or are thy bones
 Still straightened in their rock-hewn sepulchre?
 And was thy Rising only dreamed by Her
 Whose love of thee for all her sin atones?
 For here the air is horrid with men's groans,
 The priests who call upon thy name are slain,
 Dost thou not hear the bitter wail of pain
 From those whose children lie upon the stones?
 Come down, O Son of God! incestuous gloom
 Curtains the land, and through the starless night
 Over thy Cross the Crescent moon I see!
 If thou in very truth didst burst the tomb
 Come down, O Son of Man! and show thy might,
 Lest Mahomet be crowned instead of Thee!"

Inter-Racial Night at Beirut University

Al Kulliyah, the bi-lingual organ of the American University at Beirut, gives an interesting account of how higher education bridges the chasm of race and religion and produces an atmosphere of tolerance favorable to the presentation of Christian teaching:

The "Inter-Racial Night" was offered by the Brotherhood in the West Hall Auditorium on Saturday, December 10th. It consisted of a series of acts and pageants in each of which a race or nationality presented some phase of its life. First came a scene in an American fraternity house. Students were sitting around in the reception room enjoying an after-dinner lounge, varied with a little "rough-housing" and music.

This was followed by a superb pageant presented by the Armenian students. The scene was laid in Armenia about 1900 years ago. As the legend goes, King Abcarus, who had been waging war against Rome on account of the placing of a statute of the Emperor in an Armenian temple, was a victim of leprosy. News came of Jesus' performing miracles in Palestine. A disciple of Jesus came and enabled the King to be cured, as a result of which the King ordered the destruction of the old idols. Three little Armenian girls entered and danced with joy. The setting and costumes were particularly splendid.

A trio of Greeks sang a few of their melodies, and another played some novelties on their guitar.

The international song was presented by a representative of each nationality. Arranged on the platform in an imposing line, the pianist gave the key, and each sang lustily one of his national airs. The pandemonium was soon relieved by all joining in a verse of the University "Alma Mater."

The Syrian students, showing by their placards that they made no distinction between Northern Syria and "Southern Syria" (Palestine), enacted "The Spirit of Syria." The Spirit herself stood in the center, draped in flowing white, and recounted the part that she had played in the origins of civilization. In from one wing sailed a ship, named "Phœnicia," which passed across the stage, bearing to all parts of the world the alphabet, weights and measures, and other contributions of Syrian culture. Then came in three hooded monks from Palestine saying that the hearts of the people were filled with superstition and animism. The Spirit of Syria admonished them to give to the world a moral law, justice and mercy. Last, entered a peasant who said, "Syria was great, but for many centuries she has been most miserable." The whole pageant was rightly suggestive of Syria's ancient service and present potentiality.

The Egyptians offered two scenes. The first was laid in ancient Egypt, at Heliopolis. The president of that ancient university was showing the different schools to a famous visitor. First they visited the school of astronomy, then the school of engineering. The second scene was in modern Egypt depicting the comity now reported to exist between the Christian and Moslem communities there. A Coptic priest and a sheikh shook hands in front of a red flag emblazoned with the Cross and the Crescent. These scenes interpreted clearly and forcibly the character and attainments of the Egyptian people.

The last event on the program began with a row of twelve persons

along the front of the stage. Each held a large blank white card in his right hand and a candle in his left. The first man lighted his candle, turned the other side of the card to the front, and exhibited in large letters the name of his country. The light was passed on from the candle of one man to the candle of his right-hand neighbor, and the cards were progressively turned towards the audience. At the completion of the ceremony there stood a line of candles held by men representing the different countries. The scene was symbolic of the spread of education through the different races and nations of the earth.

The Bolsheviks at Bokhara

That "lawlessness" and "Bolshevism" are menacing the work of Christian Missions in Moslem lands is brought out forcibly by an article in the March number of *Dawn in Central Asia*, the Organ of the Central Asian Mission. The article is entitled "Bokhara now a Soviet Republic"—the following is a quotation from it:

"The Amir of Bokhara used to live in a palace outside the city. Although in theory absolutely autocratic, he was in reality to a great extent in the hands of the Mullahs. Once a day the heads of the different branches of the Administration had to report to him, being ushered in by officials carrying white wands. Everyone in the city had to be in their houses at dusk. The city is surrounded by a strong wall, 7 to 8 miles in circuit. The houses are densely packed together and there are no open spaces or public gardens.

"But the rule of the Amir is at an end; he has been driven out by the Bolsheviks and has sought safety in flight. The great city of Bokhara, which was the centre of Islamic interests in Central Asia and the great trade emporium, which during all the centuries of its rule had always protected trade and travellers and maintained a gold currency which was accepted with confidence in every market from Nijni Novgorod to Kabul and Kashgar and even to China, has been given over to bloodshed and rapine. The bazaars were looted and the merchants fled. Bokhara is now a Mohammedan Republic, in name at any rate. A treaty between Russia and the Soviet Republic of Bokhara was concluded in Moscow in 1921. Its administrative system is modelled on that of the Russian Republics. Foreign affairs, foreign trade, and the right to make war are in all cases declared to be in the competence of the Russian Socialist Federal Soviet Republic at Moscow. Under the rule of the Amir of Bokhara there was a certain amount of liberty and of opportunity even for the Christian missionary, but under the Soviet Government there is none.

"What a lesson this has for the children of God to-day. If we neglect to seize the opportunities to preach the Gospel when they are there, they pass away never perhaps to return, at least not in our day. The Federation of Mohammedan States in Central Asia has begun, and *where there is Mohammedan domination no place is found for the preacher of the Gospel*. The very few who had been working for Christ in Russian Turkestan, although in quiet and unobtrusive ways, have had to leave; and they bring back the report that it is impossible to work there among Mohammedans. The same spirit of intolerance which swept across Central Asia centuries ago with the sword of Mohammed, to the utter destruction of the Nestorian Churches, is present to-day, threatening the

extermination and extinction of all witness for Christ in these Soviet Mohammedan Republics."

The White Fathers in North Africa

We were privileged, during a tour in Algeria in May last, to visit the central establishment of the *Pères Blancs* at Maison Carrée, about ten miles from Algiers. In company with the Rev. E. F. Frease, D.D., of the Methodist Episcopal Mission, we spent an afternoon inspecting their school, church, printing establishment, library and museum. From their printed reports we gather that the work begun by Cardinal Lavigerie has developed until Roman Catholic missions extend from Algiers to Uganda. Catechisms and missals are printed here in twenty different languages or dialects for North Africa, and the French Sudan and Congo regions. The total number of White Fathers is 505 and of White Sisters 279. Only 81 "fathers" however and 102 sisters work in the Barbary States (Tripoli, Tunis, and Algeria). They report in those countries 1,299 catechumens and 19 adult baptisms last year. The total number of pupils in their schools was 712 boys and 361 girls.

Their work has not been fruitful, however, in permanent results among Moslems. Neither their methods nor their teaching appeal to the Kabyles and the Arabs.

Miss de Mayer in Turkestan

With much difficulty having obtained the necessary papers and permits from the Soviet authorities, Miss Jenny de Mayer, the Russian evangelist, has disappeared into the "great unknown" which Russia represents now to the outsider. This fearless and faithful woman left Meshed, Northeast Persia, on the 29th of May for Askhabad and Tashkent. She says:

"Although the epidemic of typhus is subsiding, cholera is on the way, and I shall gladly serve and do my best. After that, I hope to be set free for work with my tracts amongst the Mohammedans. I shall *try* to do work in the Mohammedan Women's Hospital, although I leave Meshed without my precious tracts. Rev. Dwight Donaldson of the American Presbyterian Mission will keep them and the Russian Scriptures until I inform him from Turkestan that I am free to do bookwork again. I have announced myself to the Soviet consul here as a follower of Jesus Christ, and all the officials have been astonishingly kind.

"Things seem to readjust themselves politically and economically, but it is the *famine* which brings the sufferings to the people, and famine is expected also for next winter as our granary—the Volga districts—has become depopulated and a perfect waste. The grain from America seems not to have arrived in time for sowing. There is indeed a great hunger also for spiritual food. Remember me in prayer that the Holy Spirit may use me in whatever way He willeth to do.

"The American Presbyterian Mission in Meshed is in a strong, healthy way of development. The difference between the Mohammedan Arabs and the Mohammedan Persians is striking. In Algiers, for instance in Miss Trotter's work, every convert must be won by an effort of prayer—painful in its passionate earnestness—and a fight with the powers of darkness; whilst here souls come to the light of Christ in a much quieter way, and they suffer much less than converts from amongst the Arabs."

BOOK REVIEWS

Shuwa Arabic Stories; with an Introduction and Vocabulary. By C. G. Howard. Formerly of the Education Department, Northern Provinces, Nigeria. Oxford University Press; 1921.

The Shuwa Arab represents the agricultural portion of the old Bornu empire, the other sections being the famous Bornu horsemen in coat of mail and the Kanembu spearmen, who go almost naked. The definite history goes back to the fourth century of our era when a certain Sef of Mecca, son of the last Himyaritic king, established the kingdom. The Shuwa Arabs drifted in at various unknown epochs chiefly along the western road through Khartum and Darfur. It was along this route that the coats of mail came in crusading days via Egypt; for Bornu, lying as it does round Lake Chad and to the southwest of it is at the meeting place of two great highways of antiquity, the one just mentioned by Darfur and the other from Tripoli to Lake Chad. Hausa traders still frequent the latter; Mecca pilgrims from all parts of Mohammedan West Africa still tread the Darfur route. There are practically no other roads; for the Sahara desert is supreme.

Upon this Darfur route lies the Kanem of old geographers, merging into Bornu on the west and destined to give the name Kanu-uri to the Bornu language; and Kanem-bu, or Kanem people, to a large section of the community. Beyond, still further west, lay Songai and Melinke uniting like Kanem and Bornu into another famous old-world empire. Between Songai and Bornu lay the headquarters of the Hausa traders. So Bornu is the very heart and centre of Mohammedan Africa.

If we want, however, to estimate the full force of the Mohammedan creed in these regions we must go a great deal further back and realize how Islam is a bond of union, something that dimly recalls an honored past, when "protectorates," to use a modern term, were formed by intelligent light-skinned adventurers from far away Arabia, and some kind of relief afforded from predatory desert nomads, the Temehu or Libyan, the Mende or cattle folk, and the Anti or hill men of ancient Egypt. Our Shuwa Arabs, now much debased by long sojourn in a foreign land from a true Semitic type, are a link with this past. Libyans remain as Touareg and their kin; Mende may be the original of Mandi-ngo, Mende men, an alternate form to Mali-nke; and the hill men may still be located in the hills of S. Kordofan where they have the generic name of Nuba (Nubian), derived from Egyptian *nubt* (noubt) plaited, in reference to the fringe of plaited hair which goes characteristically all round the head of the women folk. Out of this community came the "Nubian" soldiery of Uganda; though most of the present force are Nilotes of all tribes, hangers on or actual slaves of the original Nubians. Far south on the confines of Uganda, and East Africa Protectorates, considerably intermixed with other races, these hill men are still found as Nandi, as of old choosing the hills in preference to the open plains.

Arabs, much akin to the Shuwa, are found to-day in little groups scattered about Kordofan and the oases of the desert; and are much in evidence in Northern Africa. There can be little doubt that this distribution is as old as the country itself. The Egyptians knew of Asiatic

visitors and called them 'Amamu, a word phonetically very like 'Arabu, even to the initial ain. The name Arab definitely appears in the Old Testament in the reign of Solomon, 1000 B. C.; whilst Arbin or Aribi (with simple aleph) for Arabia is found in Egyptian inscriptions, but from what date has not yet been ascertained. Modern languages like Hausa show a marked absorption of some Arabic element distinct from mere modern additions, and the same element may be strongly suspected in several others, such as Fula and Mandingo; on the eastern side the presence of Arabs has created a distinct type, as Bishauri, Bedawi and Somali, though almost certainly in the dim past a Libyan stock. A magnetic force has drawn the proto-Arab into these regions.

If we mistake not, a reflex of this force can be traced even in the life of Abraham, circ. 2000 B. C. At Ur of the Kasdim (Chaldeans) he came into close contact with a proto-Arab trading community, whose latest venture had been a temple in the South African gold field, the ruins of which may still be seen at Lundi on the Sabi river; it was orientated and faced the northern stars, despite the conformation of the land which lay open to the south, but shut in by rising hills on the north; and it is by that orientation that its date has been fixed. These Arabs already owned so many vessels trading to India for precious stones, to Africa for gold, not to mention local coast trade, that in the code of Hamurabi, contemporary with Abraham, special provision had to be made for shipping laws. Doubtless from these associations Abraham knew full well the phrases "stars of the heaven," "sand of the seashore." Coextensive too with this activity by sea was a trade by land; with this also Abraham seems to have been in touch. It marked his route and the phrase "going on still toward the south" was but an echo of the caravan going down from Damascus to Africa. In fact by 2000 B. C. the proto-Arab was already ubiquitous; and modern discovery has confirmed the allusions in Roman writers to a highway from Damascus eastward to far-off China.

This being so, what happened in Africa? Did the Arab caravan just reach Egypt and then return? Very probably; for there was no market further on. And yet were there no enterprising spirits who lingered in Egypt, and thence set out on ventures of their own into the mysterious beyond? The whole psychology of the Arab demands an emphatic affirmative. In those desert solitudes of Africa that border on Egypt there was an irresistible call. So a little stream of Arab strain began to filter in, partly trader, partly agricultural. The immigrant wears the white Arab gown—*kanzu* as it is called on the Swahili coast—in Kordofan, in East Africa and amongst the Shuwa Arabs too. In a land where *desturi* (custom) reigns supreme, what is to-day has been in the past; countless ages do not change *desturi*, nor does time efface these inherent psychological traits, an instinct for adventure, a certain love of trade and agriculture, and a capacity to make the black man his right-hand helper.

For this early trading element was from the very start associated with black people. Just as the Swahili to-day may be an almost pure blooded Muscat Arab or a curly-headed Negro half-caste, so it was in the past. Hence the Midianite wife of Moses could be called in scorn or anger a Cushite. Cush was the Hebrew name for this proto-Swahili type; but like the corresponding Egyptian Cas, its most common use was for the curly-haired negroid half-caste. Africa however preserves its

first significance. On the East Coast, in the form *gul* it gave rise to a strange conception that the light-skinned race came from heaven—*li-gulu*, signifying "heaven" amongst all pure Bantu races; in the form *lungu* it became fixed in the words *mu-zungu*, a European; *mulungwana*, son of the "mulungu," of "gentle birth," a gentleman; and *lungu-ja*, the island of the Gulu or Cush, the African term for Zanzibar Island.

On the north of Africa it took the form *pul*, whence our "Phœnician"; also the modern race called Ful-be, the Fula people. As a word root *gul*, *pul* signifies reddish; Sw. *ekundu*, red; Ful *wod-ewo*, pl. *bod-ejo* are typical of several very similar forms. Throughout Africa the white man is described as "reddish" and the word used is in many cases the adjective just given. It is quite an English idea to describe him as "white." So in conformity with this we are quite prepared to find that the Egyptian monuments invariably paint the traders from Punt a particularly obvious reddish tint.

It would not be surprising if the word Shuwa proved to be this very word Cush inverted to Shuga, Shuwa. The proposed derivation from a local word signifying "obstinate" does not appeal to us as African in idea. Such metathesis as Cush to Shuwa is extremely common; it occurs as a regular feature of the Sudan Arabic of the Nile, to-day, a dialect little different from Shuwa; and it may also be noted in the time of Joshua in the name Timnath heres, more usual Timnath serah.

Moreover we have a very similar word Shoa applied to the capital of Abyssinia in A. D. 1300. Now this kingdom arose out of the traffic from Egypt along the Blue Nile to Punt, some point on the Somali coast, not improbably Zeila, or "strangers" town. The route was known in the 5th dynasty, but was developed into a big trade about 1600 B. C. after the expulsion of the Hyksos. The monuments show the wealth of this trade in gold and objets de vertu with the East Coast Arab traders, later known as Himyarite. The language that arose in the area between Upper Egypt and Zeila was known as *lisána Giz* the Ghiz or Cush (Cas) tongue. It was on removal from Axum, the old capital, to Shoa that the modern form (Amharic) came into being as the language of Abyssinia.

It is therefore not altogether fantastic to connect Shuwa with Cush. Moreover such a conclusion would closely correspond with the opinion of Barth, who, more than fifty years ago, on the very imperfect data then available concluded that Shuwa signified Africanized Arabs.

Our author has done us a very good turn in printing this colloquial Arabic in the Roman script. The vocabulary is a little puzzling at first: though very simply arranged. It is, we think, a little too short for so many stories. We should have preferred Shebu, the local word, to the classical Sheikh; and incidentally we observe that *môt* death has got separated from its parent *mat*, die, by nearly three columns of matter. However these are details.

The stories begin with two animal stories, the first with an inter-linear translation. All that follows seems to be of that conversational style which vividly portrays some familiar incident: or where the wits of man are set to work to devise a clever repartee or to get out of an awkward situation. Its coloring depends on local thought; and in this way it is excellent practice for the European learner. A few lines of

translation will give the reader a general idea; thus from the story of Albalyan's camel and Sharango.

They all gathered together and went to the fight. Sharango hearing the news said to (his) men, What is your advice? The camel will seek to come. Shall we fight or shall we refrain? They said, To the battle. Do not draw back. The men sat upon every place in the road. Sharango said to them, If Albalyan's men come to dig wells kill them.

After these come an historic piece about the Bornu Sultans from Dunama wal Biri, Dunama governor of "the city"—note how Semitic 'ir, a walled enclosure, city, has become changed from giri to biri—the old capital of Bornu. This is Dunama bin Ahmed, 1810-1817 A. D., not the earlier Dunama ben Hume, 1098-1150, several of whose descendants were called ben Dunama. And the history is carried on to the arrival of the English, and the overthrow of Rabeh by the French. Finally ten brief sections are devoted to Arab customs, such as Marriage; Divorce; Death; Migration (the annual migration to lake Chad in the dry season); Settling on the cotton soil; Circumcision; and the Keeping of Horses.

We have in fact a most admirable selection, and any one working through this with Lethem's Grammar by his side should have a very good grasp of the language. But there is one point the author makes of great importance; the mallams never write this colloquial. The historical portion being as always in West Africa in classical Arabic, had to be rendered into Hausa, and then interpreted from Hausa into Shuwa Arabic; even the text, which the author got, was specially done into Arabic script at his request. The Arabic script, like the local mallam, is a bond to link the present community with the outer orthodox Moslem world. How strong that bond may be we can faintly realize by a general review.

Taking up once more the story of the early Arab traders, we find that when Mohammed arose, his creed set in motion a vibrating chord. It linked on to the mysterious past and strengthened all the dormant fibres of *desturi*. So it spread like wildfire through all the dispersed elements of proto-Arab adventurers, and formed a bond of union presenting an impenetrable barrier to every form of Christian effort. Even medical missions have but touched the fringe of this vast closed area. In the true Mohammedan area the black followers have become fanatical Moslems; though with some the faith may be a very thin veneer that would die out in a generation if the Arabic script and the mallam were gone. First the tide of Islam surged through the most accessible regions and thus dominated all the northern coast line of Africa. And here it has been well noted¹ that the influence over the Berber race was stimulated by a sense of kinship. Hundreds enlisted for the invasion of Spain; and so started on the path of war against infidels, often a thinly veiled excuse for slave raiding.

Egypt had succumbed in A. D. 640, but Bornu was not converted until towards the end of the 11th century. The component elements of such a far-away place contained a larger percentage of African blood and less Arab. Moreover the Christian Nubian kingdom in Dongola, not to be confounded with the Nubians of S. Kordofan, intervened on the direct route of the Arab to Bornu and resolutely resisted the ad-

¹ Lady Lugard, A Tropical Dependency.

vances of Islam. This Nubian kingdom had received its Christianity in A. D. 540, and not until the 14th century did it succumb. It had maintained its independence for 800 years, and was the last Christian kingdom to be swallowed up by Islam. By that date it was surrounded; a strong Mohammedan Egypt lay along the route to the north; a powerful Kanem-Bornu empire blocked the natural outlet on the West, and no link existed on the East with nominally Christian Abyssinia.

An immense Mohammedan area had arisen, covering all North Africa, bounded only on the South by certain geographical features which the Arab never cared to cross—a forest region in Nigeria quite impassable to his horsemen; and further East swamp and river took the place of dry, if shifting, desert sand, a region of tsetse fly pestilence to his horse, his donkey and his camel. To enter that vast Mohammedan region the Shehada (There is no God, etc.) was the sole passport; and even that was not absolute. The desert dweller such as Tuareg knew no law; whilst in modern time, the Senussi movement set such a bar to all appearance of modern tendencies that the Turk as well as the Christian, is anathema, whenever the Senussi hold sway.

Far away the Fula saw no charm in Islam, and never changed until the early years of the 19th century under Othman dan Fodio; the terrible times of war and raiding that followed until the overthrow of Rabeh some twenty years ago (if we remember rightly) rather lend color to our contention that the black partner is not keen on Islam; it is his Arab master who responds to the call. The black man may and does respond when he finds that a change of creed will give him greater prestige and greater license to terrorize his neighbors. Remove the mallam and the Arab script and the hold of Islam on the black race is vitally weakened.

Slave raiding excepted, the Arab made no further progress in Africa. His propaganda with very rare exceptions such as amongst the Yao was practically impotent outside that area. By an irony of fate, however, the despised *natsâra-ni* (Christian) opened to him the hidden recesses of negro Africa, and propaganda is once more active. In the beneficent work of stopping the slave trade, roads and railways were called for, and an impetus given to intercommunication and trade. Allah could not have been more bountiful; the propagandist of Islam knows full well how to use these unexpected opportunities. Many and many a district closed to the Arab from all time is now at his mercy for propagandist purposes. How is the Christian missionary to meet the new situation?

Will this colloquial Arabic serve a good purpose? Shuwa Arabic probably varies little from the Sudan variety on the Nile, and may even be closely akin to the varieties spoken in the Hedjaz and Yemen—a similarity due no doubt in large measure to the pilgrimage. It is a colloquial style, simplified from the classical, and well illustrated in Lethem's Grammar. Looking over the stories and vocabulary one can easily pick out a few stray tags heard on the rare occasions the writer had to do with "Nubian" soldiers. The Swahili student too will recognize familiar words such as *bassi*, enough; *hatta*, until; besides others often thought to be Bantu such as *dawa*, medicine; *shiba*, have had enough food. Broadly speaking this colloquial looks simpler than an average Bantu language, so far as these stories go; certainly much simpler than Zulu or Kafir. It may be said to lie fairly close to an elemental form of

Hebrew; but in use of the verb and vocabulary climbing up towards modern Arabic as that term is generally understood. The elemental Hebrew forms were, as far as one can judge at present, very closely interwoven with proto-Hamitic, represented to-day by Fula and Hausa; and they also bear a close relationship to many Bantu roots. In Gen. x. we see clearly Hamite and Semite ancestors overlapping. Hence the ease with which in the earliest times indigenous African speech became blended with the speech of Arab adventurers. As Arabic developed its modern forms, the divergence grew greater; but this divergence from earlier forms was compensated in Africa by fresh accessions. We know for instance that a new party joined the Shuwa Arabs from Nubia only 300 years ago. Recognition of these facts will show how colloquial Arabic such as Shuwa maintains a modern semblance, whilst earlier migrations have been completely absorbed.

Against this seeming wide utility, we must remember that the African has a most conservative instinct for his own speech; and on this account a missionary will hesitate to force Swahili, Sudan Arabic, or Hausa on any community. But of these three perhaps Hausa is the least associated with Islam. And it is the association of a language or script with Islam in the minds of African people that is crucial. True a few Hausa embraced Islam in the 14th century; but it was under the Fula conquest of the Hausa States by Dan Fodio in the early years of last century that any appreciable progress was made. Even so it has been said that only one-third of the Hausa race are true Mohammedans; the other two-thirds are either pagan or indifferent. For the Hausa is essentially a trader; he will go to Mecca and spend four or five years on the journey, but his motive is more commercial than religious. He is a born trader. He can be found from Mecca to Sierra Leone, from the Gold Coast to Tripoli, and is even extending south into the Cameruns. If we wanted an ideal apostle of West Africa, it would be the Hausa not the Arab: but. . . . we leave this problem to missionary experts, and put down our Shuwa stories with a feeling of great thankfulness to the author and an assurance that the book will be most useful alike to the learner of Shuwa, the student of Africa and the specialist in philology.

W. A. CRABTREE.

Travels of a Consular Officer in North West China. 25/-net. By Eric Teichman. Cambridge University Press, London.

This profusely and happily illustrated volume, containing two original maps by the author, is a detailed account of personal travel through Shensi and Kansu, the N. W. Provinces of China, undertaken in connection with the Anglo-Chinese Opium Treaty.

Mohammedans are to be found in the former state, even as they have penetrated into most other Chinese provinces, while the author estimates that between a quarter and a third of the whole Kansu population is Moslem, easily distinguishable from the indigenous Chinese by "white caps."

The origin of Islam in China is obscure, and these Moslems regard themselves as "strangers in a strange land," an idea adopted to a certain extent by their Chinese neighbors also, who regard the Mohammedans as constituting one of the five races of the Empire. Two strains are discernible in this Mohammedan population: the descendants of a Turkish tribe from Samarcand, who settled on the Upper Yellow River

five centuries ago, and the original Moslem inhabitants, also from Turkestan, who migrated long before. The Moslems are locally called "Hui Hui" or "Hsiao Chiao Jin," the latter phrase meaning "people of the lesser religion": while among Moslems themselves Islam is known as "Ch'ing Chen Chiao" ("The pure and true religion").

Again the Kansu Moslems are divided into two bitterly opposed sects the "Lao" (old) and "Hsin" (new) religions—but are united, when facing China and the world, like a search party whose only object is mutual benefit. They all seem to have Arabic as well as Chinese names; they worship in clean Chinese-style mosques (Lipai Ssü), and listen to the Koran in Arabic. They abstain from pork (absolutely), and from wine, opium and Government schools (apparently). They are more lax in regard to tobacco and intermarriage; and in the latter case the Chinese wives undergo a process of purification, externally by baths, internally by drinking hot water! Relations between these Moslems and foreign missionaries are good up to a point, since the former consider that they both worship the true God, as opposed to Chinese idolatry. In fact Protestant missions received assistance from the Mohammedans in the early days. The Divinity of Christ, as elsewhere, is the "rock of offence"!

The Chinese authorities used to be equally tolerant of both religions, until Mohammedan rebellions and Christian "politics" caused a change in outlook. In this connection the author says: "Practically speaking, there are not now, and never have been, any active Mohammedan missionaries at work amongst the Chinese," though periodical visits are paid by Mohammedan "priests" from the Nearer East, "and yet to-day there are perhaps a million and a half nominal Chinese Catholic Christians, a third or quarter as many Protestants, and at least ten times as many Moslems." The author finds the explanation in the fact that Islam has become nationalized in China, and he seems to see a kind of denationalizing influence at work, so far as externals are concerned, in the presence of Christianity in China.

To this end he devotes a whole chapter to some observations regarding foreign missions in the interior of China! He pleads for an "up to date" type of Christianity for presentation to the Chinese, and pays a tribute to the friendship created by missions between China and the Anglo Saxon race. We feel that his criticisms, though true perhaps upon the surface, might very likely be answerable with more explicit information, and we would add that what criticisms are put forward are made in the spirit of constructive sympathy.

The whole book, which closes with a chapter on projected Chinese railways, is written with an accuracy of detail that might be envied by "Baedeker."

E. F. F. BISHOP.

The Encyclopædia of Islam, a dictionary of the geography, ethnography and biography of the Mohammedan Peoples, prepared by a number of leading orientalists. Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and H. Bauer. Number 26. TRAB-JAVA. Luzac & Co., 46 Great Russell Street, London.

The important articles in this number of the encyclopædia, which have received earlier attention, are the following: AL-IRAK by Hartmann; ISA by Macdonald; ISKANDARIYA (that is Alexandria) by Rhuvon Guest; ISLAM by T. W. Arnold and the ISMAILIYA Sect by Huart.

The Article on Islam is disappointing because of its brevity (two pages), and although it professes to give merely a statistical account of the religion of Islam, the statistics are scarcely up to date and evidently erroneous. For example "In Australia there are 195,000, chiefly at Perth." We have a letter from the *Commonwealth* Bureau of Statistics, Australia, giving details of the Moslem population, and showing that in all Australia there are only 3,908 who profess Islam. We call special attention of missionaries to the article 'ISA; as an example of conciseness with scholarly accuracy it leaves nothing to be desired. The authorities referred to are an index to practically all the literature extant on Jesus Christ in Islam.

Z.

L'Arabie Ante-Islamique. Quatre Conférences donnés à l'Université Egyptienne du Caire en 1909 by Ign. Gindi. Published in Paris by Libraire Paul Geuthner, 13 Rue Jacob VIe, 1921. Pp. 90.

This compact booklet, comprising in all not more than 90 pages, and written in a language which was not the mother-tongue of the author, provides, nevertheless, a perfectly comprehensive and lucid survey of the Arabia of the Pre-Islamic period.

Taking for his sources the inscriptions and poems which have survived to the present day, the author has sketched in the first three lectures the state and development of Northern and Central Arabia, while the last chapter is devoted to a rather over concise outline of the history of S. Arabia and Abyssinia. Not the least interesting part of the book is its consideration of the origin and meaning of certain Arabic names, including proper names, and this lends the work a certain philological value. But the most important section for our readers is the 2nd chapter, in which is portrayed the spread of Christianity in Central Arabia, its inter-relationship with political conditions outside the country, and its influence on the developments of the succeeding periods. Once and again the theory of a "period of ignorance" is shipwrecked on the rock of hard facts, and at the same time the background is given for the Christian influence which helped to mould the composition of the Koran.

S. A. MORRISON.

Tropical Holland, by H. A. Van Coenen Torchiana, pp. 314 with maps and illustrations. The University of Chicago Press, Chicago, 1922.

Among the earliest European nations to enter the field of Colonial expansion was the Dutch Republic. Although primarily commercial, and not free from the evils of exploitation, the policy of the Dutch has been extremely successful from our economic standpoint, and humane in its methods and results. The author, for a long period Consul General for the Netherlands on the Pacific Coast, U. S. A., with thorough knowledge and sympathy, sketches "the birth, growth and development of popular government in an Oriental possession" so interestingly that he stops frequently to point a moral and adorn the tale with contrasts or parallels in the birth of the American nation. He believes that the historical title of the Netherlands to her East Indian possessions is indisputable and undisputed to-day; "While the history of the contact of the white man with the red, yellow and brown man is generally the history of a tragedy . . . driven from their homes or suffering the terrible evils of whiskey, opium, consumption and venereal diseases, no such blot rests on the escutcheon of the Netherlands. Truly

in these islands the white man's empire was not built by the tears and blood of the children of the soil." The greatest part of the land is owned to-day by the natives in fee simple and population has enormously increased.

In 1850 it was 9,500,000; to-day, 1917, it is 34,157,383. Although ninety per cent of this population is Moslem, Islam is scarcely mentioned as a leading factor in the economic and social problem, and although the work of Christian missions is ignored, every missionary to Insulinde will appreciate so candid, compact and accurate a study and be grateful to the author. Z.

The People of Palestine, by Elihu Grant. Pp. 271, \$2.50. J. P. Lippincott, Philadelphia.

This is the second revised and enlarged edition of a valuable book by the Professor of Biblical Literature in Haverford College.

It presents to view three distinct types of human society: the desert nomad, the peasant villager, and the more foreign-looking and mingled folk of the larger cities. The author, who lived for three years in Ram Allah, a small town near Jerusalem, has taken village life as most suggestive of the quaint customs of the past. From those who know this life best, and from the villagers themselves, he has received praise for the accuracy and sympathy of the descriptions. The work has the charm of being drawn from life and gives a vivid and truthful picture of manners and customs that are so suggestive of Bible times.

Islam receives scant treatment. The index of scripture passages is of great value.

T. Canaan, Aberglaube und Volksmedizin im Lande der Bibel. Abhandlungen des Hamburgischen Kolonialinstituts, Hamburg, Band XX. Mit 6 Tafeln und 50 Abbildungen im Text—Hamburg, L. Friederichsen & Co. 1914. 150 Seiten. 4°.

Der Verfasser, ein in Deutschland vorgebildeter Arzt, hat in seiner Heimat Palästina alles gesammelt, was das Volk über Krankheiten Entstehung und Verhütung derselben glaubt. Nur einem Bürger des Landes selber war es möglich, in all die als heilig gehüteten Geheimnisse eines allem Fremden feindlichen Volkes einzudringen. Das aus Europa mitgebrachte Rüstzeug moderner Wissenschaften ermöglichte dem Verfasser ein nicht nur für Ethnologen und Mediziner, sondern gerade auch für den Mohammedaner-Missionar höchwichtiges Werk zu schreiben. In all den verschiedenen Sagen und Märchen von Dämonen, von guten und bösen Geistern, vom bösen Blick, von der bösen Seele, ferner in der Bedeutung der Gestirne, Zahlen, Tiere, Amulette, Talismane, in den mannigfaltigen Verzauberungen und Beschwörungsformeln, in den aus dem Tier- und Pflanzen- und Steinreich hergestellten Schutzmitteln, in den berührungsmagischen Experimenten, in Transplantation von körperlichen Leiden, im Durchstechen von den Menschen nachgeahmten Gliedern, um Wunden aus der Ferne beizubringen, im Knüpfen von Knoten u. a. m., die Canaan der Reihe nach erörtert, haben sich mancherlei Reste altorientalischer Geisteskultur, animistische und heidnisch-ahergläubische Vorstellungen erhalten. Es ist eine lohnende Aufgabe, der ursprünglichen Bedeutung der verschiedenartigsten Zauber- und Schutzmittel, die dem oberflächlichen Beobachter

lediglich als Schmuckgegenstände erscheinen, im einzelnen nachzugehen. Jesajas Kampf gegen die Putzsucht der Frauen (3, 18 ff) erhält erst von hier aus die richtige Beleuchtung. Was besonders für den Missionar Canaans Buch überaus wertvoll macht, sind seine zahlreichen Hinweise auf die Belagstellen in der Bibel, aus denen hervorgeht, wie stark die religiöse Gedankenwelt des jüdischen Volkes auf das islamische Volk eingewirkt hat, ja, wie geradezu jüdische abergläubische Sitten und Gebräuche vom Islam als fremdes Gut übernommen und trotz seines ausgeprägten Monotheismus allmählich aufgesogen, assimiliert wurden. Das schliesst nicht aus, dass im islamischen Zauberglauben, vieles aus dem Hellenismus zu erklären ist, anderes wieder auf babylon., assyr. ja sogar buddhistischen Ursprung zurückgeführt werden kann.

Professor C. H. Becker, hebt in seinem empfehlenden Geleitwort hervor, dass Canaan zwar das grundlegende Buch über sein Thema: Edmond Doutte's klassisches Werk: *Magie et Religion dans l'Afrique du Nord* (Alger 1906) unbekannt geblieben ist, aber dass damit gerade mit Bestimmtheit festgestellt werden konnte, dass die Resultate Doutte's für Nordafrika auch für Palästina gelten, dass dieser Aberglaube nicht nur in der ganzen islamischen Welt zu finden ist, sondern mit kleinen Umänderungen auch bei Juden und Christen gilt, also gemeinorientalisch ist.

Kein Missionsarbeiter in der islamischen Welt, sei es Missionar oder Missionsarzt, Missionarin oder Missionslehrerin sollte dieses Werk Dr. Canaans unbeachtet lassen, denn gerade seine Aufgabe ist es, nach erworbenen, gründlichen Sprachkenntnissen sich mit viel Liebe, Weisheit und Takt in die Volksseele und in die Gedanken und Vorstellungswelt des Volkes einzufühlen, dem er das Evangelium (Die Frohe Botschaft) zu bringen, beauftragt ist. Wie dies zu geschehen und welchen Spuren man zu folgen hat, darüber kann das Werk Canaan's manchen wertvollen Fingerzeig geben.

ENDERLIN.

Dayspring in Uganda. By Archdeacon Lloyd. 3 shillings. Church Missionary Society, London.

Uganda Pie. By Bishop of Kampala and others. 1 shilling. Church Missionary Society, London.

The life of the Christian Church in Uganda, an effective bulwark against the spread of Islam in Central Africa, is well delineated in two little books published by the C. M. S. In *Dayspring in Uganda* the Ven. Archdeacon Lloyd gives a vivid and careful sketch of the land and people and brings out the salient points in the spiritual history of Uganda in a clear, succinct and moving manner, right up to the present time. He does not shrink from following up the inspiring record by a sobering survey of present dangers arising from moral weakness, party spirit and crude nationalism. This excellent little book is typical of the encouragements and difficulties of the growing churches in tropical Africa generally.

Uganda Pie is a pot-pourri of short stories and descriptions of missionary life in Uganda, by the Bishop of Kampala and others, charmingly illustrated and well suited for boys and girls.

H. U. W. STANTON.

Ten Essays on Zionism and Judaism by Achad Ha'am, translated from the Hebrew by Leon Simon. Published by George Routledge and Sons, Ltd. London. Price 6 shillings net.

There is an Introduction by the translator of xxiii pp. The Essays take up 253 pp. The translator gives a brief sketch of the phases through which the Zionist movement has passed in so far as is necessary for a proper understanding of the criticisms and allusions in the essays.

The chief point to note in the Introduction is the indication of the distinction made by the author between the terms of the declaration of the British Government concerning Palestine and the Jews, and what some Zionists wished to make it read and took it to mean. The said declaration runs:—"to facilitate the establishment in Palestine of a National Home for the Jewish People," *and not* "the reconstitution of Palestine as the National Home of the Jewish People." The difference between the two is great. He points out that other peoples have also their national home in Palestine, and that therefore the national home of the Jewish people must be built out of the free material which can still be found in the country itself and out of that which the Jews will bring in from outside or will create by their work, without overthrowing the national home of the other inhabitants. And in view of possible friction between the different "householders" it is evident that the declaration without stating it in so many words, presupposes a "guardian" who shall deal fairly in matters of dispute. This and no more, is to be found in the Balfourian Declaration and the International confirmation at San Remo added nothing to it. Everything depends on the good will of the "guardian."

The author of the essays insists, as the translator points out, on the practical side of the question, as distinguished from the visionary proposals of some—"we have to show in practice how far we have the material and the moral strength to establish the national home which we have been given permission to establish in Palestine. . . . Do not press on too quickly to the goal, so long as the actual conditions without which it cannot be reached have not been created. The point of view from which the author approaches the Zionist question—that of an idealism guided by a sternly objective apprehension of realities—is not out of date nor will be until either human beings or external realities change very much" (Translator). In the publishers' note on the cover we read the following:—"The essays in this volume form a running commentary on Zionist history, the characteristic note of which is always insistence on abandoning illusions and concentrating on realities. The real significance of Zionism as a movement of national rebirth is throughout placed in its true perspective."

To readers of this review the whole question of Zionism, now entered into the sphere of practical politics is of special interest because of its future relations with Syrian Christianity on one hand and Islam on the other. What kind of political amalgam will be produced from the Palestinian Christian, the Arab or Turkish Moslem, and Hebrew Judaistic elements under the benevolent direction of the "guardian" will be interesting to follow. There will be abundant room for the exercise of racial and religious toleration.

Eight of the Essays deal with Zionism and the last two with the broader aspects of Judaism and Jewish thought:

"The supremacy of reason" (1904); "Judaism and the Gospels" (1910).

PERCY SMITH.

The Jews in Egypt and in Palestine under the Fatimid Caliphs. A contribution to their political and communal history, based chiefly on Genizeh material hitherto unpublished; by Jacob Mann, M.A., D.Litt. (Lond.) Vol. I. Thesis approved for the Degree of Dr. of Litt. in the University of London. (Mr. Humphrey Milford, Oxford University Press), 280 pp. Price 12/6 net.

In this first volume there are six chapters dealing with the period from the Conquest of Egypt by Jauhar (969 C. E.) to the end of Al-Hakim's reign (1021). Ch. I; Chs. II and III cover the period of Solomon ben Jehuda (d. 1051); Ch. IV, Conditions in Palestine and Syria, Nesiim and Geonim; Ch. V, Egyptian affairs from 1050 to the period of Maimonides (d. 1204).

The Genizeh material as arranged in Appendices, forming the basis of the whole treatise is reserved for a second volume. A full index will then be added.

In the Introduction the author describes his material "The stone which the builders rejected has become the chief corner stone." A feeling similar to that of the Psalmist takes hold of one who explores the remarkable literary finds brought to light from the obscurity of the Cairo Genizeh. Documents and letters, poems and compositions in Hebrew and Arabic, which the contemporaries preserved for some time after perusal and then regarded as useless, assigning them to the lumber room of a synagogue only out of sheer piety, become now the foundation upon which the history of the Jews in Egypt and Palestine from 950 and onwards is based. The attempt is made here to reconstruct the life of these Jewries from the beginning of the Fatimid reign in Egypt (969) till about the time of Maimonides (d. 1204)."

The impression made on one in reading the details of Jewish life contained in this book, which the author says is only "a skeleton of the contemporary history of the Egyptian and Palestinian Jewries" is much the same as that experienced in reading the fragments from the "Oxy rynchus Papyri." The author does here for Jewish life and history for the period and places indicated what the *papyri* found in Egypt have done for the history of the common life there during the early centuries of the Christian era—*C'est une tranche de la vie prise sur le vif*—Not only do we get near glimpses into the life of the Jewish communities, but we are enabled to understand better the relations that existed between the Moslem rulers and their subordinates and these communities and incidentally also other communities. Such studies, beside their main purpose serve to give a better understanding of Moslem life and history. There is material here that would serve to help write a historical novel of those times,

PERCY SMITH.

The Sudan in Evolution. A study of the Economical, Financial and Administrative Conditions of the Anglo-Egyptian Sudan by Percy F. Martin, with a Foreword by Sir F. Reginald Wingate. London: Constable & Co., pp. 558. Price 42/- 1921.

The author in his preface states that the volume "forms in no sense of the word an officially inspired publication. For what they are, the opinions formed and the beliefs expressed are wholly unbiassed; only

the statistical information presented in these pages has been gathered from official sources—since from these alone could the most reliable and the most recent data be gleaned.” A study of the table of contents is impressive, and yet although in many respects this is a complete work of reference on the Sudan, it has a tendency to degenerate into a tourist’s handbook rather than a mature study of such large topics in so small a compass. The main chapter headings are as follows: Geographical—Early Egyptian Rule—Arabi Rebellion in Egypt—The Anglo-Egyptian Administration—General Gordon—Government Departments: Posts, Justice, Prisons—System of Taxation—Customs—Finances—Medical Department—The Army—Police—Education—Transportation—Port Sudan—Native Races—Slavery in the Sudan—Private Enterprises in the Sudan—Religious Questions—Archeology—Society—Commerce—Gum Trade—Private Companies and Government Support—Agriculture—Irrigation—Forests—Travel in the Sudan—Sport in the Sudan—The Sudan as a Tourist Center—The Fifteen Provinces: Blue Nile, Dongola, Darfur, Halfa, Kassala, Khartoum, Kordofan, Mongalla, The Nuba Mountains, Red Sea, Sennar, Upper Nile, White Nile—Appendices—Index.

Missions receive treatment in Chapter 25, which deals with all religious questions in nine pages, and with a number of glaring errors, such as that the American Baptist Mission is doing work in the Sudan, etc. The volume has no illustrations, but a most excellent large scale map. Z.

Die Mission Der Ersten Christen, von Friedrich Wurz. Evangelischer Missionsverlag Stuttgart. 1922. pp. 64.

A brief sketch of Apostolic Missions, giving the origin of the Church, its faithfulness in persecution, its manifold gifts and graces, the struggle between Jew and Gentile, and the lessons we may learn for the present day, which presents similar problems. A table of New Testament references makes the book eminently suited for study classes on the New Testament and Missions.

Primitive Speech. Part I. A Study in African Phonetics, by W. A. Crabbtree, M.A., London. 1922. S. P. C. K. Price 5 sh.

The claim of this little volume to notice in these pages lies in the fact that Africa, as has been often pointed out, is one of the strategic points in the battle between Christianity and Islam. Especially is this true in regard to the race for the conquest of the Pagan races of Africa, and consequently every book dealing with the linguistic problems of Africa, every help to a better understanding of the African mind and an appreciation of the African outlook, is of importance for the modern missionary who is face to face with the problem of Islam in Africa.

The present volume is one of several such helps appearing from the press of the S. P. C. K., but will be of little value to any save philological specialists, and by them is not likely to be received with much favor. The title is somewhat of a misnomer, for the book is really a study in the comparative phonology of the Bantu languages, with some of which the author had acquaintance during his missionary life in Africa.

To students dealing practically with different Bantu tongues, the author’s remarks on sound changes may often be helpful, but as to its value as a piece of philological investigation, it will be sufficient to

remark that the author finds grounds for relating his Bantu languages to as widely separated families of speech as Indo-European, Sumerian (p. 35, n. 3) and Semitic (where the examples are mostly drawn from Hebrew!!). While it is true that Brocklemann (*Semitische Sprachwissenschaft*, p. 18) suggests Semitic relationships in non-Hamitic African speeches, the examples given in this volume, particularly in the Appendix, are no more hopeful comparisons than similar lists given by Dr. Macdonald in his *Oceanic Language* to prove the relationships of Polynesian dialects with Hebrew.

ARTHUR JEFFREY.

Yallah, ou l'arabe sans mystère, par L. Brundt. pp. 199.

Les Grandes Etapes de l'Histoire du Maroc—par Georges Hardy et Paul Aures, pp. 134.

Eléments de Puericulture a l'usage des Jeunes Filles des écoles du Maroc—par C. H. Bouneret et P. Vallery Radot, pp. 109, Paris, E. Larose, 1921-22.

Manuals prepared for the French schools of Morocco by the order of the Department of Public Instruction and admirably suited for their purpose. The Arabic colloquial grammar does not need so bizarre and profane a title to make its merits known. The history of Morocco is excellent for beginners, but marred by its partisan account of events since 1913 and the Protectorate. We wish the third volume might be put into simple Arabic, Persian and Turkish for girls' schools as a manual on the duties of motherhood and the care of the infant. The authors are qualified physicians; the book has many simple wood-cuts, ends with twenty-five "Don'ts," and is dedicated to Madame La Maréchale Lyautey, for her devotion to child-welfare.

A Tunis derrière les Murs. By R. Bouquero De Voligny. (Lieutenant-Colonel en retraite.) 90 pages, price 3 francs.

An admirable brief study of Islam in Tunis. Twelve chapters touch on every phase of the life of the people, including the religious brotherhoods, magic and other superstitions, music, dancing, the theater and a collections of legends.

There is a brief chapter on the Jewish population. The author remarks: "La Tunisie ne constitue pas une nation homogène où, comme dans un creuset, sont venus successivement s'amalgamer, avec les autochtones, les divers envahisseurs qui ont occupé son sol au cours des siècles; c'est une mosaïque dont les éléments n'ont pas fusionné; Musulmans, Juifs, Maltais, Italiens, Grecs, forment autant de groupements étrangers les uns aux autres."

An Introduction to the Study of Some Living Religions of the East, by Sidney Cave, D.D. Duckworth & Co., London. 255 pp. 6 sh. net.

Concise and lucid outline studies in Hinduism, Zoroastrianism, Buddhism, the religions of China and Japan, and Islam. The author, president of Cheshunt College, Cambridge, interprets with fairness and sympathy the power of these faiths as spiritual forces operative to-day. Islam (p. 195-240) is well summarized although its darker shadows and superstitions are not mentioned. "It seems better that the beginner should first be taught to appreciate the nobler elements of non-Christian religions." In a brief account of Moslem sects the writer fails to show the present day power of the Wahabi movement. It is not a thing of the past.

Historical Sites in Palestine, with a short account of Napoleon's Expedition to Syria. By Lieut. Com. Victor L. Trumper, R. N. R. 138 pp. 3s 6d net. Nile Mission Press, Cairo.

A handbook prepared in war time, and dedicated by permission to Field-Marshal Viscount Allenby, giving the identification of four hundred sites. It is rather a gazeteer than a guide book, has some curious misprints, but good maps and should prove invaluable to those who cannot afford George Adam Smith's *Historical Geography of the Holy Land*.

Villes et Tribus du Maroc. Vol. VII Tanger et sa Zone-Publié par la direction des affaires Indigènes et du Service des renseignements. pp. 463. Ernest Leroux, Paris, 1921.

This is the seventh in the series of surveys of the cities and tribes of Morocco, published by the French Government 1915-1920. It leaves nothing to be desired as an economic, historical and social study of one of the most interesting cities of Morocco, which because of its international relations has become its diplomatic capital, although since the war it has lost its commercial prestige. The purely scientific character of the work and the mass of detail given do not discourage the reader, for there are plentiful oases of beautiful maps and illustrations in the broad desert of facts and statistics. After a geographical introduction, one hundred pages give the chequered history of Tangiers from the Phœnician period until the present. Then follow chapters on the streets and public buildings, the inhabitants, the administrative life, public works, scientific and religious institutions, the religious life (especially of Moslems), concluding with a full account of all the smaller villages in the zone, and six appendices on archæology, numismatics, the flora, and a bibliography. Missionary effort by Roman Catholics and Protestants receives just recognition, while the character and influence of the Derwish-orders is revealed as anti-Christian and anti-foreign: (p. 259)

"Les musulmans, vivent des européens, mais n'ont pour eux ni estime, ni considération; ils les tolèrent malgré eux, et semblent même considérer comme un devoir pieux de les mépriser, et de les exploiter de toutes leurs forces; ils leur en veulent certainement d'être obligés d'avoir-recours à eux pour vivre et de dépendre d'eux.

"Cet état d'esprit est général à tous les pays musulmans, mais il semble que la population musulmane, tangeroise, grossière par essence, plus libre d'autre part dans ses manifestations par le manque d'autorité, laisse voir plus facilement que les autres, son éloignement, on pourrait presque dire sa haine de l'européen. On a en vu une preuve frappante pendant la guerre par la quantité de gens de toutes les catégories qui se sont affiliés à la confrérie Xenophobe des Desqoua. L'espoir des tangerois est que leur ville continue à rester dans la situation imprécise qui la maintient en dehors du régime de protectorat et leur donne, malgré leur dépendance économique, l'illusion d'une certaine indépendance politique et sociale."

S. M. ZWEMER.

SURVEY OF PERIODICALS

BY MISS LORRAINE D. DENNIS, NEW YORK,

Missionary Research Library.

I. GENERAL.

AT THE CROSSROADS OF THREE CONTINENTS. P. W. Wilson.
(*The World's Work*, New York. July, 1922. pp. 328-336.)

Jerusalem is to the Moslem, a second Mecca; to the Christian, a pilgrim's shrine; to the Jew, a homeland.

Sir Herbert Samuel, High Commissioner appointed by Britain to administer Palestine, has worked conscientiously for the betterment of the Holy Land, and the Moslems have received a great share of the benefit.

CONSTANTINOPLE TO-DAY. Solita Solano. (*The National Geographic Magazine*, Washington, D. C. June, 1922. pp. 647-680.)

The Constantinople of gorgeous costumes, veiled women, jealous Sultans and pariah street dogs is gone and its place will be a clean modern city. Filth will be gone! Harems vanished! Romance will sleep!

In the past five years four important changes have taken place: "The refugee situation, the emancipation of women from the worst of their slavery, the devastating fires, and the influx of American goods."

THE EARTHQUAKE THAT OPENED CENTRAL ASIA. Upton Close. (*The Trans-Pacific*, Tokyo, Japan. May, 1922. pp. 43-49.)

"In this, the third in his series of articles on that frontier country of the world—Central Asia—the writer gives a most interesting account of the conditions and movements which combined to make the Moslem Empire of the Upper Yellow River the closed country it was until that fateful night on December, 1920. Equally interesting—and of more practical value—is his outline of the development program since planned, to aid in the consummation of which an American agent has already been appointed in Peking."

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

MOSLEMS, PAGANS AND CHRISTIANS. Mrs. C. N. Magill.
(*Woman's Work*, New York. June, 1922. pp. 126-129.)

Mrs. Magill, a missionary of the Presbyterian Board to the Philippine Islands, tells of the conditions existing among the Mohammedans in Mindanao.

RAW MATERIAL FOR AN INDIAN NATION. Gertrude Emerson. (*Asia*, New York. June, 1922. pp. 427-433.)

The insurmountable barriers separating the castes, the superstitious ignorance of the religious fanatics, the filth of the beggars and unadvanced industrial conditions are only a few of the facts which prove that India is more in need of social and economic than political reform.

In this article Miss Emerson describes the "conditions out of which the Nationalist Movement has developed."

THE UNVEILED WOMEN OF STAMBOUL. Demetra Vaka. (*Asia*, New York. July, 1922. pp. 527-533.)

An interesting article recounting the writer's interviews with Turkish women as related to the commercial life in their homeland to-day and personal investigation of their business methods.

THE WOMEN OF INDIA. An Indian Prince. (*Current History*, New York. June, 1922. pp. 434-440.)

"The author of this extraordinary article is heir apparent to the throne of a large Indian principality, an Oxford graduate, and now a resident of the United States—incognito." From his viewpoint the women of India are held in higher esteem than those in Western lands. To an Indian his home is the center of all life and thought, his mother and wife the dominant influences of his life.

VI. POLITICAL RELATIONSHIPS.

THE "CONFLICT" IN PALESTINE. Israel Cohen. (*Eastern Europe*, London. Vol. VI, No. 6. pp. 239-256.)

An answer to Mr. Shibly Jamal, who wrote "The Conflict in Palestine," which appeared in a recent issue of the *Eastern Europe*. It seems that Mr. Jamal in his article on the Jewish National Home in Palestine championed the Arab cause even to the point of "misrepresentations, misstatements and false analogies." Mr. Cohen has endeavored to enlighten the Honorary Secretary of the Palestine Arab Delegation by citing facts as against false statements.

THE EGYPTIAN PROBLEM. J. A. Spender. (*The Quarterly Review*, New York. April, 1922. pp. 415-429.)

The British Government "lost three opportunities of settling with the Egyptians, first after the Armistice, secondly after the return of the Milner Mission, thirdly in the negotiations with Adli Pasha." At the time of the writing of this article they are starting on a fourth in which Lord Allenby, the High Commissioner, is taking a principal part. The author, himself a member of the Milner Mission, bases his article on information from government reports and deals with some of "the more specific causes of the social unrest."

FACING A NEW ISSUE IN THE NEAR EAST. A. T. Polyzoides. (*Current History*, New York. June, 1922. pp. 389-391.)

The Russo-German treaty affects the Near East much more seriously than people realize. If Turkey is persuaded to join the alliance the outcome will be disastrous, not only to the Near East but to the world.

FRANCE AND ISLAM. H. E. Wortham. (*The Living Age*, Concord, N. H. May 27, 1922. pp. 518-520.)

The same unrest which has invaded Egypt is causing grave trouble in Tunis and Algeria, in fact the condition is even more serious here. "The Berbers have refused to become French citizens, and the old particularist North African spirit, which even Rome was unable to overcome, is now cropping up again as determined as ever."

INTRANSIGENT INDIA. Gertrude Emerson. (*Asia*, New York. July, 1922. pp. 549-555.)

This is the third of a series of articles on troubled India as Miss Emerson saw it during her twenty-two month sojourn in the Orient, where she had the opportunity to study Gandhi just before his arrest. "Intransigent India" reveals some aspects of the Nationalist quarrel with England.

ISLAM AFLAME WITH REVOLT. Lothrop Stoddard. (*The World's Work*, New York. June, 1922. pp. 136-142.)

Mr. Stoddard has the habit of making rather startling, sweeping statements, which are not always accurate. They have a tendency towards such a strong reaction upon the emotions as to warp one's viewpoint. They might be classed as excellent publicity and as such should not influence one's opinion. His statements such as: "Egypt and Arab hands flamed into insurrections, which were put down only by large European armies after much fighting," and "a storm of protest unparalleled in its defiant fury" are a dangerous menace to the reading public.

KEMAL PASHA—CREATOR OF A NEW TURKEY. Clair Price. (*Current History*, New York. July, 1922. pp. 584-594.)

On the Sakaria River in Asia Minor, twelve days' wagon journey from the sea, is the city of Angora, which is just emerging from a three years' state of siege. This is the story of the Turkish leader who set up a new government in this city.

PARIS AND THE NEAR EAST. H. C. Woods. (*The Fortnightly Review*, New York. May, 1922. pp. 794-803.)

On March 22, 1922, the Allied Foreign Ministers met in Paris to consider the revision of the Treaty of Sèvres, which had been fully signed in August, 1920, but had never been ratified. This article deals with some of the developments which led up to the meeting, and discusses the decisions.

THE RIDDLE OF THE SPHINX. A. H. Beaman. (*The Fortnightly Review*, New York. May, 1922. pp. 784-793.)

"It would be a grave and fatuous error to believe that the

Egyptian question has been permanently solved." England will remain a protecting power in Egypt as long as she controls India, as Egypt is the gateway to the Indian Empire, and because it will be a long time before Egypt learns to "walk alone."

SYRIA'S REVOLT AGAINST FRANCE. A. T. Polyzoides. (*Current History*, New York. July, 1922. pp. 580-583.)

This is the fourth of a series of articles by Mr. Polyzoides, editor of the Greek newspaper, *Atlantis*, New York. It gives the background of the present situation in the New East which is causing France great uneasiness.

TURKEY UNDER THE ARMISTICE. A. H. Lyleyer. (*The Journal of International Relations*, Worcester, Mass. April, 1922. pp. 447-473.)

On October 30, 1918, Turkey signed terms of temporary surrender after almost four years of war. Will the completion of her fourth year under the Armistice bring peace? The writer, Professor of European History in the University of Illinois, clearly states facts which prove that Turkey has not only been her own enemy but the covetous attitude of nations great and small has kept her in a state of turmoil.

THE TURKISH "CAPITULATIONS." Clair Price. (*Current History*, New York. June, 1922. pp. 464-466.)

The writer tells "how France and other powers, including the United States, obtained extra territorial rights for their nationals in Turkey—Supreme Council now striving to reestablish concessions abrogated."

VII. MOHAMMEDAN MISSIONS.

THE MEDICAL MISSION AT OMDURMAN. E. Lloyd, M.D. (*The Church Missionary Outlook*, London. May, 1922. pp. 94-96.)

In "the great native capital of the Sudan," which is situated at the junction of the Blue and White Niles, the Church Missionary Society has established a hospital. Dr. Lloyd, after seventeen years of medical missionary endeavor, tells of the work he and his assistants are doing in the oasis of the desert.

A SPIRITUAL CLINIC IN ARABIA. Paul W. Harrison, M.D. (*The Missionary Review of the World*, New York. July, 1922.)

An interesting missionary experiment in a hospital in Bahrein where spiritual diseases and treatments are diagnosed and recorded in the same way that physical ailments are studied.

THE POVERTY OF PERSIA—ITS CAUSE AND CURE. By Robert E. Speer. (*The Missionary Review of the World*. July, 1922.)

An interesting missionary experiment in a hospital in Bahrein in Persia on Dr. Speer's recent three months' visit to the mission stations. The relation of Islam to the economic problem in Persia is clearly stated.