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EDITORIAL

THE ROAD-MAKERS

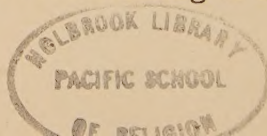
One of the great missionary promises of the Old Testament and of universal significance found its first fulfillment in the life of him of whom Jesus testified that he was "the greatest among the sons of women." John the Baptist was a road-maker. He cried in the desert: "Make the way ready for the Lord, level the paths for Him. Every valley shall be filled up, every hill and mound laid low. The crooked made straight, the rough roads smooth: so shall all flesh see the saving power of God." John prepared the way for the coming of Jesus. He laid down a highway for the King. He made straight in the desert of Jewish ignorance and prejudice and self-righteousness and national sin the way of the Lord. Yet John the Baptist, strange to say, is one of the neglected characters in New Testament study. His preparation for his task, the joy of his mission, his message, its purpose, its goal, and also its baffling difficulties—these all if rightly understood contain deep lessons for every missionary among Mohammedans.

For this great promise of Isaiah, given to the pioneers who build the road, was not fulfilled once for all in the case of John. Men are still called out to prepare the way of the Lord and make straight highways for the gospel. This is true first of all literally and physically. A promise for the Sons of Martha as well as those of Mary. The inaccessible country becomes our neighbor when God's



roads are built; by pioneer effort the rough places become smooth, the valleys are exalted and the hills brought low. In 1898 there were only 501 kilometres of railway in French West Africa; today there are 2,728 kilometres from Timbuctoo to Senegal, a network of new highways through Moslem territories still unoccupied. A railway-map of Africa or a road-map of Morocco and Tunisia, is at once a challenge and a rebuke to Christian missions. From Jibouti on the Somali coast to Addis-Ababa, the capital of Abyssinia, one can travel by express train. French capital and enterprise have constructed 10,232 kilometres of railway in her African colonies. One can travel from Casablanca, Morocco, to Tunis by automobile in less than four days. Dutch railways and roads have made all the thirty-five million people of Java neighbors. New highways cross the whole length and breadth of Sumatra. Where Nommensen in 1860 penetrated through jungle and forest to the Toba Sea to reach the cannibal tribes, the grandchildren of the same Battaks now drive their cars from Sibolga to Medan. In British Malaya there are 960 miles of railway and 3,000 miles of roads—all the way from Singapore to Bangkok. Who can doubt the hand of God in this impact of our Western civilization? A new road or railway is always a new challenge to evangelization. The Ford car multiplies not only the opportunities but the responsibilities of him who owns it. It is a test of faithfulness as well as an index of enterprise. Where it can go the Gospel should not lag behind.

There are other road-makers, the pioneers of the intellect and the soul; they build a road to the back of the heathen mind, a road to the inner recesses of the Oriental heart and conscience, bridge the intricacies of his thought-processes, tunnel his speech, penetrate its jungle and morass or toil up its rocky steps. Every new grammar or dictionary or version of the Scriptures prepares the way of the Lord. A survey of Moslem and of Christian literature for any language-area is like the triangulation of territory for the building of a new railway. It reveals



points of vantage, avenues of access, and possibilities of overcoming obstacles. No permanent broad-gauge highway for the King's message is possible without such preliminary toil. When we turn the pages of the Nile Mission Press catalog we are debtors to Al Kindy and Raymund Lull, Henry Martyn and Karl Gottlieb Pfander. By the circulation of the Scriptures and Christian books in all the languages of the polyglot world of Islam we have a great advantage, but it was gained at a great price. The great heritage of those that follow after was the exacting task of those that went before. The experience gained by their failures as well as their successes, their survey of great and unexpected difficulties, the testing, as to breaking point, of their patience, their unanswered prayers—all this is our heritage. All honor to the apostolic successors of John the Baptist, who prepared the way for successful evangelization and victorious advance of the messengers of the King everywhere. The glory of the pioneer is not in results, but in the absence of visible results. His task must often be a failure outwardly, as was that of John. The pioneer must decrease, in order that the tramp of following feet may increase. It is a high calling, but the loneliness of such leadership has the promise of a strange companionship. Do we not read of Moses, also a road-maker, that "he endured as seeing the invisible?" The pioneers always see the invisible; nay, they see The Invisible. They can hear His whisper, "Go ye. . . .lo, I am with you always." The further we go up the impasse the more sure we are of the presence of that Guide who removes mountains. Even when we are only breaking stone for God's highway, He is there. (Is there not a "saying" of Jesus to that effect?) When the crooked places yield to toil and tears, when at last they are made straight, He rejoices with us. He sees the lost multitudes. He hears the prayer of the millions who ask five times daily to be led by the straight way, the only way to the City of God. He answers them by sending out His own road-makers. That is our pioneer privilege. To

make it easier somewhere, somehow, for all Moslem seekers to find God. To find Him in Christ, who is the Way, the Truth and the Life.

Here is the patience of the saints, the perseverance of the dauntless, the glory of the impossible, the music of the inaudible, the call of the invisible. Here, also, is the master-joy, because it is the Master's joy. Not the joy of achievement, or even of the memory of things achieved, but the joy of a living hope that things *will* be achieved by those who follow after. Christ, too, was willing to prepare the way for others—by His death. "Greater works than these shall ye do, because I go unto my Father." Does not Friedlander write the history of every mission station in his lines on this theme?

"We shall not travel by the road we make:
Ere, day by day, the sound of many feet
Is heard along the stones that now we break,
We shall be come to where the cross-roads meet.

"For them the shade of trees that now we plant,
The safe, smooth journey and the final goal,
Yea, birthright in the land of covenant—
For us day labour, travail of the soul.

"And yet—the road is ours as never their's!
Is not one joy on us alone bestowed?
For us the Master joy, oh Pioneers—
We shall not travel, but we make the road."

Medan, Sumatra.

S. M. ZWEMER.

ANNO DOMINI 1923

Before dealing with the possibilities of the New Year, it will perhaps help us to clearer thinking if we first take a backward look and gather some of the lessons of 1922. Of the political outlook little need be said; two months still remain (at the time of writing) and great changes are probable before the year closes. Neither in "Near East" nor "Far East" has a solution been found of the outstanding questions that affect the Moslem people and those in close contact with them. Warnings of impending trouble have from time to time caused a passing concern, but, when, like a bolt from the blue, came the appalling tragedy that plunged Smyrna into deepest sorrow, the whole Western world was again reminded of the vast issues that are bound up with Moslem belief and practice. We now realize more clearly the grim possibilities when such views are held as revealed in the recent statement by a Turk: "Our motto is, 'No Armenian shall be left alive, no Christian shall remain in Turkey!'" ("M. R. W." 843.) Will not the real solution of the problem be found when the task of evangelizing the Moslem world is prayerfully, courageously, and adequately undertaken?

From the spiritual outlook much may be learned from 1922. Two words cover the record of the past year: Opportunity and Neglect. Concerning other years the same words could be used, but not with equal emphasis. Testimony of a convincing character from nearly every Moslem field occupied for Christ, proves that the doors were then open as never before. The note of warning has been sounded in some reports: "Doors now open, if not soon entered will be likely to close against the messengers of the Cross." The situation was critical; the

call was urgent. Reports from some fields were encouraging; opportunities were many, and were seized. "Many of the Persian people are ready to accept Jesus Christ as their Divine Saviour, and to band themselves together in groups—to present His love directly and tactfully to others." ("M. W." 341.) Some told of "progress in thought," "increased circulation and study of the Bible," "greater opportunity for Christian literature," "splendid meetings" and "direct results." Another wrote, "The long years of patient work are beginning to tell and large classes of inquirers are being taught." (ib. 409.) Concerning part of North Africa and some districts in the Sudan the messages were a clarion call to the Church of Christ: "The people are accessible and wonderfully responsive." (ib. 333.) Testimony from Egypt in 1922 was equally encouraging: "There are many signs that the old Islam is crumbling and the old-time antagonism to the Gospel is not nearly what it used to be." ("B. B. E." Oct.) Some of the wonderful opportunities of 1922 are clearly seen in the following extracts from reports: "24,240 Moslem patients"—"A widespread evangelistic effort throughout our district"—"Never have I seen such interest during the Gospel addresses"—"Pray no longer for open doors; the mute appeal of those now open on every hand weighs us down; we cannot enter them"—"There is a greatly increased desire to hear and understand the Word of God"—"The fields await the sickle." Notwithstanding all the suffering in the Near East and the restlessness throughout the Mohammedan world, 1922 has been a year of unique opportunity, and marked blessing has followed the devoted toil of workers in many of these difficult fields.

It must, however, be added that the Church of Christ has sadly failed to utilize the wonderful opportunities presented during the past year. She has not yet grasped the Moslem situation nor taken to heart the need of these millions. Again there has been neglect of Mohammedan claims. Some churches saw the vision; they heard the

call, and responded nobly. But many have not yet made any investment in this promising field; they have no prayer for Moslems; no offerings for this work; no missionary has gone from their midst to a Moslem field, nor are they helping to support one. Until some definite investment is made interest can be neither deep nor sustained. Does this not explain much of the shortage that is crippling the work to-day?

Missions in great Moslem centers should never be understaffed, but how many are always in this condition! We know one hospital in an important Mohammedan district where no doctor has ever been in residence. For years the brave workers at that station have hoped that one would be sent for permanent work—but no doctor has yet been sent! The hospital is still waiting for a medical man. A sad case of Moslem neglect was recently reported from Egypt. A boy had been brought to the dispensary and had received treatment, and medicine to be used at home. Instead of returning for a further supply, no one communicated with the dispensary for two weeks, then a message was sent stating that the boy was very ill and asking the missionary to come and see the patient. They found the laddie “burning with fever, parched with thirst, neglected, uncared for and filthy. No one had given him the prescribed medicine, no one had prepared and given him food which he could take; there he lay—left to die.” (“E. G. M. N.” Oct.)

We burn with indignation at the thought of such neglect, but are we Christians free from the charge we bring against our Moslem neighbor? The unreached, unevangelized Moslem millions bear silent witness to our neglect. The words of the Lord Jesus have a special bearing on this subject: “And I, if I be lifted up . . . will draw all men unto Me.” They were not only a fuller statement of his approaching vicarious death, and a prophecy of world-wide blessing to follow; they were, and are, an abiding challenge. When He, the crucified, risen, and ascended Lord, is set forth before the Moslem world, then,

and not till then, will the Church be free from the charge of neglect in this matter. The writer will not soon forget the words of an earnest missionary on his first furlough in 1922: "We have many Mohammedans in our district but they are very difficult and proud, so we have left them alone!" The Moslems in Egypt left the boy alone, and owing to their neglect he died. We, with all the resources of an infinite God, with the express command and challenge of the risen Lord, have left millions of Moslems alone; we have left them in superstition and bondage; we have left them to die in fear and gloom. We who have what they so sorely need—One "mighty to save," and able to deliver those who "all their lifetime are subject to bondage"—have need to confess much neglect of opportunities during the past year.

As we look forward into 1923 the task is clear: The cords must be lengthened and the stakes strengthened. There must be the wider service that follows definite prayer. If advance is not made in the secret chamber, there can be no real progress. To those who urge that "the time is not come, the time that the Lord's house" (amongst the Moslems) "should be built," the reply must not be merely in words but by deeds. If ever a situation demanded advance, it is the present one. All providential indications point in one direction—it is the hour to "Go forward." When God's call and God's leading indicate the way, no Red Sea barriers should be permitted to halt the advance movement. He will deal with difficulties if we only obey. "Repeated experience has taught us (wrote R. V. Bingham) that when things look the darkest and most hopeless, it is the ideal time to plan to go forward, as the time of Divine intervention is at hand." Though the work be difficult as that of taking out of the mouth of the lion a piece of an ear (Amos 3: 12) faith still "laughs at impossibilities and cries it shall be done." Is 1923 to witness a prayerful, practical, far-reaching advance in the work among Moslems? It may if our reliance is in Omnipotence, for, "The things that are impossible with

men, are possible with God." Shall we face the whole Moslem question in the light of the Cross, in the light of our Lord's command, and in the light of providential indications?

A careful study of recent reports will be of great value. The pressing need and special opportunities in each Mohammedan field should be noted and the information promptly passed on to all prayer circles; the encouragements and disappointments should not be omitted. Closer cooperation is much to be desired between the field and the home forces. The very existence of the work and its much-needed extension depend largely on the prayer of faith. Without this cooperation, Anno Domini 1923 may again witness the sad spectacle of neglected Moslem fields, and unreaped harvests: For, let it be remembered, the call today is not only for sowers; from some districts the insistent demand is for reapers.

Some years ago it was the writer's privilege to present by request several Moslem fields to a Boys' Missionary Band. After hearing of some that were open, and a few that were promising, they were told of one field, hard, closed and far distant. The decision of the Band was that they would pray for and give to that hard, closed, distant field! Can we not enlist the prayers of many on behalf of such spheres? There is a further task that will require tact, patience and persistence. It is to present the Moslem needs to the Church at home so that no longer will it be possible for an earnest, generous friend of Missions to say (as was stated in the writer's hearing in 1922) "I used to think that the Mohammedans were like one of the denominations at home!" Steps should be taken so that the oft-heard excuse shall no longer be true: "We rarely hear anything about the Moslems in our church." If the interest of home Christians is to be deepened there must be intelligent, continuous instruction that shall include the children and young people in the Sunday Schools, and the older Christians. The work among Moslems needs the prayerful and practical help of all! At-

tractive leaflets (in English) should be available for free distribution among Christians and some specially for children, so as to present the need and claims of the Mohammedans. The work on the field and at home must be under the direction and control of the Holy Spirit or it will fail. This adds emphasis to the appeal that should be made for more Prayer-groups and Prayer-partners. The help already rendered by the "Fellowship of Faith for the Moslem World," the "American Christian Literature Society for Moslems" (and their Prayer Circles), the "Missionaries to Moslems' League," and other societies, proves the value of united intercession and service. Should we not aim at securing in 1923 the help of many more fellow believers who in different ways could do so much toward the evangelization of the Moslem world?

The advance for which the Mohammedans are unconsciously waiting will inevitably involve the Christian forces in a severe, faith-testing, spiritual conflict. But to those who are willing to go forward with their Risen Lord, the following words by Dr. Campbell Morgan will be helpful: "He thinks for His own; He acts for His own; He protects His own. Therefore, because He thinks for His own, there is for all of us who belong to Him, a Divine plan for our life; because He acts for His own, there is for all of us who belong to Him, a Divine power available for the fulfilment of the Divine plan; because He protects His own, there is a Divine atmosphere in which we may live in perfect safety and abounding strength."

The evangelization of the Moslem world requires the consecration of body, spirit and soul, of service and of wealth. Readers of these pages are reminded of the words in the report of the Algiers Mission Band ("M. W." 407): "Worthy is the Lamb that was slain to receive—to receive all that He asks for His Moslem world."

Shall Anno Domini 1923 witness the advance for which He is waiting?

Toronto, Canada.

F. HERBERT RHODES.

WAR'S AFTERMATH IN PERSIA

Every mission field was in some way affected by the Great War. Persia was a theater for military operations and in some localities a battlefield. For four years Germans, Russians, Turks and English advanced and retreated, fought and schemed on Persian soil. To us, who at first, under the protection of the American flag, and later without it, toiled and agonized, prayed and hoped, who watched the mobilization by the Germans of Persian forces and wild tribes, and the ravages of desperadoes serving the German colors, who saw Cossacks destroy villages and bayonet women and children, who beheld Turkish cruelty and treachery and pitiless disregard of human life, and who struggled to stem the tide of famine and pestilence and save something from the wreckage, those war days are worse than a nightmare.

In the murky light of the day that has dawned since the war, we are seeing with a little clearer vision, and the character of changed conditions and problems and the magnitude of new opportunities and tasks are becoming plain.

Changing populations. The Assyrian people who lived in Northwest Persia in the neighborhood of Lake Urumia, were driven out of their country in the summer of 1918 by the Turks. Prostrated by disease, beaten by terror, families separated, children abandoned and the mass of the people in a starving condition, the refugees fled before the Turks and Kurds for nearly three hundred miles and finally reached the British lines at Hamadan. Fed and cared for by the British military, the bulk of these people proceeded to Mesopotamia, where they were kept in refugee camps at Baquba and later near Mosul, at the expense of the English Government, for three years. Some thousands, however, of the Assyrian refugees settled in Hamadan and Kermanshah, or went to Kazvin and Teheran. In 1921 the camps in Meso-

potamia were broken up and most of the refugees tried to get back into Persia. After many hardships and much opposition from the Persian officials, several thousand finally reached Tabriz. Many remained in Mesopotamia and the rest are in Hamadan and adjoining districts of Persia.

The work among these Assyrian Christians, which had centered in the city of Urumia for nearly a century, has been completely broken up. Churches and schools have been destroyed. The compounds of the Presbyterian missionaries are almost entirely in ruins. The homes and lands of the Christians are in the hands of the Kurds. In May, 1919, a massacre by Persian soldiery of the remnant of Assyrians who had stayed in Urumia and had escaped the merciless Turks, drove the last Christian from that district. The organization of the northern Kurdish tribes under Ismail Agha, or Simco, who is hostile to the Christians, renders the return of the Assyrians and the reestablishment of mission work in that region at present impossible. Ismail Agha has twice signally defeated the Persian troops and is a very successful rebel against the Persian government. Even if the Persian authorities were in nominal control and favorably disposed, the wisdom of resettling the Assyrian Christians there is extremely doubtful. Ancient racial and religious animosities have been intensified a hundredfold during the war. The position of the region is precarious, as it is in close proximity to Russia, Armenia and Turkey, where the blackest storm clouds of the world hover today. The ranks of the Assyrians are decimated, and it is impossible for them to hold their own even against the neighboring Kurdish tribes. Questions of indemnification for losses are bound to be a fruitful source of quarrels with Persian officials and other Moslems for years to come and are more likely to lead to serious complications if settled in the district than if handled in Teheran. Last but not least, there will be agitation for an Assyrian republic. This is in direct line with the self-determina-

tion policy, thrown to the winds by Mr. Wilson in 1919. Looking at such problems as the repatriation of the Assyrians, we understand how wrong this policy is in theory. It would lead ultimately to tribal government and is as applicable to the Navajo Indians, or the Negroes of America, as to the races of Eastern Europe and Western Asia. We easily understand how wrong the policy is in practice. It has already caused untold suffering and bitterness, disorganization and rebellion, and the end is not yet. The Persian government does not want the self-determination principle put in operation by Assyrians within its territory, and so has opposed the return of the refugees to their own district. Thus it is that the Assyrian Christians are scattered elsewhere and missionaries who did not know what it was to deal with this race, are educating their children, arranging for their self-support and striving for their spiritual uplift.

Does the scattering of the Assyrian Christians, with all the suffering involved, mean God's opportunity? The hope of the missionaries working among these people for scores of years was that the nation would be an important factor in the evangelization of the Moslems of the country. Discouraged over the small number of Assyrian evangelists and workers for Moslems from the schools and churches of Urumia, the missionaries of that part of Persia for years were turning more and more to direct work for Islam. In Jerusalem, a church which had evidently become self-centered, was torn up by the roots through a great persecution, and "they that were scattered abroad went everywhere preaching the Word." It should be the prayer of all who have the evangelization of Moslems at heart that the Assyrian Christians, in their new surroundings, may be consecrated, as never before, to the work of winning Moslems to Christ. With the missionaries carrying on established work for Moslems, rests the problem of so organizing and conducting school and church work for the new Christian element in their respective spheres of influence that these people

may have the equipment in language and training, and, so far as the missionaries can impart it, the inspiration and zeal to work for the conversion of Islam.

What has been said above regarding Assyrian Christians is to a limited extent true of the Armenians in Persia. Driven out of their old homes by the Turks, many of them have settled in parts of Persia where they had not been. In Kermanshah, for instance, there is to-day quite a little community of Armenians, whereas before the war only three Armenian families resided there. In places where Armenians lived before the war, the communities have been increased. This too is an important factor in work for Moslems.

Economic distress. The passing and repassing of hostile armies, unrest and disorder, which prevented people from planting their fields, and the failure of rain, caused a great famine in 1917 and 1918, which blighted the whole country. Recovery from this famine has been slow, and as the result of political and economic troubles, which are even worse to-day than they have been at any time since the famine, poverty and want in Persia are heart-rending. Idleness prevails. Beggars abound. The people are more ragged than they used to be, and hunger is a familiar companion to many. There has been a great deal of sudden reduction to poverty, and people who not long ago were rich have been suddenly reduced to actual want.

During the famine the missionaries, through relief work, acquired great influence over the people. The relief given was almost without exception Christian. Moslems everywhere, instead of trying to help their miserable co-religionists, who were falling by thousands on the city streets and country roads, utilized the opportunity to corner grain and other food supplies, and fattened on the agonies of multitudes of men, women and little children. Thinking people can never forget the lesson of those frightful days. The hold that the missionaries obtained on the hearts of the Moslems by their unstinted and tire-

less efforts to aid will not easily be lost. A group of orphan children at Kermanshah, saved from the famine and gathered into an orphanage, came in a body one day and asked for baptism. They have become staunch Christians. One of them a little while ago, while in the bazaar, met some acquaintances of pre-famine days. They took him to task for abandoning the religion of his fathers. He said, "When my sister and I were dying of starvation, the Moslems never helped us. We were driven from the doors of our Moslem neighbors and treated worse than dogs. The Christians picked us up, fed and clothed us and loved us back to life. Of course we are Christians." The answer of that little boy silenced every criticism and objection.

Again and again the starving people used to say to the writer (who was engaged in relief work with British government funds), "You have bought us. We will do or be anything you wish."

In some parts of Persia, notably in Tabriz, relief still continues. Everywhere there is destitution. But while not, as a rule, distributing bread or employing large companies of people in road work, or otherwise, as he did in famine days, the missionary, as always, is seeking to help, and the Moslem in his poverty is learning to love and trust the Christian. Little derelicts of famine days, orphaned boys and girls, picked up half naked in the snow and many of them seemingly in the last stages of starvation, salvaged from the storms that overwhelmed them, saved from famine and from Islam, Christianized and loved and taught high ideals of Christian service, are today another cause for thanksgiving and encouragement in work for Moslems.

Influence of the English. For the first time in their history, in wide areas, the people of Persia came in contact with an enlightened, Christian nation at war. They saw that it is possible to war without pillage, to show kindness to prisoners, to care for widows and orphans, to feed the starving and help the sick, even in the midst

of a campaign and in the face of a relentless enemy. They learned that there are Christians that keep their word, and, though armed with high power rifles, handling machine guns and armored cars, and by the law that Persians have imbibed with their mothers' milk, entitled to take what they pleased without payment, yet making just and equitable payment for everything they received. They saw these Englishmen, with their magnificent military organization, which went on with the precision and regularity of clockwork and the irresistible sweep of an ocean tide, building roads over mountains as easily as they swept their dooryards, crushing opposition as they would crush eggshells, men in shorts, with ruddy faces and calm courage, unlimited resources and inflexible determination, qualities which Persians had ascribed to their mythical heroes—they saw these men, with a tenderheartedness which was undreamed of, stop in the middle of the road to relieve the sufferings of tortured animals and prevent Moslems from being cruel to their long suffering little donkeys. The open sores on the haunches of the poor little beasts had a chance to heal and the Persians, in the midst of repeating the name of the all-merciful God, Whom they daily dishonor by their cruelty, had the grace to pause and be amazed.

Has all this helped us to win Moslems to Christ? At least the people have an idea of truth that they never had before. Their soldiers and police swear on the Koran not to molest the men they are trying to capture, if they will only come to a conference. Then they at once put in chains or execute these same offenders and laugh over their own shrewdness. But in the autumn of 1917, an English consul, a colonel, could take fifteen hundred Russians in safety from Kermanshah to Mesopotamia, because the people knew that, as an Englishman, he would not tell a lie. The Kurdish tribes were in possession of the main line. A tribe living off the main line agreed to let the Russians through its territory if the English colonel would accompany them and guarantee their good

behavior. The Russians too, by the way, were afraid to go unless the colonel would go with them and be their guarantee against the tribe. The word and presence of one Englishman was sufficient for both parties.

For three years, under an English occupation, Persian peoples saw soldiers deal with fairness, truth, honor and justice, and they said, "These are Christians." We have in Persia to-day a more liberal attitude towards Christians, a more evident despair of Islam, its principles and practices, a more earnest seeking after the Truth, eagerness for education in mission schools, increased attendance of Moslems at church services and open doors in villages that not long since were closed. Are these conditions part of war's aftermath, Yes, perhaps, and I count three years' presence of England's troops in Persia a factor under God in bringing in these conditions.

A little lady doctor of the Presbyterian Board, a frail, fair-haired little woman from Nova Scotia, went to treat the principal wife of the Vali of Posht-i-kuh. Down there in the heart of the country of the Fehli Lurs, the first missionary to penetrate that dark region, this little Canadian woman was sitting in an oak arbor in the forest one day reading and talking to a group of women. She noticed a tall Lurish man standing outside the booth, listening eagerly. When the women went away, he came in and asked abruptly, "Is that the Book the English soldiers read? I want to know about the Book that teaches the English how to treat their prisoners of war." Later on that man was baptized.

Through the murky cloud that still hangs above the battlefield, there is a rift of light. Walking in that light, we find Moslems in Persia with softer hearts than we have ever known. With our own spirits chastened by the scenes through which we have passed, sadder and wiser than we used to be, we are meeting Moslems on new ground and trusting God to bless the contact.

PROBLEMS OF THE WORK FOR MOSLEMS

Within the last few years the character of the Mission work in Persia and of its problems has undergone a complete change. All the older stations in Persia were begun with work for Assyrians, Armenians, or Jews. There were three reasons for this. In the first place these people were in want of missionary help. They were without evangelical teaching and in dire need of the enlightenment and the healing of educational and medical work. In the second place, this was the only way in which missionary work could be begun at all. The door of access to Mohammedans was not open, and the only ground on which the Christian Mission could be admitted or be allowed to continue was its relationship to an existing Christian community. In the third place, it was believed that only by the purification of these oriental Churches could a reproach be removed which, so long as it continued, would effectually prevent the presentation of Christianity to the Mohammedan world. On the other hand, it was conceived that if these churches were enlightened and warmed by evangelical truth they would become the great agencies for Moslem evangelization.

For many years accordingly the work of the Missions was primarily for these Christian communities and for the smaller Jewish communities, especially in Urumia, Teheran and Hamadan. The problems of the work took form accordingly. Now, however, the conditions are entirely changed. Massacre or persecution or other decimating influences have greatly reduced the size of these communities. Evangelical churches have been established among them and their influences extend among these communities far beyond the membership of the evangelical groups, and, most significant of all, the situation has en-

tirely altered as regards the accessibility of the Mohammedans. It has become possible at last for the Missions to undertake as their major work, and in many stations as their entire work, the task of giving the Gospel to Mohammedans.

I had hardly realized the greatness of the change that has taken place until one day in Zenjan I read the report on Persia which I presented to the Board twenty-five years ago, and a copy of which Mr. Pittman, who had come there to meet us, had brought with him. A large part of that report deals with the problems of the strong evangelical Church which had been built up in the Urumia plain, and which is now scattered to the four winds.

There are still problems which must be dealt with of our relations to the Armenian and the Syrian communities and to the evangelical and old Churches among them, but these are no longer the great questions of the work in Persia. Our Missions there have at last become what we have long prayed for, namely, an avowed, recognized, and welcomed effort to make Christ known to the Moslems of Persia, and to bring to Persia all the wealth with which only Christ can enrich men and nations.

1. The foremost of all our present problems, accordingly, is how best to present Christianity to Persia. This is in part a problem of attitude of mind, of point of contact, of mode of statement and approach, and in part a problem of Mission method and policy, and especially of resolute Mission purpose. These matters are dealt with in other sections of this report. The one point which I would emphasize here is the necessity, which we were rejoiced to find recognized in every one of the stations in Persia, of setting the direct evangelization of Mohammedans in the foreground as the governing purpose of all our work in Persia. The one point of solicitude of the Reformed Church missionaries in Mesopotamia with regard to a union Mission was whether Moslem evangelization could be clearly recognized as the dominating aim of such a mission. We assured them that it certainly

would be so recognized by us, and that all our work in Persia had been begun with the hope that the day which we now joyfully welcomed would come. The Missions in Persia should be generously supported, both with reinforcements and with appropriations, to enable them to carry forward this direct approach, which is now possible for them in a measure unequaled in any other Mohammedan land.

2. The new situation has raised in a new way the old question of the relationship of the oriental Churches to the evangelization of the Mohammedans. It was long ago recognized that the unreformed Eastern Churches were a positive hindrance. No one ever disputed Sir William Muir's judgment in this matter. It was believed, however, that if these churches could be reformed and the true fires of Christianity kindled again upon their altars, they would prove to be the great missionary force for the evangelization of the Moslem people. Now, however, this view is called in question, and there are many who hold that not even through reformed Eastern Churches nor through evangelists drawn from the ranks of evangelical Eastern Christians is the Mohammedan world to be won, but rather by Christian converts from Islam going out to their fellow Mohammedans. It is said that the evangelical Churches have had their opportunity and have not used it, that the same reproach which attaches to the old Churches rests in some degree also upon the evangelicals, that recent years have seen, for many reasons, a great embitterment of the feelings of Christians towards Moslems and of Moslems towards Christians, that many of the Eastern Christians have no faith in the conversion of Mohammedans and no desire to forward it. I do not know that it is necessary to go into these matters. Two facts stand out with sufficient clearness. One is that many of the most effective evangelists to Mohammedans at the present time are Eastern Christians, and that we ought to look in Persia at least to the Assyrian Christians to continue to supply men for this work like those who have been

supplied in the past. The second fact is that the great evangelists to the Mohammedans must be from among the Mohammedans themselves.

“Did you ever hear the fable of the axes and the trees?” a Mohammedan asked me one day as we were talking together. He was not a Christian, but he was a very intelligent man who had lost faith in Islam and who viewed with favor the propagation of Christianity in Persia. “You should learn the lesson of that fable. Once upon a time the trees heard that men were coming against them to cut them down, and in great fear they went to the oldest and the greatest of the trees and asked for counsel. ‘Who are coming?’ said the great tree. ‘Men,’ replied the trees of the forest. ‘What shall we do?’ The great tree was silent for awhile and then asked again, ‘Who did you say were coming?’ ‘Men,’ replied the trees. ‘They can do you no harm,’ said the big tree. ‘You need not fear.’ ‘But they have sharp irons in their hands,’ the trees replied, ‘and they intend to cut us with those.’ The big tree thought again. ‘What did you say they had?’ at last it asked. ‘Sharp irons.’ ‘They cannot hurt you,’ said the big tree once again. ‘You need not fear.’ ‘But,’ the trees answered, ‘they have parts of us in their irons, bits of our own selves.’ ‘Oh,’ said the great tree, shaking also with fear, ‘then our fate is sure. We shall all fall.’”

But the Missions in Persia are facing the present very practical problem of the relationship between the evangelical churches made up of Armenian or Assyrian Christians in Hamadan, Teheran, and Tabriz, and the new Mohammedan converts. In Hamadan the problem is more prospective than present. The Hamadan station feels that unless the Mohammedan work there is dealt with distinctly and a separate group of Mohammedan converts is formed who will work through others and to which others can be joined, the progress of the work will be very slow. In Teheran and Tabriz there are already considerable numbers of Mohammedan converts, and these are happily in the best relationships with the other

Christians. But it is the strong feeling both of the missionaries and of the Mohammedan converts and of some of the best men from the Syrian and Armenian Churches that the work for the Mohammedans would be greatly promoted, new inquirers could be more readily brought in, and the responsibility of the Mohammedan converts would be more distinctly felt if they were gathered in a distinct church group. The problem will be how to secure these gains without sowing the seeds of permanent racial division. Perhaps the problem can be solved by the plan of organization which Dr. W. R. Richards held to be ideal and which, he believed, prevailed in the early Church, of having one church organization in each station administered by a central body but with different groupings so designed as to carry the Gospel most effectively both to all the geographical quarters of the station and also to all the different elements of the community.

3. The Persian Missions have always agreed in pursuing a very conservative policy in the term of probation of Mohammedan inquirers. Some of them have been kept waiting five or ten years. The old and tried Mohammedan converts are themselves among the most cautious in the admission of new inquirers. The general rule has been to require one or two years of instruction and testing, and undoubtedly the Missions have been right in exercising the greatest care, but they recognize also the possibility of launching the new Moslem Church in an atmosphere of suspicion and retarded enthusiasm. And Mr. Miller of the Meshed station felt led of God to give baptism more speedily than has been customary in Persia, but not more speedily than has been the rule in the village work in India, to some inquirers with whom he was dealing in Seistan last winter when he was waiting there to meet us, in the expectation that we might be coming to Persia from India, as we had at first planned to do, across Baluchistan. I cannot forbear quoting the reports of these baptisms which Mr. Miller, who returned to Meshed just

two days before our arrival from Teheran, read to the station in our hearing.

“I had planned to leave Seistan on November 15th, but as my camel man failed me, I arranged to go by mule November 17th, and so on November 16th had leisure to write the above report. On the evening of November 16th, G———, one of the enquirers, begged so earnestly for baptism, and showed in his face and attitude and conversation such clear signs of being converted, that on the request of Mirza Abul Ghasim and Hajji Hasan I baptized him, the first fruit of Seistan. It seemed a rash thing to do, but we felt it was God’s will, and we must leave the results to Him.

“On November 17th the mule driver failed me, promising to start next day. But that afternoon a man named A——— walked in to see me. I asked him what he wished, and he replied, ‘I was sitting in my house just now, and someone seemed to touch me and say, “Go see the sahib. That book he read from in the Bazaar and hospital was very good.” So I have come to see if you have anything to say to me.’ Hajji Hasan talked with him a little, and then I talked with him, and then G——— and Abul Ghasim were called in, and he told us he wanted to be a Christian. He could not read, and he had heard the Bible read but three times, but his heart seemed to grasp everything that was told him, and he appeared to be one of those men who in a moment of the Spirit’s instruction learn truth that wiser men cannot gain from years of study. After several hours conversation he also asked for baptism. G——— knew the man well and had perfect confidence in his sincerity, and was anxious for him to be baptized too, so that they could help one another. He could have no worldly motive, for he knew we were to leave next day, and he seemed ready to face the persecution he might encounter after our departure. So at the request of the brethren I baptized A——— the night of November 17th.

"Next day the animals were all loaded except one, when it became evident that two horses were too sick to start. Therefore the chavadar said he would have to give up taking me altogether. Accordingly my departure was delayed till Nov. 23d. But in the meantime the sister and younger brother of G——— applied for baptism. The sister said, 'At first I was angry with my brother when I heard he had become a Christian, and persecuted him. But when I saw how he had changed I wanted to become a Christian too. He used to treat me very badly, but now he does so no more.' The brother was a boy of 16. If we had been planning to remain longer all of these baptisms would of course have been delayed, but in view of our departure it seemed best to baptize the sister and brother also. And this was done on November 22d. The woman's name is K———, and the boy's name is Hajji M———. The woman says she is coming to Meshed to be taught of the Khanim (Lady Missionary).

"We had a final communion service on November 23d for the four Christians, and the Church in Seistan being founded, the Lord allowed me to depart that same day. The brethren accompanied us out of the city, and we kneeled down and prayed, and there were tears in the eyes of more than one of us as we waved 'good-bye.'"

"A good many Scriptures had been sold in Birjand in previous years by Dr. Esselstyn and Mr. Donaldson, and I was told that the mullahs had forbidden people to read these books and had ordered them to be burnt. And so Mirza Abul Ghasim and I decided that I should make no effort whatever to sell books outside of our house and should not go into the bazaar to read or talk with men, as such effort on my part would the sooner stir up opposition against us. And so I stayed at home and talked with the men who came to see me, while Mirza Abul Ghasim went into the bazaar and into the homes of the people and preached the Gospel to all who would listen.

"Of course it soon became known who we were and what our purpose was, and numbers of people began to

come to me for books. At first most of those who came were boys of the Madreset Shokatiya, the large well-conducted school of eight grades supported by the private funds of the Governor. I visited the school, and after that crowds of boys came to call on me, not only to buy books but to get help in their English lessons. Then all at once they stopped coming, and I was told that the Mudir had forbidden any student of the school to come to my house, 'lest they trouble me.'

"Beside the school boys there were a good many others who came for books or for conversation, and the response seemed much more encouraging than in Seistan, in spite of the fact that people seemed to stand in great fear of one another and of the Governor. But by far the most effective part of the work was done by Mirza Abul Ghasim. The last few weeks of our stay in Birjand he followed the plan of having himself invited to some household for lunch, the cost of which he would pay. He would then be able to talk for several hours to a group of people who were ready to listen. In this way he made a large number of friends, and his message was spread far and wide. The whole town in fact seemed to have heard something at least of what we wished to say.

"At last the mollahs were stirred to action. They issued an edict that no one should come to our house, and that any one who read our books would become unclean. Just then crowds of boys from the school of the mollahs began to come to see me and to beg me for books—they were never ready to pay for them. Their attitude was most friendly, but when I found that they were stealing all the books they could get their hands on and were carrying them away under their abbas I began to suspect that the mollahs had sent them to spy on us and annoy us. Several older men also came as spies. But I dare say some of them will find the books they carried away to be interesting reading.

"Soon after our arrival two men came to see us who very soon confessed their faith in Christ. One was a

sergeant in the Gendarmes, a fine, manly fellow named Hajji, with no education but with a good conscience and absolutely fearless. He had exchanged a few words with us on our way to Seistan ten months previous, asking who we were, etc., and he told us that from that day he had wished to be a Christian. The other man was an officer in the infantry, M———. He too had but little education, but he bought a book and read it earnestly and came to see us often, and his faith became very real and sincere. Toward the end of our stay Mirza Abul Ghasim met a man in one of these house meetings who had come to Birjand on business from Mud (25 miles south). His name was B———, a carpet weaver and a man without education. He also believed with all his heart, and these three men were baptized and given the Lord's Supper on Sunday morning, January 22d, the first fruits of Birjand.

"Two days later word came that we must leave at once in order to meet Mr. Speer in Meshed. We did not want to leave just then, for there were several other men just on the point of believing and the door seemed wide open before us. Our sudden departure was also understood by the people as flight, and it was rumored that the Governor had ordered us to leave. But

'He who fights and runs away
Will live to fight another day,'

and it was probably best for the Birjand Christians that we left them, for our continued presence would have subjected them to more or less persecution. They can now go quietly about their work of talking with others, learning to trust not on the missionary but on the ever present Christ alone. But generally speaking I would say that two months is too short a time to stay in a new field like Birjand. Another month or two would have brought a good harvest, I believe."

We read this beautiful report to the missionaries in Teheran and Tabriz, and they would not say that Mr. Miller had done wrong. Their hearts were touched as ours had been, and they prayed rather for these new

Christians that they might grow in grace and the knowledge of our Lord and Saviour and witness by their words and by their lives a good confession.

Missionaries are in as great a strait betwixt two courses in this matter as ever St. Paul was. On the one hand there is the danger of chilling the zeal and eagerness of new believers, of changing Christianity from an energy to an instruction, of banking the fires of a little church until they go out. On the other hand, is the peril of the hasty admission of instability and insincerity, of bringing ignorance and unworthiness into the Church when it is too weak either to carry or to throw off such a burden. No doubt we are doing right to guard as carefully as we do the purity and integrity of these little churches, but one cannot at times repress the feeling that he would like to see the fires blaze up beyond our control, and a great movement begin, indigenous and free, even though it might be marked by crudity and might throw us and our just precautions aside in the rush of its eagerness and power.

4. A movement inside Persian Mohammedanism which has been brought to America and which embodies the Sufi disposition of the Persian mind is Babism. Mirza Ali Mohammed, the Bab, who founded the new religion, was born at Shiraz on October 9, 1820. He took up the Shiah doctrine of the Imams or prophets of whom Ali was the first and Abul Kazim the last, Abul Kazim having mysteriously disappeared one thousand years ago, and hence called Al Mahdi or "the concealed." Mirza Ali claimed to be the Bab, a gate for men to the Living but unseen Imam, Al Mahdi. His religion spread over Persia. It had at first its martyrs and its missionaries, and is still spreading, but has lost its first vigor and has ceased to oppose orthodox Shiahism, its adherents believing that it is legitimate to conceal their opinions and dissemble. They now accordingly appear as regular Moslems outwardly, though privately abandoning the limitations and prescriptions of Islam. Their doctrine "enjoins few

prayers, and those only on fixed occasions; enjoins hospitality and charity; prohibits polygamy, concubinage and divorce; discourages ascetism and mendicancy; and directs women to discard the veil and share as equals in the intercourse of social life." (Beach: *Geography and Atlas of Protestant Missions*," Vol. I, p. 398.) The Bab was succeeded after his death by Baha, who carried his claims further, calling himself the incarnation of God the Father, and most of the Persian Babis are Bahais or followers of Baha, to whom the Bab was only a sort of John the Baptist. There are different opinions in Persia as to whether this movement with many secret adherents is favorable to Christian missions or not. "This movement has not only weakened Mohammedanism in Persia," says Bishop Stileman, "but the followers of the Bab and Baha are friendly to Christians, accept our Scriptures as the Word of God, admit the Divinity of Christ, long for religious liberty, and seem to be in many ways helping to prepare the way of the Lord. But there is also much error in their system, and what is needed is the breath of the Spirit of God to convince them of sin and reveal to them our Lord Jesus Christ as the only Saviour and Redeemer. However, the people are no longer Mohammedans, and we now have in Persia, 'a house divided against itself,' which we know cannot long stand against the power of the Gospel." ("The Subjects of the Shah," p. 78f.)

On the other hand, the late Dr. Potter wrote of Kasvin: "At one time, there seemed a bright prospect of reaching the Babis, but the expectation was not realized. They seemed in some respects to present a more hopeful field for mission labor than the Moslems, because of their ready acceptance of the Scriptures and certain Christian doctrines rejected by Mohammedans. On the other hand, however, their fanciful interpretation of plain Scripture declarations renders it very difficult to make any impression on them by proof texts from the Bible whose authority they readily admit. They reply, 'Yes, but we must break

open the word and extract its meaning.' Their hospitality, zeal and earnestness in the propagation of their belief are worthy of praise and emulation; but their easy dissimulation of their faith, even to openly cursing Babis, and the unreliability of their promises, are discouraging."

5. A very real present difficulty which it is to be hoped will disappear as the number of Mohammedan Christians increases is the question of the support of new converts. It is only natural that many of these new Christians should be rejected by the society whose fundamental religious views they have repudiated. One ought to be able to take a dispassionate view of the perfectly natural grounds on which new converts are socially and economically ostracized. The difficulty is much less in Persia now than it would have been if as many converts as are coming today were coming a generation ago. Many of these Christians are able to hold their own either in their old economic relationship or in new ones which they establish. The difficulties are still great enough, however, especially for the poor, and if only political protection or industrial employment could be provided, it may well be, as some of the converts declare, that thousands would come and that they would not come insincerely. Perhaps it is better that we should have the difficulties than the political and economic protection, but they produce many a painful situation for the missionaries and the Church. When urged to enable the Mission to provide some means of industry or employment for the people, our answer was that this was a problem for the new Church itself to deal with, just as it was dealt with by the Christian Church at the beginning, and we were glad to see that the new Church was dealing with it sensibly and sturdily, though at times almost despairingly, by means of its poor fund and by such a bearing of common burdens as was binding the new converts together in the brotherly unity of the first believers.

*S. S. Constantinople;
Ægean Sea, April 26, 1922.*

ROBERT E. SPEER.

BRITISH MALAYA AS A MISSION FIELD

A Summary Based on the 1921 Census

Viewed through the medium of tabular exhibits of populations, races and religions, it is a heterogeneous assortment that is disclosed in the decennial census report of British Malaya. Unlike the overcrowded square miles of Japan, China, India and Java, there is plenty of elbow room on the Malay Peninsula, where a scant three and a third million souls have over 50,000 square miles all to themselves. Nowhere in the larger units into which this area is divided does the population exceed one hundred and twenty-five to the square mile, and in the largest unit—all of it perfectly good mining and agricultural land awaiting only capital and industry and human beings—there is a square mile of land for every ten of the population.

It is the Malay man's land. Over its nine political units, excluding only the five coastal footholds known as the Straits Settlements, nine Malay titular-rulers exercise sovereignty under British protection. Yet so kindly tolerant of foreign peaceful penetration is the native Malay that he numbers scarce half of the population. For every 60 Malays there are 42 Chinese, 17 Indians, one European, and one from somewhere else. Yet so immune does he seem to all other religions—and all of them jostle him—that he is and remains Moslem to a man.

But there is a fascinating story in these figures, of work done and to be done. Let us to it!

The Census Report of British Malaya for 1921 is a volume equivalent to 500 foolscap pages. Every page of it is of interest, but we touch only the high spots that show who and where the people are that constitute the raw material for missionary work.

"In British Malaya the main factor which governs the increase in population is not, as in European countries, the excess of births over deaths, but immigration," says the report. "In the Straits Settlements, the Federated Malay States and Johore, which contain about three-quarters of the total population, deaths during the last decade have been largely in excess of births, and, were it not for the stream of immigrants from China and India and the islands of the Malay Archipelago, there would have been a decrease in the population instead of an increase of over 25 per cent."

THE GROWTH OF A DECADE IN POPULATION

<i>Settlement or State</i>	<i>1911</i>	<i>1921</i>	<i>Increase Per cent.</i>
Singapore	311,985	425,912	36.5
Penang	278,003	304,335	9.4
Malacca	124,081	153,522	23.7
STRAITS SETTLEMENTS	714,069	883,769	23.7
Perak	494,057	599,055	21.2
Selangor	294,035	401,009	36.3
Negri Sembilan	130,199	178,762	37.2
Pahang	118,708	146,064	23.0
FEDERATED MALAY STATES	1,036,999	1,324,890	27.7
Johore	180,412	282,234	56.4
Kedah	245,986	338,558	37.7
Perlis	32,746	40,087	22.6
Kelantan	286,751	309,300	7.8
Trengganu	154,073	153,765	-0.2
Brunei (N. Borneo)	21,718	25,451	17.1
TOTAL BRITISH MALAYA	2,672,754	3,358,054	25.6

There is, however, no fair basis of comparison in this respect between Malaya and Western countries, because of the migratory character of our population. Only the Malays are native to Malaya. Amongst them, the women almost equal the men in numbers (49 per cent of the total). But amongst the Indians the men outnumber the women almost $2\frac{1}{2}$ to 1, and the Chinese more than $2\frac{1}{2}$ to 1. The effect of this condition on the birth rate may be seen by a glance at the analysis of the total population by races:

Europeans	14,954
Eurasians	12,645
Malays	1,651,051
Chinese	1,174,777
Indians	471,666
Others	32,961
BRITISH MALAYS	3,358,054

IN TOWNS

Mission work in Malaya has thus far been chiefly in the towns and larger villages. There is no parallel here to the teeming rural population of India and China. The work is young. A single generation ago the Peninsula could hardly be said to have been opened to commerce. The pioneers of the Protestant Missions now at work here are still, several of them, in active service. The major—almost entire—industry of the country being the mining of tin and the cultivation of rubber and cocoanuts, the rural population is sparse, and the towns are small. The approach to the Asiatic population has been largely through English schools, and the Malay has been almost wholly omitted from missionary effort. What, then, is the population of the towns? Here is the list:

Singapore	351,909	Menglembu, Perak	6,131
Penang	141,424	Batu Gajah, Perak	5,093
Kuala Lumpur	80,424	Port Swettenham	4,907
Ipoh, Perak	36,860	Kuala Kubu, Selangor	4,658
Malacca	33,273	Sungei Patani, Kedah	4,578
Taipeng, Perak	21,111	Sungei Besi, Selangor	4,479
Seremban, Negri Sembilan ..	17,272	Ampang, Selangor	4,459
Johore Bharu	15,312	Bentong, Pahang	4,143
Bandar Maharani, Johore ...	13,327	Butterworth, Prov. Wellesley	4,100
Trengganu	12,456	Bukit Mertajam, do ...	3,873
Kampar, Perak	12,325	Gopeng, Perak	3,624
Klang, Selangor	11,655	Kulim, Kedah	3,601
Alor Star, Kedah	11,596	Kuala Kangsar, Perak ...	3,369
Telok Anson, Perak	10,859	Kajang, Selangor	3,316
Kota Bharu, Kelantan	10,833	Chukai, Trengganu	3,253
Bandar Penggaram, Johore ..	6,392	Tronoh, Perak	3,238
		Kuala Pilah, Pahang	3,024

The extent to which this population is reached by missionary effort is another subject. We are dealing now with the available material only.

DISTRIBUTION OF POPULATION

A missionary desiring to reach the largest number in the shortest time at the least expense would not select the State of Pahang as his base of operations, for the popu-

lation of that State averages only 10 to the square mile. Its capital, Pekan, at the mouth of the great Pahang River, has only 795 inhabitants. The whole story of this unequal distribution can be seen at a glance:

<i>Division</i>	<i>Square miles</i>	<i>Population to sq. mile</i>
Singapore	307.9	1,923
Penang	571.3 ¹	1,500
Province Wellesley .....	....	465
Malacca	720.5	213
Perlis	316	127
Selangor	3,195	125
Kedah	3,648	93
Perak	7,875	76
Negri Sembilan	2,572	69
Dindings .....	....	65
Kelantan	5,713	54
Johore	7,678	37
Trengganu	6,000	26
Pahang	14,000	10

Density of population, however, is but part of the exhibit from the standpoint of missionary work, which as already stated *is not being carried on amongst the Malays, but amongst the Chinese and Indians and, of course, the European and Eurasian elements.*

The location of this missionary material is as follows:

	<i>Malays</i>	<i>Chinese</i>	<i>Indians</i>
Straits Settlements	255,353	498,547	104,628
Perak	239,128	224,586	130,324
Selangor	91,787	170,687	132,545
Negri Sembilan	77,648	65,171	33,658
Pahang	102,258	34,104	8,692
Johore	157,852	97,253	24,180
Kedah	237,031	59,403	33,004
Kelantan	286,363	12,755	3,575
Trengganu	145,523	7,246	211
	<hr/> 1,592,943	<hr/> 1,169,752	<hr/> 470,817

As might be expected, there is little or no missionary work being done as yet in Pahang, Johore, Kedah, Kelantan and Trengganu, where the population is overwhelmingly Malay (Mohammedan).

LITERACY

Literacy is defined in the Census report as "ability to read and write a letter." The percentage of children between the ages of 5 and 15 years attending Government or aided schools is so instructive as to be worth recording:

¹ Including Province Wellesley and Dindings.

	<i>Boys</i>	<i>Girls</i>		<i>Boys</i>	<i>Girls</i>
Singapore	53.8	17.7	Kampar	71.1	11.3
Penang	68.0	22.3	Telok Anson	48.4	18.5
Malacca	65.8	19.5	Klang	72.6	16.6
Kuala Lumpur	63.7	30.6	Seremban	54.9	21.1
Ipoh	67.4	26.4	Johore Bharu	37.7	3.8
Taiping	65.9	28.4	Kota Bharu	60.0	7.5

There are no Mission schools at the two places last named, and the population is chiefly Mohammedan. The big cities show up very badly as regards the number of girls in school; and Singapore, notwithstanding its 13,776 boys and 4,302 girls attending Government, aided* or private schools, is nearer the bottom than the top of the above list. The known inadequacy of accommodations and the monthly fee make it impossible to regard these figures as indicative of the desire of the Asiatic population for an education. In fact, the census shows that in Singapore there are more than half as many children attending other (i. e., private or community) schools as there are in the Government and aided schools combined.

It must be borne in mind that the government and aided schools confine themselves chiefly, but not wholly, to English instruction, and school enrolments do not therefore record all the facts as regards literacy. "The proportion of men who give English as the language is which they are literate nowhere exceeds 20 per cent." (Note this, ye missionaries who are neglecting the vernacular.) In Penang it is 12.4 per cent, in Taiping 11.9, in Kuala Lumpur 11.5, Singapore 9.7. The highest percentage amongst females is 8.3 in Kuala Lumpur. English schools are of value but English cannot be the medium for evangelization.

In the fifteen chief towns, roughly one-half of the males and nearly one-fourth of the females, over 15 years of age, are literate. There is thus good opportunity for the circulation of Christian literature, as compared with some other mission fields.

*An "aided school" is one (usually sectarian) receiving a subsidy from government.

CHRISTIANS

The number of non-Christians among Europeans and Eurasians, and the number of non-Mohammedans among the Malays, are so small that the report deals only with Indians and Chinese. In 1911 only 2 Malays in 10,000 were returned as professing any religion other than Mohammedan. No distinction is made as between Protestants and Catholics, or between denominations.

Chinese. There are 12,268 Chinese Christians in the Straits Settlements, 6,754 in the Federated Malay States, and 1,452 in the non-Federated States, total 20,474. There are no 1911 figures on which to ascertain the increase in the Straits. In the F. M. S., the 2,949 Chinese Christians in Perak is an increase of only 8.6 per cent; and the 2,782 in Selangor, 3.9 per cent. Negri Sembilan reports 971, an increase of 102.7 per cent. In Pahang there are only 52 Christians reported.

Indians. Notwithstanding the preponderance of Chinese pupils in Mission schools, both Catholic and Protestant, Indian Christians are more numerous than Chinese, the total for Malaya being 23,977. The ratio of increase in the last decade has been 53 per cent in Perak, 48 per cent in Selangor, 59 per cent in Negri Sembilan, and 111 per cent in Pahang. The totals are: Straits, 5,708; Perak, 7,115; Selangor, 7,321; Negri Sembilan, 1,356; Pahang, 377; Johore, 609; Kedah, 1,383; other states, 108.

UNEVANGELIZED RACES

The largest element in the population that reports no Christians is the Malay, which is solidly Mohammedan.

There are 9,314 Sikhs, 1,022 of them in Singapore, and two-fifths of all those in the F. M. S. are in the Kinta District, engaged chiefly in rearing cattle and driving bullock carts.

There are 113,037 Javanese, 18,178 Siamese, 6,989 Japanese, 4,316 Arabs.

The Indian Christians are mostly Tamils, but there are

six other language groups of Indians, (the largest of which is the Telugu, 39,986).

The Chinese-speaking population embraces many dialects, not all of them therefore within reach of the gospel.

Different persons may make widely different deductions from the foregoing figures, according to the angle from which they view them. The commercial propagandist has his own ends to serve, the Christian propagandist has his. Speaking for the latter, it will not be out of place to offer a deduction or two at this point.

The census of course is mathematically unsentimental and impartial. But there is a challenge to Christian thought in the assumption of the enumerator that it is not worth while counting the non-Christians amongst the Europeans and Eurasians, nor the non-Moslems amongst the Malays. One almost regrets that we have only one and the same word in English for the man who for no better reason than that he has less religion than a devout Hindu or Mohammedan, says to the enumerator, in effect, "Put me down as a Christian!" And the same word for the man whose title to that classification rests upon at least a sincere effort to follow the teachings of the Christ as a Moslem attempts to conform to the teachings of the Koran. When a Chinese, or an Indian, tells the enumerator to count him as a Christian, it is a safe assumption that he has made a deliberate choice as between Christ, Mohammed, Confucius, Buddha, or some other claimant to the allegiance of his mind, heart and conduct. But we need one more word in the English language when we have to call all our fellow nationals in the Orient "Christians."

And there is a challenge to Christian aggressiveness when it is *taken for granted*—we cannot say unjustifiedly—that it is not worth while asking a Malay whether he is a Moslem or not. Perhaps amongst the Malays there is as little real significance to the name "Moslem" as there is amongst Europeans to the name "Christian," though we imagine that the Malay conforms at least out-

wardly more loyally to his faith than his white brother from overseas. But ye Christians who are Christians! How many decades shall pass before the census enumerator will think it worth while to ask the Malays, "What is your religion?"

British Malaya perhaps outdistances all other foreign mission fields in the extent to which the approach of the gospel to the Asiatic peoples has been along the line of English educational work. It is not within the purpose of this article to weigh the advantages and disadvantages of this method of approach. Nor does the census report touch the subject directly. But from no less authoritative sources we may present the following statements and figures.

Exact statistics of adherents by Christian denominations are not readily available, but it is safe to say that numerically they would stand in the following order: Roman Catholics, Anglicans, Methodists, Presbyterians, Brethren, Adventists. The Adventists are comparatively recent arrivals. The Brethren limit themselves to evangelistic work, English and vernacular, in the half dozen largest centers. The Presbyterians (Scotch) minister to English congregations in Singapore, Penang and Kuala Lumpur, and (English) to Chinese evangelistic work in Singapore and Johore. The three denominations first named are engaged in English educational work, presumably not for its own sake, but as an avenue of approach to the population with the gospel message. The enrolment in English schools is as follows:

	<i>Schools</i>	<i>Gov't.</i>	<i>Catholic</i>	<i>Anglican</i>	<i>Methodist</i>	<i>Other</i>
Straits Settlements	4,629	6,435	808	5,938	1,113	
Federated Malay States	1,869	3,258	166	3,538	1,151	
Total	6,498	9,693	974	9,476	2,264	

The Malays as a rule do not attend denominational English schools if there is a Government school available, though religious instruction is absolutely non-compulsory. In the Malay vernacular schools there are 14,100 pupils enrolled in the Straits and 21,865 in the Federated States. These, of course, offer no opportunity for religious in-

struction outside of Islam. But even in Government and aided schools combined, the 1,345 Malays constitute only 13 per cent of the total enrollment in English schools in the Straits Settlements, and 1,144, only 6 per cent in the Federated Malay States, English schools being almost entirely lacking in the non-Federated States, and of this enrolment the girls number only 60.

There are no denominational schools worth mentioning and little or no evangelistic work in any of the non-Federated Malay States. When it is observed (in the census statistics given above) that the Malay element is strongest in these very States, it will be seen at once that this medium of contact with the Moslems is inoperative. Furthermore, Government does not conceal its desire, (and the Missions can but conform thereto,) that future expansion along English educational lines shall be undertaken by the Government itself to the exclusion of sectarian schools. If therefore, the Malays are to be reached by the gospel, it must be by some other method than education.

In the writer's opinion, this is not an unmixed misfortune, if it be a misfortune at all. Valuable beyond question have been the schools in the history of Malaysia mission work down to date, if only in the fact that the initial impulse has been along the line of intellectual development and to the future leaders of society rather than to the coolie classes. If every mission school were obliterated tomorrow, their work would not be nullified.

But it is high time that this ceases to be the only or even the major method of advance. It has tied the missionaries to duties and hours in the towns, and left the rural areas largely uncultivated. It has tended to prevent the acquisition of efficiency and scholarship in the vernaculars, reacting hurtfully on the production and circulation of vernacular literature. It has almost automatically left the Malay outside the pale of missionary effort. The circuit rider with a Bible and dictionary is needed, and when he arrives a new chapter in Malaysia missions will open.

Singapore S. S.

W. T. CHERRY.

THE NATIVE PRESS OF THE DUTCH EAST INDIES

The importance of this subject is evident when we consider the vast populations concerned, the present revival of Islam in the Dutch East Indies, the growing interest in popular and higher education, and the increasing contact between Insulinde and the Near East. For all of these reasons, not to speak of the missionary motive, a study of what the printed page is doing in the Dutch Colonial possessions is well worth while. The leading facts for this brief resumé were collected during our two months visit. Wandering through the Arab quarters of the leading towns, where the tongue of Arabia is both passport and introduction, and because of the exceeding kindness of the Missionaries not only, but of Dutch officials, and the access given to unpublished documents, we were able to gather enough information to demonstrate that here as elsewhere the press is ubiquitous, enterprising, alert, and influential beyond most other agencies.

The total population of the Dutch East Indies according to the last (1920) census reaches the enormous figure of nearly fifty millions. To be more exact, in Java and the small island of Madura there are 35,017,204 inhabitants, over seven hundred per square mile. Sumatra has over 5,800,000, and the other islands bring the total to 49,161,047.

The vast majority of this population is Mohammedan. No accurate census returns are available for all of the possessions. Java, with the exception of some 32,000 native Christians (converts from Islam), and the European and Chinese population, which totals respectively 135,214 and 386,112, is wholly Moslem.

There may have been great neglect in the past, but at present the educational system awakens ones admiration by its first-class equipment and thorough character. Needless to say this has great bearing on the use of the press and its potency. Although the percentage of illiteracy in Java and the other islands is over ninety-five, it is de-

creasing. According to the last census there were 11,942 schools with a total of 846,326 pupils, not counting the higher training institutions for engineering, commerce, medicine and law. At the meeting of the Zendings Bond at Djokja in August last, where missionaries of all Java were in council, it was estimated that the total of literates for Java was as follows: One million who read Malay, one and one-half million who read Javanese, 400,000 Sundanese readers, and 200,000 Madurese readers. The Roman character is slowly (some say rapidly) displacing the Arabic character in Malay (even in Javanese) books and periodicals. Dutch is becoming more known among educated Javanese. It was a new experience to receive long letters in that language from Moslems, who excused themselves for not knowing Arabic.

The revival of Islam, and its present efforts toward education, is everywhere in evidence. In all of the larger cities, Batavia, Weltevreden, Bandoeng, Soerabaya, Samarang, Cheribon, Djokja, Solo, Padang, Palembang, Medan, etc., there are Arabic bookshops with a large supply of standard Moslem literature. In a single year (1916) the import of Arabic books from Egypt to West Sumatra alone reached a total value of 10,000 guilders. It would be possible to purchase a fairly complete Arabic library not only of the orthodox type of Islam and Moslem works on mysticism, but all the recent Cairo publications, in *any* of the cities mentioned. Some of the booksellers publish extensive catalogs. (See a reference to such a catalog in our notes on Current Topics in this number of our Quarterly.) Many of the standard works, especially those of Al-Ghazali, are sold as diglots, Javanese-Arabic, Malay-Arabic, Sundanese-Arabic, etc.

The various Derwish orders, of which the Naqshabandia and the Shathalia seem most active, also have their literature in four or five languages. Some of this we found on sale at railway stations in the hands of book-vendors. That there is an increasing contact with Islam in the West is evident from the agencies for the sale of the

Woking (London) variety of propagandist literature, and the appearance of advertisements of French and English magazines such as "Echos de l'Islam" (Paris) and "The Muslim Standard" (London). At Solo one may purchase for thirty-five cents Dutch money "*Pan-Islamisme bahasa Melajoe oleh Marco*," an anonymous work in Malay on present world politics.

Various societies exist for the revival of religion or of nationalism, on social and economic lines. All of these live by the press. The Sarikat-Islam, the Boedi-Oetomo, The Moehammadiyah are the best known, but there are many others.¹

We visited, almost by chance, the center of one of these new Movements. In a back street of Solo the secretary welcomed us to his office, where among his library treasures we found Hughes' Dictionary of Islam, the new (Leyden) Encyclopedia, and some of the works of Doctor Macdonald. This office employed two secretaries, and sent out its mail-orders in manilla envelopes with the address on one side and advertising matter on the other! These advertisement-envelopes were in four languages: Dutch, Javanese, Malay, and English. The reader will be able to judge of the activity of Islam and its character in Central Java by the reproduction of this advertisement verbatim—numbers 6 to 12 omitted (see page 42).

The largest centers for the Moslem book trade and publication are at Soerabaya and Batavia, but at many holy places and pilgrim rendezvous there is also considerable activity. Gressée and Demak are examples. At small towns, e. g. Blora, we found Indian book-sellers from Bombay carrying on a brisk trade in lithograph Korans and cheap amulets. Constantinople, Beirut, Mecca, and even Kazan (Russia) imprints were not absent in other places.

We now turn to newspapers and periodicals. Through the courtesy of Doctor B. Schrieke of Weltevreden, the

¹Cf. two articles by Dr. B. Schrieke, One in Vol. LIX: 3 of *Tijdschrift v. Taal, Land en Volkenkunde* on "Religious Movements in W. Sumatra" and a second on "De Strijd onder de Arabieren" dealing with the press and literature controversy among Moslems, in Vol. LVIII of *Het Bataviaansch Genootschap van Kunsten enz.*

ISLAM IS THE UNIVERSAL RELIGION.
THE GOD OF ISLAM IS GOD OF ALL
THE NATIONS AND OF ALL THE
WORLDS.

THE FOLLOWING BOOKS CAN BE HAD FROM

THE ISLAMIC PUBLISHING OFFICE: MARDI-KINTAKA, PANGULON, SOURAKARTA.

Mardi-Kintaka's Publications.

HIKMAH SHAR'IAH. The Wisdom of the Religious LEGISLATION. Translated from the Arabic by Mardi-Kintaka. In Javanese. To be completed in 4 parts. First part now issued, while the second part still in printing. The first part sold at price f 1.50. postage extra.

TATA CHARA ISLAM. The Islamic customs and manners. Consisting of Excerpts from the various Islamic Sources compiled by R. H. Adnan. Under revision. Not yet printed.

BERUMAH TANGGA ORANG ISLAM. Muslim Home or Personal Law. Translated from the English and Arabic texts by Mohammad Issam. In Malay. Under revision. Not yet printed.

Books by Another Publishers.

1. RINKESAN PRANATAN ISLAM. A shortest doctrine and practice of Islam. In Javanese. f 0.37½.

2. 'AKAID. Faith of Islam. In Javanese. Two parts. Each part f 0.60.

3. PIWULANG SISWA. The Teachings of Islam for Student. In Jav. f 0.40.

4. MARDI SAMPURNA. The Endeavour for self-sufficient. In Jav. Two parts. 1st part f 0.30. 2nd part f 0.60.

5. MI'RADJ K. N. MOHAMMAD. Mohammad's Ascension to Heaven. In Malay. f 0.40.

13. MANASIK HADJI. Guide for pilgrimage to Mecca. In Jav. f 1.50.

14. TAFSIR QURAN. The Javanese Translation and Explanation on the Holy Qurán; parts 1—2 f 1.70; parts 3—4 f 1.70.

15. NURUL'ALAM. Holy Anecdotes of the Holy Prophet Mohammad. In Javanese poetry. f 1.—

16. MADJMU'. The Collection of Islamic laws and Jurisprudences, by the late Kyahi Mohammad Saleh. In Javanese. Per copy f 2.—



N. B. "Our Brethren in Faith when finished with this List will oblige by handing it to Friends who are Collectors of Books. Thanking you in advance."

Advisor for the Department of the Interior, we secured a complete list of all native papers. This is given below in slightly abbreviated form with needed explanation:

LIST OF NATIVE NEWSPAPERS AND PERIODICALS

Title	Lang.	Editor	Where Published	Character
A. JAVA NEWSPAPERS				
Boedi-Oetomo	Jav. Mal. Dutch	Soetopo. id. id.	Djokja	National organ of the Boedi Oetomo
Bromotani	Jav. Mal.	Hardjopoespito	Solo	
Darmo-Kondo	"	M. Ng. Parik- rankoengan c. s.	"	Liberal
Kaoem-Moeda	Mal.	M. A. Padmawi- ganda	Bandoeng	Economic
Neratja	"	St. Pamoentjak	Batavia	Radical
Oetoesan-Hindia	"	O. S. Tjokroami- noto	Soerabaja	Radical Sarikat- Islam
Sinar-Hindia	"	Semaoen c. s.	Semarang	Communitic Sarikat-Islam
Sri-Djojobojo	"	Abikoeshno	Kediri	Radical Sarikat- Islam
B. NEWSPAPERS IN THE OUTPOSTS				
Benih-Mardeka	Mal.	R. K. Mangoenat- modjo	Medan	Radical Sarikat- Islam
Hindia-Sepakat	"	Abdoelkarim M. s.	Sibolga	Radical Ind. National
Noesa-Hindia	"	S. E. Kasoema- ratoe	Padang	"
Oetoesan-Mela- joe	"	Chatib Maharadja	"	Liberal
Pantjaraan-Benita	"	St. Parlindoengan	Medan	Batak National
Pemberita- Makassar	"	S. I. Rieuwpassa	Makassar	Liberal
Pewarta-Deli	"	Mangaradja- Ihoetan	Medan	Liberal
Tjaja-Somatra	"	Sampono Radja	Padang	Liberal
Warta-Hindia	"	Marah Amansjah	"	"
C. NATIVE PERIODICALS OF JAVA				
Bintang-Hindia	Mal.	Parada-Harahap	Weltevreden	Neutral (illust.)
Doenia-Baroe	"	Soerjopranoto	Djokja	Ind. Nat. (Centr. S. I.)
Doenia-Isteri	"	Rebecca	Weltevreden	Women's paper
Cerroe-Desa	Jav.	Hoofdbestuur Boedi-Oetomo	Djokja	Educat.
Habiprojo	"	G. P. Notohanolo	"	Neutral
Heroe-Tjokro	"	Hadisoebroto	Kediri	Sarikat-Islam
Jong-Java	Several Lang.	Soekiman	Welt.	National

Title	Lang.	Editor	Where Published	Character
Jong-Soematra	Dutch Mal.	Hoofdbest. Jong. Sumatranen Bond.	"	National
Matahari Obor	Mal. Sund.	"Neraka" R. T. A. Wirana- takoesoemah	Bandoeng "	Radical Neutral
Oentoek Kaper- loean-Kita	Mal.	Hoofdbestuur In- heemsche On- derofficieren Vereeniging	Tjimahi	Army officers
Oud-Osviaan (De)	Dutch	M. Soetardjo	Bandoeng	Org. Verg. Oud. Osvianen
Pabinihan	Sund.	Moch. Moehjid- din	Tjimahi	Neutral
Padjadjaran Pandam	" Jav. Mal.	Kartadipoera Soemarjo Partoatmodjo	Bandoeng Soekaradja	Radical Peoples Party
Panggoegah Pangodhi	Jav. Mad.	Soewardi Sosrodanoekoe- soemo	Solo Sampang	National Party Madoera National
Pelita-Penghi- doepan	Mal.	R. Palindih	Welt.	Neutral
Sahala-Batak	Bat.	Editorial Bd.	"	Org. Bataks- Bond Batavia
Sekar-Roekoen Siliwangi	Sund.	Doni Ismael Editorial Bd.	" Bandoeng	Educational Liberal
Siswo-Poestoko	Jav.	Soemodirdjo	Djokja	Children's
Soeara-Ra'jat	Mal.	Partondo	Semarang	Communitic
Soeroehan-Timor	"	J. W. Toepoe	Welt.	Timor paper
Sri-Poestaka	"	Bureau v/d Volkslectuur.	"	Neutral (illust.)
Swara-Desa	Jav.	Darmobroto	Poerwo- kerto	Org. village chiefs
Swara-Tama	"	Editorial Bd.	Djokja	R. Cath. organ
Tjahaja-Hindia	Mal.	Datoek Toemeng- goeng.	Welt.	Neutral (illust.)
Tjahaja-Mina- hassa	"	Dr. Ratulangi c. s.	Magelang	Nationalistic
Tjahaja-Pengeta- hoean	"	R. Soemantri	Djokja	Neutral
Tjokrowolo	Jav.	Soerianitihardjo	Kediri	Sarikat-Islam
Vorsten-Eilanden	Mal.	Hoofdbestuur "De Eerste Sangirbond"	Soerabaja	Nationalistic
Wederopbouw	Dutch	Soetatmo Soerio- koesoemo	Djokja	Jav. Nat.

D. PERIODICALS IN THE OUTPOSTS

Anakontji	Boeg. Mal.	Sjahadet. Soetojo	Makassar	Democratic
Orgaan dari Ba- taksch - Studie fonds	Mal. Bat.	Soetan Naposo	Kota Nopan	For Teachers
Berita	Mal.	B. Dt. Srimaha- radja	Fort de Kok	Minangkab. Nationalist
Boedi-Tjaniago	"	Datoek Tan Ma- djolelo	Padang Pandjang	"
Hedangan-Koerai	"	Aboesamah glr. Dat. Boengsoe.	"	"

Title	Lang.	Editor	Where Published	Character
Ma'loemat	Mal.	H.S.S. Parpatieh	Fort de Kok	Radical
Pelita-Matoer	"	St. Radja Endah c. s. (onderwijzer)	Matoer (Fk).	Local
Pemberita-India Seroean-Kita	Mal.	Schorpioen Jr. Tengkoe Fachroeddin	Padang Perbaeangan Serd. Baligé	Tamil (Nobility)
Soara-Batak	Mal. Bat.	M. H. Manullang		Batak organ
Soeara-Banoehampoe	Mal.	R. St. Roemah Tinggi	Fort de Kok	Minangkab. Organ
Soeara-Bondjol	"	Ahmad Marzoeki	Medan	Org. Bondjol
Soeara-Kota Gedang	"	A. St. Bahano	Padang	Minangk. Org.
Soematera-Bergerak	"	S. Said Ali	"	"
Taman-Prijaji	"	Editorial Bd.	"	Govt. Officials
Tjahaja-Siang	"	A. A. Maramis	Menado	Neutral

E. RELIGIOUS PAPERS

Al Ittifaq Wal Iftiraq.	Mal.	H. Abdullah Ahmad.	Padang	Moham.
Bentara-Hindia	Mal.	L. Tiemersma	Mr. Cornelius Solo	Christian
Islam-Bergerak	Jav. Mal.	Koesen	Solo	Ind. Nat. Moham.
Medan-Moeslimin Siadji-Panoetoeri	Mal. Bat.	Haroenasjid L. Simarangkir	Solo Sipholon (Taroetoeing)	Moham. Christ. Teachers
Soeara-Moehammadijah	Jav.	H. Fachroedin	Djokja	Moh.
Tjahaja-Islam	Mal. Jav.	M. Boecari	Solo	"

F. TECHNICAL AND SPECIAL PAPERS

Medan-Goeroe-Hindia	Mal.	Soeriadiradja	Batavia	Educational
Mardi-Oetomo	"	Daris	Poerwokerto	Custom officials
Orgaan dari O. I. B. A.	"	Hoofdbestuur.	Madioen	Govt. officials
Orgaan Personeel Loc. Raden.	"	Mohd. Kasan e. a.	Semarang	"
Pembantoe Soeara-Kita	"	Soetarman Hoofdb. Sarekat Postel	Semarang	Educat. Post-office
Soeara-Kaoem-Boeroeh	"	Daris	Poerworedjo Klam-pok	Labor
Si-Tetap	"	Semaoen	Semarang	Railway men
Soero-Tamtomo	"	Soekindar	"	Forestry
S(arekat) V(accinateur) I (ndië)	"	Soemarjo	Soekaradja	Vaccination
Sawoeng-Galing Tani.	"	R. M. Bintarti Kartowibojo e. a.	Scerabaja Kediri	Officials Agriculture

Title	Lang.	Editor	Where Published	Character
Voiksschool (De)	Mal.	M. Soerasoeganda	Cheribon	Normal school
De Onderwijzer.	Dutch Mal.	S. Prawirodirdjo	Solo	"

G. ARABIC NEWSPAPERS

Al-Madrasah	Arab.	Aboebakar Alatas	Pekalongan	Islamic
Al-Sjifa	"	?	"	"
Boro-Boedoer	"	Al Hasjimi	Weltevreden	"

H. CHINESE-MALAY NEWSPAPERS

Andalas	Mal.	Radimin	Medan	Commercial
Bin-Seng	"	Oen Tjip Tjong	Batavia	"
Bintang-Soerabaja	"	—	Soerabaja	"
Djawa-Tengah	"	K. T. Kwee	Semarang	Political
Fadjar	"	R. M. Ario Tjondrokoesoemo	Cheribon	Commercial
Fadjar-Azia	"	J. C. Weydemuller	"	"
Hoa-Po	"	Lie Sim Djwe	Grissee	"
Keng Kwa Poo	"	Tjia Djoe Tjiat	Menado	"
Perniagaan	"	Thio Tjin Boen	Batavia	"
Perobahan	"	Tjia Soen Yong	Padang	"
Pewarta-Soerabaja	"	Liem Koen Hian	Pondok	"
Sin-Po	"	Tjoe Bou San	Soerabaja Batavia	Political
Sinar-Sumatra	"	T. H. Phoa	Padang	Commercial
Tjahaja-Timoer	"	R. M. Bintarti	Malang	"
Warna-Warta	"	Lauw Kong Hoeij	Semarang	Political
Sindoro-Bode	"	T. D. Tio Jr.	Pekalongan	Commercial
Pacific	Mal. English	Han Sioe Tjiat	Semarang	"

The titles of some of these 107 periodicals are significant: "Light of Sumatra," "Young Java," "Young Sumatra," "Light of India," "Light of Minahassa," "Light of Islam," "The Revival of Islam," "Agreement and Disagreement" (the first in the list of Moslem religious papers), "The Arena of Islam," etc. Their variety and number, in the present time of depression and general crisis in the newspaper world, is surely a proof that Islam is awake. Of the total, 16 are published at Weltevreden-Batavia, 10 each at Semarang and Padang, 9 at Djokja,

7 at Solo, 5 each at Bandoeng, Soerabaya, and Medan; the others are scattered.

Some of the papers are frankly reactionary, and advocate a return to the old Islam, but the majority are progressive and desire reform, educational and ethical. The contents of a single number of the "Tjahaja-Islam" are typical. This paper is a diglot in Malay-Javanese. The advertisements, with one exception, relate to Moslem schools, book-sellers and eating-houses. After an editorial, (which closes with a threefold Amen,) the leading article is on the Birthday of Mohammed. A second long article is on Islam and Democracy. Then follow an appeal for money to open a new Moslem school, a Poem calling for the better observance of the five prayer periods, a Proposal to unify the Moslem press, and a Reply by the editor, who says that three small papers reach a larger circle than one large one! The Javanese section has similar matter and in addition a Koran exposition with references to Thomas Carlyle. (This is the issue for Nov. 5, 1921.)

Under the educational department the Dutch Government has, as extension, its "Bureau voor Volks-Lectuur" at present in charge of Doctor D. A. Rinkes. It maintains 1,700 free popular libraries in the East Indies, and circulates over a million books a year. The catalog of these neutral (*Godsdienstloos*) publications contain 608 titles of books printed by the Bureau in four languages. Christianity is carefully excluded, and even excised, yet one is glad to see in the list such names as Sven Hedin, Swift, Dickens, Jules Verne, Tolstoi, and Captain Marryat. None of these will offend Moslem susceptibilities, and yet they and most of the others on the list are a distinct advance on low-grade Arabic and Malay fiction. The "*Sri-Poestaka*" is a first-class illustrated monthly issued by the same bureau with educational, hygienic and popular scientific articles. The magazine has 3,500 paid subscribers and exerts a strong and healthy influence.

If we subtract the score of Chinese papers and the five

or six Christian periodicals in the list above, the entire remainder may with truth be termed Mohammedan in their outlook and influence. Even a general daily if under the control of a Moslem editor or committee cannot help being an organ of propagandism. In this respect the press must be reckoned with in our missionary program. The Christian Press in other mission fields is a river the streams whereof make glad the City of our God; in Insulinde, alas, it is but a tiny, fresh limpid rill. Yet it flows from the highlands of vision, and has already refreshed many thirsty souls, none of whom will return to the broken cisterns of Islam.

Although the Bible Societies have long since provided the Scriptures in all of the great languages mentioned, and several others of no less importance, e. g. the Battak version, a large work remains to be done. There is an urgent need for commentaries and Bible helps of every kind. At our Conference in Djokja in August last there was an exhibit of the available Christian literature in the four leading languages, Javanese, Madurese, Malay and Sundanese. The exhibit was proof that a wise and excellent beginning had been made, but also clear evidence of a pitiful and crying need for expansion. A bound copy of *all* of the Christian literature in *all* of these four languages could be placed on one center-table and purchased for less than fifty dollars! That there is a demand for Christian books among Moslems is evident from the very successful colportage work of the missions, especially that of the Reformed Churches Mission at Solo. Their small monthly paper "Mardi" has a circulation of 45,000 copies. In one year they *sold* 47,000 copies of a Christian wall-almanack with a Gospel portion attached, and this year they are printing a still larger edition. An illustrated story of the Old and New Testament in Javanese has also had a remarkable sale among all classes.

The present revival of Islam in the Dutch East Indies is a challenge not only for fearless, positive proclamation of the Gospel, but also for cooperation in the new ethical

program of educated Moslems. One may read what this includes in the recently translated "Letters of a Javanese Princess." What Kartini there writes is the cry of a woman's heart, a woman who represents all of her Moslem sisters who have as yet no voice but a cry. Who will take up the pen and write for Javanese-educated men and women? The door is open, not ajar. The Young East Indian is undergoing rapid evolution. The daily press proclaims it in unmistakable accents. Processes which in Europe took long centuries are here taking place in a decade. In Sumatra you may see side by side the use of a needle-fashioned-from-a-thorn and a Singer sewing machine; the smoking wool-wick and the electric bulb; the untrodden forest and the Ford car, with a Battak chauffeur whose grandfather was a cannibal! Single generations are separated by unbridgeable gulfs mental and spiritual.

In the coming struggle for more light, more liberty, more abundant life, the press is to the front as cynosure and as pioneer.

Christianity dare not, must not, withhold its clear testimony at such a time of new birth among the peoples. The printed page will prove to be the most strategic agency in Insulinde for this purpose—unless it arrives too late on the arena, or lame for lack of support.

Cairo.

S. M. ZWEMER.

AN EXPOSED FLANK: THE EAST INDIES

Fifty-eight years ago General Grant was endeavoring to capture Richmond, Virginia. When his first frontal attack was repulsed, he began a movement by his left flank, and after many repetitions of the same manœuvre during many months, he finally broke through and accomplished his purpose. In its centuries long conflict with Islam Christianity has faced a foe as determined and as skilful as ever confronted Grant. Practically alone among the non-Christian religions Islam maintains an aggressive front, and refuses to concede that ultimate victory will fall to the Cross. Sound missionary strategy requires that a search be made for the weak flank of Islam, in order that there the forces may be concentrated and a decision secured.

In Islam's eastward advance the East Indies were early reached by Moslem missionaries; but for a long time they were content with only a foothold in Acheen, the extreme northern end of Sumatra. In the 15th century, however, Islam awoke to new life and speedily spread over the whole of the western part of the archipelago including Java, then and still the most populous of all the islands. Here it completely triumphed over Hinduism, and the remnants of Buddhism, which had been superimposed upon a primitive animism. Today, of Java's 35 million inhabitants over 98 per cent are, at least nominally, followers of Mohammed. Nowhere else, except in Arabia itself, has Islam won so large a proportion of the people. And yet, in spite of that triumph, Java and the Dutch East Indies are Islam's exposed and weak flank, and the most promising Moslem field for Christian missions.

In the first place the movement was stopped there. In the Philippines the arrival of the Spaniards turned the tide, and saved a large and important section of the Malay

world for Christianity. What that means may be estimated by comparing the large success of less than a generation of Protestant missions there with the much smaller results during a full century of earnest effort among Moslem Malays. In this connection it must be remembered that our continental brethren have in the Dutch East Indies won more converts from Islam than can be found in any other mission field. Islam's failure to secure the Philippines has left its eastern flank undefended.

In Java, unfortunately, European influence arrived just too late. It is possible that if the commercial interests of the earlier arrivals,—Portuguese, Dutch and English,—had not led them to favor Islam much might have been done to check its growth. Certain it is that in an outlying region, such as Amboyna, where such favor was not shown, Islam has not even to this day succeeded in establishing itself. It was not, however, until after the passing of the Dutch East India Company during the Napoleonic period that missionary work for Moslems was permitted. Moreover, as a bad heritage from earlier days, the new government felt it necessary to lay marked restrictions upon the activities of the missionaries. The passing years have brought a change of attitude, so that now the Dutch government compares most favorably with other powers having colonies in which Moslems are numerous.

Other changes make the present an opportune time for aggressive effort. The same tides which have stirred the rest of the world have made themselves felt here. The demand for education is increasing even faster than the available facilities, in spite of the very marked efforts of the government to meet the needs. While the desire for education is most marked among the comparatively small percentage of non-Moslems,—Chinese, Europeans and Malay Christians,—interest is also rapidly growing among the others, especially among the Javanese proper. These, in spite of, or possibly because of, their wholesale conversion to that faith, have withstood its influence in many ways. They have, for instance, refused to substi-

tute the Arabic written character for their old Javanese script, a rare exception to the practice of Moslems. For some years the government in its publications and through its schools has laid the stress in the Javanese language upon the native script, and in Malay and other tongues which had adopted the Arabic character upon the romanized character. The government schools in which the instruction is through the medium of one or the other of the many native languages enroll more than 735,000 pupils. In addition to these, the latest available statistics collected by the government show 463,000 pupils in private schools; but as 444,000 of these are reported from Mohammedan schools, in which the main, if not the only, subject taught is the memorization of the Koran in Arabic, the value of these schools as an educational force is probably very slight. But in addition to the above, and of far more importance from the standpoint of Christian missions, there are 75,000 children, of whom 60 per cent are natives or Chinese, enrolled in schools using Dutch as the language of instruction. These cover all grades from primary to the large medical and engineering schools, which are the well-laid beginnings of universities. In these Dutch schools the leaders of the future are being educated. With fine foresight the Christian forces of Holland are taking large advantage of the generous subsidies provided by the government for the erection of school buildings and the maintenance of the necessary staffs. In one of the large cities of central Java there were only two Christian teachers a dozen years ago, whereas now there are forty well-trained Christian men and women from Holland. Though working along their own lines, and under markedly different conditions, the quality of the educational work done in these Dutch schools will not suffer by comparison with that being done in the schools established by America in the Philippines. The steadily growing student body is at once the most valuable field for Christian effort and the pledge of a larger opportunity as the years pass. From these schools will come the leaders of

tomorrow, and Dutch Christianity has no more important duty than to see that now during their formative years these leaders are brought into vital contact with the supreme Leader.

In much the same way that the native script has maintained itself, the womanhood of these islands has retained a larger measure of their pre-islamic freedom and influence. The practically complete absence of the veil, so conspicuous a characteristic of other Moslem lands, is an evidence of this fact. That veteran Indian missionary, the late Bishop J. E. Robinson, while on his last visit to Java, remarked, "I can scarcely believe that I am in a Moslem land. Nowhere else does Islam permit so much freedom to its women." Because of this there is no other land in which the Christian women of the world have such access to their Moslem sisters. It is regrettable that a larger and more effective use of this opportunity has not yet been made. Here, as elsewhere, Islam has been no blessing to woman; if she has here been partially successful in resisting its crushing force, she has, nevertheless, suffered. Economic conditions limit polygamy to the wealthy few, but easy divorce brings misery to multitudes. Early marriage blights many a life before it has been well begun. A loose morality, the reason frequently assigned for the practice of early marriage, brings in a train of dreadful diseases. All these exact a fearful toll of life. Statistics are not available, but private inquiries lead to the conclusion that one-half of all the children born never complete their first year. Here are literally millions of sad mother hearts sorely needing the consolation of the great Lover of little children, a consolation which only a sister who knows the Lord Christ can reveal.

As on all other fields, medical missions afford some of the greatest opportunities. The most effective sermon which can be preached in a Moslem land is the reincarnation of God's love in the doctor's careful search for the hidden cause of the disease, in the surgeon's skilful treatment, and in the tender care of the Christian nurse, native

or missionary. Tongues cease; knowledge passeth away; but love never fails. Against the merely spoken message the imams and hadjis can make answer in like manner; the learning of the schools can be rejected and ignored; but pain speaks only in the imperative mood, and to the message of love incarnated in deeds of healing done without money and without price Islam has no rejoinder, and can offer no effective resistance.

With wise foresight the Dutch government has recognized the readiness with which the natives accept the services of Christian hospitals. It has its own well-equipped and well-staffed hospitals; but it also recognizes that the duty of providing for so large a population not only justifies but absolutely requires the government to avail itself of every agency. The present law, established some years ago, provides for a building subsidy to cover 75 per cent of the cost of erection, and for liberal annual subsidies for maintenance. These subsidies are available not only for institutions conducted by Dutch missions, but are very generously given to German and American missions. The first hospital erected by the only American mission at work in the East Indies was opened by the Governor General in person in 1919. In spite of its location on a mountainside 14 miles from the nearest city, Buitenzorg, its capacity of sixty beds has already been found inadequate. Although there is no lady doctor connected with the hospital, it is being freely used by the Moslem women, and this experience is confirmed by the reports of other missionary physicians. This combines with the accessibility of the womanhood here to make such a definite call for a forward movement that Christendom dare not neglect.

Now Islam has no intention to meekly surrender this field. Instead it is endeavoring to retrieve lost ground. On the front page of a monthly journal there recently appeared a call to the millions of Moslems in Java to convert the thousands of native Christians in their midst. It would be a mistake to assume that a mass movement from

Mohammed to Christ is imminent. One dare not say it is impossible, but there are no signs on which to base any such hopes. Here, as everywhere, the missionary to Moslems must be ready to forego the thrill of a cavalry charge, and accept the hard drudgery of prolonged siege work. From the front Grant sent back word: "I intend to fight it out on these lines if it takes all summer." The summer passed, autumn was followed by winter, and not until the spring did victory come. But for one filled with a like determination to press on until, whether soon or late, it please God to give the victory, the Dutch East Indies offer a most unique opportunity for the investment of a whole life. The Captain of our salvation "will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." Isa. 42: 4. R. V.

In these islands the flank of Islam is unsupported on the north and the east. It is also weakened by its failure to impose its sacred Arabic script and language upon the people. Nowhere else is womanhood so freely accessible to the Gospel message. At this time the leaven of new ideas is stirring the whole mass, and the demand for education is increasing with every fresh effort to meet that demand. A generous government makes available medical mission work at a minimum of expense to mission funds. It is highly significant that at a time when such movements are converging, the Christian missions should be drawing together for greater cooperation. The recent visit of the editor of *THE MOSLEM WORLD* has contributed much to the acceleration of this movement. In the past the scant resources of the individual missions have resulted in a marked neglect of such valuable means as the printed word. Under Dr. Zwemer's inspiration the conference of missionaries at Djokja selected a representative committee which will have charge of the preparation and circulation of literature as a union effort.

It is unfortunate that so little is known in America or England regarding mission work in the Dutch East Indies. For many causes the task has been left, until very recently,

entirely to the Dutch and German societies. By reason of this neglect on the part of a very large section of the Protestant world, it happens that this field, in area greater than the whole United States, and in population almost equal to the "neglected continent," South America, has less than half as many missionaries. No other mission field with an equal population has been so passed by or so understaffed. Moreover at this time the aftermath of the world war leaves the continental, especially the German, missions financially crippled, and in some cases prostrate. Man's extremity has ever been God's opportunity. Surely now, as never in the past, the Christians of America should give themselves to prayer for their fellow workers here. If out of the present conditions there should come to the Malay Christians already won a new sense of their dependence on God and not on man, and a new realization of His power to save, whether by few or by many, the present difficulties may become blessings in disguise. It will not be the weakness of Islam nor the might of any merely human forces that will give Christianity the advantage nor an army of workers, but only the outpouring of the spirit of love from God our Father as revealed in the Son, and made potent through the quiet working of the Spirit upon the hearts of Moslem men and women. Love will conquer and so salvation will come to the millions in the East Indies. But such forces are released only through earnest prevailing prayer.

Buitenzorg, Java.

H. B. MANSELL.

ISLAM IN THE PHILIPPINES

The Moro people of Mindanao and Sulu have been warlike from time immemorial. Islam was introduced about the year 1450 by Abu Bakr who claimed to be a direct descendant from Mohammed and who declared himself Sultan of the Moros. Abu Bakr poured into an already war-loving race the fanatic and aggressive doctrines of Islam. No doubt he found their conversion so easy because he brought to them doctrines which fitted their fondness for piracy. He introduced a form of government modelled after the caliphates of Arabia, and gave the Moros a new alphabet, a new science, a new art and new methods of warfare. The new religion which he brought was not a substitute for their ancient animistic beliefs, but was an addition to them. Mohammedanism today in the Philippines is a veneer. Pagan ceremonies are practised. Multitudes of pagan songs are preserved by memory, and are sung during journeys, at dances, and all festivities. These songs are about the mythological heroes and former gods which the Moros inherited from India. The greatest of their heroes, Bantugon, is the counterpart of the Hindu god Indra. Indeed the Moro heroes have been identified in detail with the heroes and gods of the Hindus. When in a position of pressing danger, or when he stands face to face with disease or death, the Moro forgets "Allah" and calls upon his hero god *Bantugon*. During the Mindanao campaign of 1904, while American soldiers were conquering the Moros, the panditas or priests invoked "Allah," but the mass of the people prayed to Bantugon and actually believed that he had appeared to Datu Ali in human form and strengthened him, and had given him a belt to wear for his protection.

The Mohammedans would have conquered the Philip-

pires and Mohammedanized them within another century but for the arrival of the Spaniards in 1521. By the year 1578, Spain felt strong enough to attack the Moros (as she called the inhabitants of Mindanao and Sulu, because they held the same beliefs as the Moors who invaded Spain from Northern Africa). Spain assumed that she would have to drive the "Moros" out of the Philippines as she had driven them out of Spain.

It was a disastrous blunder. She stirred up a hornet's nest, and united the Moros as they had never before been united. Once, in 1599, for example, fifty Moro boats containing three thousand soldiers, invaded the island of Panay, burning houses, murdering all they did not wish for slaves, and finally returned loaded with gold, produce, and eight hundred captives. From that year until 1850, the Moros made regular annual raids sailing northward with the monsoons and bringing terror to all parts of the Islands. Finding intervention impossible, the Spaniards were quite willing to attempt another task, and at the earnest solicitation of the Jesuits, decided to attempt missionary work. With the persistency for which they are famous, the Jesuits awaited their opportunity, seeking in every way to gain the toleration of the Moros. In 1750 occurred one of the most amazing incidents in the history of the Philippine Islands.

The Sultan of Sulu at this time was Alimud Din I. He was an unusual man in many respects. His first act, upon taking the throne, was to conclude a treaty with the Spanish Governor-General. He caused to be translated into Sulu parts of the Koran and several Arabic texts on law and religion. He strongly urged the people to observe faithfully their religion, and the five daily prayers, which every true Moslem is supposed to repeat, but which few Moros ever knew, to say nothing of daily repeating them. Desiring the panditas to learn Arabic, he prepared an Arabic-Sulu vocabulary as a preliminary step to making Arabic the official language of the state. Very evidently the man had a strong religious strain. When King

Philip V of Spain sent to Alimud Din a request to permit Jesuit missionaries to preach the Christian religion to the Sulus, the tolerant Sultan not only granted the request but allowed the Jesuits to build churches. In return for this favor he requested P. 6,000 with which to build a navy, and the request was granted. The missionaries entered Jolo, translated the catechism into Sulu, and distributed it freely to the people without molestation for a time. The panditas stirred up the people against their sultan. A rival prince sought to assassinate Alimud Din, and the Sultan was forced to flee for his life to Zamboanga. From there he went to Manila, in search of assistance against his rivals. He was received by the Spanish government, "with all the pomp and honor due to a prince of high rank. . . . A public entrance was arranged, which took place some fifteen days after he reached the city. Triumphant arches were erected across the streets, which were lined with more than two thousand native militia under arms. . . . The sultan was showered with presents, which included chains of gold, fine garments, precious gems, and gold canes, while the government sustained the expense of his household.

"Following this reception, steps were taken for his conversion. His spiritual advisors cited to him the example of Emperor Constantine, whose conversion enabled him to effect triumphal conquests over his enemies." Alimud Din was baptized on April 29, 1750, with great solemnity. Two hundred and seventeen persons, including his sons and daughters, several datus, dignitaries and panditas were also baptized. The Christian Sultan then returned to Zamboanga.

The Governor of the Moro Province at this time, Zacharias by name, had experienced so much treachery on the part of the Moros that he had fallen into a suspicion of the entire race, and did not believe in the sincerity of Alimud Din. He censored his correspondence, discovered a letter which he construed to be treasonable, and threw the sultan into prison together with all the Moros who

had been Christianized. The whole affair was stupid and unjust; later on the Spaniards found the Sultan to be innocent and completely exonerated him.

The Sulus were whipped into terrible fury by the humiliation of their sultan and nobles. Bantilan, who had been the Sultan's enemy, turned his champion, and made pitiless raids in the Visayas. "The year 1753 is stated to have been the bloodiest in the history of Moro piracy. . . . The condition of the Islands at the end of this year was probably the most deplorable in their history." The Spaniards were in desperation to stop this terrible situation. The Sultan and his court were all the while imprisoned in Manila. The daughter of the Sultan, Princess Fatimah, was sent to Sulu to attempt to procure terms of peace. In an interview with Bantilan, the Spaniards discovered that "the Sultan was not a traitor at all, but a man of good intentions, who was simply unable to carry out some of his plans and promises because of the determined resistance of many of the principal datus."

Spain, finding the Sultan wholly innocent, promised to set him free, providing the Sulus would return all captives within one year, and would, within one year, return all ornaments and property that had been looted from churches. The request was impossible because it demanded the good will of every Moro, and to be sure, it was never carried out; so that the innocent Christian sultan lay in prison eight years more, living as a Christian, having put away all but one wife. He never would have gotten back to Sulu at all if the English had not captured Manila in 1763. The English at once reinstated Alimud Din as Sultan of Sulu. When England gave back to Spain the Philippine Islands, Alimud Din became an implacable enemy of the Spaniards, and piracy grew so bad that Moros carried captives from the wharves of Manila, and appeared at the Plaza de Palacio of the Governor-General before they were detected and repulsed. For ten more years, "traffic between Luzon and the southern islands was paralyzed. About five hundred Spanish and native

Christians were every year carried into captivity." Thus ended the great Spanish opportunity to Christianize the Moros. It ended thus because the Spaniards themselves so pitifully misrepresented the Christian spirit.

I pass the remainder of the Spanish period without comment. The fight of centuries was still going on when America arrived in 1898.

The War Department at Washington, realizing that here was the most delicate and difficult region within the boundaries of American sovereignty, sent great men to handle the situation. Pershing, Leonard Wood, Tasker Bliss, Bullard, Davis, Baldwin, Sumner, Harbord, these and others only less known were not only soldiers but statesmen. They did not seek to destroy the Moros. They did not even try to convert them. All they asked was peace and justice. They never attacked first, but when the Moros attacked the recoil was quick and terrible. The Moros are absolutely fearless fighters, but it began to dawn upon them that they always lost, that they did the Americans little harm, while they themselves received all the punishment. That kind of folly was not bravery. A Moro is perfectly willing to die killing Christians, if he kills any, but he sees no glory in trying to kill them and forever failing.

General Wood made a scientific study of the Moros and bought all the books he could procure on Mohammedanism, the Orient and especially the Philippines. When a friend asked him when he ever expected to read them all, he replied, "I *have* read them." He also made a careful study of the Mohammedans in Borneo, Sumatra, Singapore, and Java and learned all he could from the Dutch and English experiences in trying to govern the inhabitants of these islands. When he reached the Moros, he knew exactly what he meant to do. To make a long story short, he succeeded in winning the admiration and obedience of the Moros by his justice, firmness and wisdom.

Now came the enormous task of bringing order out of a land as near anarchy as any place on earth. The government had been a system of feudalism with strong emphasis on the word feud. The tribes were in a state of continual warfare and private quarrelling among themselves. Since there were no courts, direct action was the only form of justice. Men never thought of eating, working or sleeping without their arms. Wives or children who ventured out of sight without a guard were likely to be stolen and run off into slavery, where they would be sold from hand to hand and soon lost beyond all power of retracing. Life in Moro land in those days was not good for weak nerves.

The experience of Captain Bullard may be taken as an illustration of the problem which every governor faced. He first put the Moros to work, paying them good wages for building roads. They coveted copper and silver, and turned the money into bracelets and other ornaments. He became their doctor as well as their employer, giving them quinine for curing diseases. He crammed late into the night until he could talk fluently about the Koran in the Moro tongue, and would amaze the priests by his knowledge of their sacred book, of which they themselves knew precious little, while they pretended to know everything. On the point at which the Spaniards had most trouble, religion, the American governor had none. He asked the Most Reverend Pandita's advice about everything, and so won his friendship that the old priest arose in a grand assembly and solemnly announced that he had been divinely informed that it was the will of Allah ta'ala that the Americans should rule over the Moro people and tax them to the fifth of their goods. Taxes to foreigners? This was a sign of slavery,—never before had Moros paid a cent to anybody. The triumph of American diplomacy in Lanao was complete.

Many of the Moros have been enlisted as members of the army, and make wonderful soldiers. They must, however, be kept busy, for they grow restive when they have

nothing to do. They need to be given a wealth of new ideas and of ideals to take the place of their ancient glory in fighting.

Governor Carpenter conceived the plan of bringing to them the ideal of beautification. He hired a landscape gardener from Washington City, who in a few years succeeded in making Zamboanga one of the most charming little cities in the Far East,—scintillating with fountains, dainty water falls and glorious flower gardens. Numerous canals, that had once been ugly mud holes, began to shimmer with exquisite water lilies. That human beings could achieve such wonders was a new idea in Moro land. When the fascinated Moros inquired what this was for, the only reply which the Irish expert gave was, "You ought to see Washington city, the capital of the United States." Multitudes of new plans and new methods of agriculture have been introduced. The rich soil, abundant rainfall, wonderful climate, verile, teachable, hard-working people,—there are here all the elements necessary for a Paradise. One cannot visit the country without feeling the keenest enthusiasm. During the past four or five years, the Moros in Lanao region have been as prosperous as any people in the Philippines, and some of them have been buying auto-trucks—an ordinary seven passenger car will not hold a family of four wives and forty children.

The change in attitude toward the Moros is exemplified in the type of prison which has been established. The government had enough imagination to see that when a man believes in murder and knows no other method of justice, he should not be classified with the type of man who knows he is doing wrong. Hence prisons for these people have not conformed at all to the traditional models, but are farms. San Ramon Penitentiary is not all a prison, but a big beautiful farm along the seashore, rivaling Zamboanga itself in charm. To the Moros it is like sending a man to heaven for being wicked, for it is by all odds the most lovely and beautiful spot that they ever

lived in or ever will live in during this generation at least. The new penology is being given a fair trial, and the record of San Ramon Farm for cured inmates cannot be surpassed by any prison in the world. You might suppose that they would commit new crimes in order to go back, but they have received a new idea, a new self-respect and a new purpose, which is what every prison ought to give to its inmates.

The most wonderful thing about Mindanao and Sulu is that for the first time in the history of that fanatical religion, an entire Mohammedan nation is going to school under Christian teachers,—and even more wonderful is the fact that they are sending girls to school. The old Moros do not like it, for it is so utterly contrary to Mohammedan custom, but the girls are determined that they shall get an education. The Sultan of Sulu sent his daughter to the United States after she had completed the public schools of Zamboanga; and this daughter, now a thorough believer in the doctrines of the new woman, would be baptized as a Christian at once if her Christian friends thought it wise. A marvelous fact when one considers that the Sultan is the Mohammedan religious leader of all the Moros. The daughter of one of the leading datus is teaching a school of sixty-four girls. There are literally hundreds of girls who are as ambitious for education as the boys. A splendid young Moro named Matias Cuadra was ordained as a Christian minister after finishing his course in the Union Theological Seminary. After spending two years in Sulu, he brought back with him to Silliman Institute three Moro young men, so that they too might become students for the ministry. Rev. D. O. Lund of Zamboanga declares that there is no difficulty whatever in Christianizing the Moros, that even the panditas themselves wish to know the Bible, because they say their people are as interested in a knowledge of the Bible as they are in the Koran. All who know the Moros, their wonderful progress in the past twenty years, their admiration for America, believe that never before in the history of

Mohammedanism, were a people so ready to be Christianized. The government has done more than half of it already, and the harder half. It will not be easy nor simple, but it is not impossible. There are in America strong men and women who could become worthy successors of the great administrators who gave Mindanao peace, and who could command the admiration of the Moros and lead them to Christ. It is not a task for timid souls nor snobs. Men of great human love and of dauntless courage, who have no race prejudice, but can see manhood behind blackened teeth and grim visages—real men who draw other men to themselves, have got to do this task.

Mrs. Lorillard Spencer and two other women spent a year doing deeds of kindness among the Moros, and this well-known society lady has established an agricultural school at Jolo which has won the endorsement and hearty support of all the Moros of the Island.

Now is the flood time for the Christianization of the Moros. It may be a case of now or never. If the American flag withdraws, and the roots of Christianity have not been sunken deeply under the guidance of American missionaries, there may be no chance later. The Moros, like all Mohammedans, are fatalists. "It is the will of Allah" that they should listen to Americans, while America exercises control over them. When the Philippines become independent, it will be another story.

America will not have done her full duty to the Philippines until she has Christianized the Moros. This is not a sentimental or a denominational question. It is practical sense, and should enlist the hearty sympathy of every person, Catholic, Protestant or Jewish.

We have seen enough of Christianized Moros to know the mighty zeal they have. It is perfectly evident that a Christianized Moro nation would turn down upon the fifty millions of Mohammedans to the south of them in Borneo, Java, Sumatra and the Straits and begin to storm those islands for Christianity.

The experience of a century ought to have taught us that no white man or thousand white men are going to convert Mohammedans. We do not know the Oriental mind well enough. If we wish to make inroads in the mighty citadel of Islam, our strategy is to get Oriental Mohammedans themselves to do it.

For centuries the Moros have been the most formidable people for their numbers in the Far East. They are the choicest people we could have found to begin to unravel Mohammedanism at the heel.

They will go among their backward kinsmen of the Malay Islands. They will say:

“Once we were backward, stagnant, afraid, hungry, like yourselves. Now we are educated, progressive, prosperous, peaceful, happy. The Philippines are the proof of what Christianity can do for Mohammedans.”

The ancient pirates of the Far East will become the key to the Moslem problem. It is in their blood to do it and they will.

No such opportunity as that has confronted Christianity for the last fourteen hundred years of Christian-Moslem conflict.

Manila, P. I.

FRANK C. LAUBACH.

ISLAM IN THE MALDIVE ISLANDS

According to Gibbon, a Christian bishop once came to a church council from the Maldives. There are Buddhist temple ruins,¹ but in the twelfth century all the population was converted to Islam. A very earnest and evangelical sea captain told me some time ago that once when his ships called at the Maldives he stood on the shore and sang "I Love to Tell the Story" in English—more than that he could not do—the people gathered around and he smiled at them; in no other way has the Gospel yet reached the people.

This group of seventeen small islands is inhabited by a mixed race which probably was originally of Aryan stock. The language is akin to *Elu*, or old Singalese, and the country is tributary to Ceylon, to which its Sultan sends an annual nominal tribute of native weaving and fish. Ceylon uses a large quantity of their special fish, as no Singalese curry is complete without its flavor, and about 50,000 cwt. of it are imported annually. The people are energetic traders and seamen. Besides fish the islands yield millet, fruits and the products of the coconut-palm.

In the census report of 1921 one may see the character of this microcosmos—this little world of Islam. The number of priests, of Koran teachers, of native quacks, and muezzins is startling when the total population is only about 70,000.

The following figures have been furnished by the Maldivian Government through the Maldivian Government Representative:—

Buildings	14,009	Literates:—	
Population	70,199*	Males	17,039
Religion	Mohammedan	Females	11,811
Males	37,958	Total	28,850
Females	32,241	Deaf and dumb	82
Unmarried	33,873	Insane	45
Married	27,023	Blind	147
Divorced	9,303		

*Including 137 Indian Boras, 22 Malabarics, and 58 Ceylon Moors.

¹See report of H. C. Bell in "The Times of Ceylon," Dec. 16, 1921.

Occupation	Males	Fe- males	Total	Occupation	Males	Fe- males	Total
High priests	184	....	184	Grinding stone makers	1	....	1
Priests	216	....	216	Traders	498	34	532
Peace officers ..	197	....	197	Travellers	18	....	18
Arabic teachers .	2	....	2	Stone workers..	10	....	10
Callers for pray- ers	271	....	271	Masons	11	....	11
Koran teachers..	599	240	839	Mat makers ....	....	750	750
N a v i g a t i o n teachers	18	....	18	Sail makers	1	1,129	1,130
Astronomers ...	13	....	13	Coir mat makers	2	....	2
Barbers	29	....	29	Common mat makers	4	23	27
Native doctors..	433	178	611	Thatch makers..	683	572	1,255
Midwives .....	....	179	179	Coir makers ...	....	9,214	9,214
Government serv- ants	78	23	101	Cultivators	853	572	1,425
Dependents on Government ..	687	131	818	Fishermen	14,760	....	14,760
Charmers	57	....	57	Turtle catchers.	71	....	71
Tinkers	7	....	7	Cowry collectors	....	348	348
Goldsmiths	268	....	268	Basket makers ..	35	....	35
Wood turners ..	19	....	19	Tree planters ..	9	....	9
Carvers	18	....	18	Labourers	1,133	795	1,928
Writers or copyists	7	....	7	Ginners or cot- ton cleaners ..	3	....	3
Weavers	333	126	459	Toddy drawers ..	1,273	....	1,273
Blacksmiths	220	....	220	Cocoanut pluckers	231	....	231
Net makers	215	55	270	Dhobies	5	3	8
Carpenters	1,133	....	1,133	Vegetable col- lectors .....	....	60	60
Lace makers ...	....	1,585	1,585	Beggars .....	....	....	27
Tailors	34	....	34	Dependents ....	....	....	29,516

The islands are governed in Moslem fashion by a Sultan, and, as in other Mohammedan lands, there are perennial revolutions. The Bombay merchants in Colombo doubtless know more of the causes of these than does the Government, although enquires are made and expeditions sent. For the islands are five hundred miles away from Ceylon, and the traders are chiefly interested. The present heir to the throne of this tiny Moslem state in the British Empire has been educated in the Government College at Colombo.

That Islam is strongly dominant may be judged from this incident given in the report of Mr. H. C. Bell:

"In the afternoon, whilst inspecting the old Dolidan Miskit, adjoining the Naniya Buruzu Bastion and the bathing tank, I was personally a spectator of an unrehearsed episode quaintly illustrative of Maldivian ecclesiastical justice and national temperament. For not attending to-day's (Friday's) service, four delinquents reported to the Mudins (M. Mudimu) were solemnly 'whipped' by a devna (peon) in the presence of the Bodu Naibu, one of the four assistants to the Kazi. The culprits awaited their punishment at the junction of cross-roads with what seemed at first astonishing listlessness, in view of im-

minent flogging. Gravely, but nonchalantly, each submitted to the 'chastisement' administered by the Devana with a thong of triple leather, flat and studded with brass-headed nails (M. durra) which might be made to fulfill its proper purpose only too well were blows laid on stoutly and upon the bare body. In this case, the whole proceedings were a farce from beginning to end; the men, standing the while with cloths unraised, received each five feeble, half-hearted strokes on their covered thighs."

My late husband, who was in Government service, and had much to do with the Maldives, attempted to get a Gospel translated into their language, but death cut short the effort. Since then I have tried to do something, but the translator was cowed by fellow-Mohammedans in Colombo. Yet I still hope something can be done for this isolated and interesting group of Moslems in this direction. Years ago, having the addresses of a few officials on the islands, I sent each an Arabic Gospel portion, as Arabic is the court language. The people are accessible and responsive, I believe. A lady missionary in Colombo used to visit the Maldivian boatmen on their buggalows in the harbor, and try to converse with them. Since then she has been called to higher service, and no one has taken up the task. May the Spirit of God guide someone to be the first messenger to the Maldivian Islands!

MRS. K. WOOD KUMARAKULASINGHE.

Nuwara Eliya, Ceylon.

EVANGELISM IN PALESTINE

Since the British occupation of Palestine missionary work among the Moslems has not become easier. On the contrary, with the coming of freedom, the Moslem has begun to assert his right to be left alone, and as regards himself and his family, to do as he likes in things religious, educational and social.

The situation has not been made easier for the missionary because the government has opened primary and secondary schools all over the land for the education of the Moslem males and females, both in secular as well as religious matters. No wonder that a young girl said recently to a lady missionary, "You need not open schools for us, because the government has done so, in which we are taught our own religion, and not another." This shows the drift of the young minds of the country.

In many other ways the Palestine Moslem is showing that he has a religion all his own. During recent months all Moslems have shut their shops on Fridays and made the day a regular holiday; and the great feast of Ramathan has not been observed so strictly for decades as it was this year, all Moslem shops being closed during the three days of the festival.

All the foregoing makes the Moslem more and more satisfied with his own system of religion, and more against the preaching of Christianity, thus religious meetings are not frequented as they were before the war, and it is becoming more and more difficult to get Moslem boys and girls into Christian schools, although it is admitted that the teaching and morale of such schools is better.

This not only affects the town Moslem, but has reached the hitherto ignorant people of the villages. Now, through the help and encouragement of the government, schools, teachers, and priests are found in every village of

any size, thus going a long way to strengthen the peasant in his religion, and make him more hostile to any other.

But there are two sides to everything. With the advent of liberty, education, stricter observance of religious affairs, etc., etc., the Moslem of both town and village has been led to think more than he did in pre-war days, for they want to know the whys and wherefores of things, and they are comparing their religious system with that of other creeds, to see and know for themselves which is best, and which should be most observed.

With such a turn of events in the mind, thought, land and attitude of the Moslem, how is he to get the best help possible to enlighten him on these matters? He cannot get help through meetings, because he will not attend such; and indeed there are few enough held in his own language did he desire to attend them. Argument with individual missionaries rarely avails much, for few missionaries are sufficiently versed in the language and teachings of the Moslem to enable them to argue with any profit.

Thus arises the question, How is the Moslem to be reached without seeming to attack him openly, or to be hostile to his religion? It must be an encouragement to all interested in this matter to know that the answer is to be found, thus, *through the printed page*.

During recent years there have come into active existence agencies for the printing and circulating of printed matter especially to meet the present difficulty, and it is possible to evangelize the Moslem in a quiet way by means of the printed messenger, for the average Moslem will read if the material is put in his way, but is not anxious to look such up for himself.

The Nile Mission Press, of Cairo and Jerusalem, is doing much to reach the Moslem with literature in his own language, and is finding that through the medium of colporteurs there is a large field for service along these lines; also that once their purpose in visiting the towns and vil-

lages is known, ready customers buy their books and read them.

As regards Palestine colportage work has only been tried for rather more than one year, but through the five colporteurs employed many thousands of Arabic books have been sold, a large proportion of them to Moslems, with what results eternity only will reveal.

Books which before the war were strictly forbidden by the Turk, and tabooed by the Moslem, are now bought and sold freely, read openly and criticised in public; although at times there is opposition and objection caused, which in most cases dies down in time, as the people are not forced to buy, but do so of their own accord.

At the time of writing, five districts are occupied and being regularly worked by the colporteurs, viz, Jerusalem, Jaffa, Hebron, Haifa and Nazareth, other districts could be worked did funds permit. All these districts are thickly covered with villages, mostly Moslem, and if not reached by the colporteur the people would never hear the message of the Gospel, for the colporteur not only sells but at the same time holds meetings and instructs the people in things pertaining to Salvation.

The colporteurs draw their supplies of books from the depot in Jerusalem, these books being delivered to them by the superintendent by means of a motor van, which is known as "The Joyful Messenger," its name being inscribed on it in large Arabic letters. Unfortunately this "Joyful Messenger" is not used as much as it should be, for cars need money to keep them running, and with the shortage of funds for general purposes, the expenses of the motor van have to be curtailed. Its utility has been proved during the past year by making possible the visits to the different districts, and making us independent of greedy carriage drivers, uncertain railroads and fatiguing donkeys. From the foregoing the reader will gather that although the ordinary means and ways of evangelization are largely closed, there yet remains a way of reaching the Moslem, viz: through the printed page, which must be

pushed for all it is worth. With the education of the young the desire for reading matter will increase, and it behooves the missionary to be on the alert, and ready to supply the need as it arises, for the average printing press of the country does not cater to this need, which is left to the Mission presses of the Orient to supply.

Many and interesting experiences could be recorded of the colporteurs as they make their rounds among the people, but this is no place for such to be recorded, suffice it that the reader is told of the need, and what is being done to supply the same, and that each one takes upon himself the service of praying for blessing on this effort of evangelizing the Moslems of Palestine.

Jerusalem.

ARCHIBALD FORDER.

NOTES ON CURRENT TOPICS

World's Student Christian Federation and the Near East

At the meeting of the World's Student Christian Federation in Peking the situation in the Near East was carefully considered, and the Committee on Resolutions asked that the following protest against massacre and deportation be given wide publicity:

"We, the General Committee of the World's Student Christian Federation, representatives of thirty-two nations, now assembled at Peking, while protesting against the existence at this time of crying injustices in other countries, feel that the slaughter of helpless men, women and children now going on in Asia Minor is such an outstanding case of inhumanity that it calls for the use of all just means to ensure its immediate cessation.

"In full consciousness, therefore, of our own share of responsibility for the situation in the world to-day, we commit as a solemn charge to the whole membership of our Federation to take immediate steps to arouse the public conscience of their fellow countrymen that effective national and international action will speedily result."

A Penang Book-Catalogue

That one of the chief methods of Moslem propagandism is the press cannot be disputed. Wherever we sought out the Arab quarter in any of the great cities in Malaysia on a recent visit, we were surprised to find a great plenty and variety of Cairo, Bombay and Constantinople publications on sale. Penang is one of the smaller centers of the book trade. Yet it has three or four shops where Moslem literature is sold. The printed catalogue of one of them, *Al Maktaba Al Zainiyah*, contains 26 closely printed pages of Arabic and Malay and Javanese titles of books. Twenty-two different editions of the Koran lead the list. Then follow 26 Arabic Koran commentaries; 24 books on *Hadith*; 30 on Theology; 50 on Moslem jurisprudence; 26 on Mysticism and Islamic brotherhoods, including the chief works of Al-Ghazali; grammars, dictionaries, poetry, history, eloquence, logic, astronomy and medicine have each a score of volumes by the usual standard authorities of orthodox Islam. The modern movement of reform is represented by the leading works from Egypt and Syria on women, children, education, nationalism, etc. The works in Malay number over 200 and are equally representative. Some of these as well as those in Javanese are published as diglots with the Arabic text. This is the case for Al-Ghazali's *Badaya* in both languages. Most of the Arabic books come from Cairo. The prices are moderate and the catalogue indicates a large sale by post.

Islam in Nyassaland

"More than twenty years ago," writes a missionary from Zanzibar, "it was discovered by the British authorities that Mohammedanism

was penetrating Nyassaland, and that it was the work of Arabs from Zanzibar. Although they were thoroughly anti-European, nothing was done to interfere with them, for fear of trouble elsewhere, with the result that 'ten years later almost every village in southern Nyassaland had its Moslem teacher and its mosque hut.' In certain parts of the diocese of Zanzibar Mohammedanism is especially strong. Thus, in Ziguiland, as could be seen from the account given last autumn in "Central Africa" by the Bishop of Zanzibar of his tour through that country, it counts a large number of adherents, and is a great obstacle to Christian advance. It is clear, however, from what the Bishop said, that it is a very low and unintelligent type of religion, with small effect on conduct, and is very different from much of the Mohammedanism in a town like Zanzibar. The increase of Islam will mean the decrease of Christianity. Nothing hardens the mind more against the Catholic faith. One particular need of the Church in Africa to-day is trained missionaries against Islam; men familiar with the whole controversy, equipped with the necessary learning, and conversant with the languages. Canon Dale has left Zanzibar and is now in England engaged in literary work which is connected with this question. Probably it will be found in the future that a religious order will be the best agent for the work, and that as the Knights Templars were founded in the days of the Crusaders to check the military advance of Islam in Europe, so in Africa there will arise a new order to resist the spiritual advance of the same enemy."

La Mosquée de Paris

The following poem appeared in *Orient et Occident*, a new and brilliant monthly review of French colonial enterprise:

Sublime, triomphant du temps et de l'espace,
Tel un palmier qui veut nourrir et réjouir,
Le minaret s'annonce et nous pourrons ouïr
L'appel de la prière au vent du soir qui passe.

Le chant de la prière aux angoisses du cœur
Évoquera l'effort des soldats héroïques,
La lointaine oasis et ses enfants stoïques;
Il clamera l'Islam redoutable et vainqueur.

Au rempart de ces murs se brisera l'écume
De l'absolu néant des choses et des gens,
Et la foi fera voir aux yeux intelligents
Le Croissant qui, furtif, à l'horizon s'allume....

Sublime, triomphant du temps et de l'espace,
Tel un palmier qui veut nourrir et réjouir,
Surgira la Mosquée, et nous pourrons ouïr
L'appel de la prière au vent du soir qui passe.

CHRISTIAN CHERFILS.

The newspapers gave an account of the foundation of the mosque under such titles as, "French hearts beat in unison with Islam," "An everlasting covenant," etc. "The foundation stone was laid yesterday of the Moslem Institute and Mosque in the presence of M. Coirat, Under-Secretary of State, of Marshal Franchet d'Espèray, M. Peretti de la Rocca, the Prefect of the Seine and of the representatives of nearly all the Moslem countries. S. E. Benghabrit, President of Habbous, made the first speech. He stated that the monument is proof

to the world of the insoluble friendship between Islam and France, whose humane and wise policy he praised. The President of the Municipal Council and the Prefect of the Seine declared that Paris would never forget the heroism of the Moslem soldiers who had helped to save her. M. Coirat, in the name of the Government, reminded his hearers that this was a friendship of long standing. Misunderstandings between Turkey and France were only transient and could never shake the foundations of a friendship based on the nature of the French and Moslem character. France wishes to ensure to her 25,000,000 Moslem subjects the development of their economic and intellectual future, but she makes it a duty to respect their traditions and their faith. He concluded with these words: 'Seeing this minaret Paris will remember the thousands of tombs of Moslem soldiers fallen on French soil.'"

Mohammed Ali's Letter on Bible Study

We reprint this most significant letter from one of the chief supporters of Mr. Ghandi. He, with his brother, Shaukat Ali, was arrested and imprisoned several months ago. The letter first appeared in *Young Men of India*. Mr. C. F. Andrews, to whom the letter is addressed, is a well-known British reformer whose writings and efforts in behalf of the depressed have proven his devotion to Christ and the people of this land. The fact that Mr. Ali, though a Moslem, writes thus to Mr. Andrews and, in his confinement, is reading the Bible with such keen avidity, may typify the trend of India's present educated thought. The letter is as follows:

Bijapur Jail.

MY DEAR ANDREWS:

I had always had a great desire to go right through the Old and New Testaments—a desire whetted by my casual reading and also by the remarkably exquisite literary taste of the English translators of the early seventeenth century in the authorized version. Here I have the opportunity and the much-desiderated leisure to satisfy the old longing; and while I devote, after my jail-work is over, a good deal of time to Quran reading and memorizing, I am devoting perhaps as much to a study of the Bible. I have already read through the five books of Moses (on whom be God's peace). I have read all the four Gospels and the Acts of the Apostles and Paul's letters. But the more I read, the more I feel the need of one or two books which could give me a correct idea of the manner in which the Old and New Testaments have come down to our own times. Who were the chroniclers? How can we satisfy ourselves about their trustworthiness? What happened to the Old Testament Books when Nebuchadnezzar searched and set fire to Jerusalem and took the Jews away to Babylon? Then, again, why have only the four Gospels been included in the New Testament. There are known to be some others, as well; notably one according to St. Barnabas, rediscovered, I believe, in Egypt not long ago. How did the Twelve Disciples hand over their traditions? I use the word in its Muslim sense of *Hadees*. How are we to reconcile their discrepancies? I should, therefore, like to get from you, if possible and convenient, the loan of a few books of such a kind as would help me to understand these things from the point of view of a believer, as I know you to be, who is large-minded enough to take a rational view of them.

Then I would like you to lend me such books as have been written from the point of view of those who do not believe, but have not been laboring under gross or irrational prejudices. A typical book or two of the "Higher Criticism," as it has been called, would serve my purpose. I might mention that I read a book in Urdu by my old friend, Professor Nawab Ali, M. A. (once of Aligarh and now of Baroda' College), on the history of the Scriptures; but it was not comprehensive enough to suit my purpose; and I would prefer to have both the believer's and the non-believer's points of

view represented. I regret I cannot write about any other matter and about myself, personally, as this letter, too, is allowed by the courtesy and at the discretion of the jail authorities as being "purely on business."

With affectionate esteem and regards,

Yours affectionately,

MUHAMMAD ALI.

The Slave Trade in Hedjaz Today

That the trade in African slaves is still prevalent in Yemen and Hedjaz is evident from an article contributed by a Moslem, Amin Rihani, to *Al Ahram*, Cairo (August 6, 1922). We quote only a portion of this noble protest against cruelty and inhumanity:

"I wish to lift the veil from a sin which I consider to be the greatest of sins.

"When I was in the Hedjaz I heard people advocate the lawfulness of the slave trade. Some of them even regretted its discontinuance and cursed British supervision. I was told that King Hussein detests and forbids it and that the Government is trying to check and put an end to it. In order to confirm these two points I started investigating. The result was that I found out that His Majesty agrees with both you and me on this question. How should he not? he knows very well the passage from the Koran in regard to slavery. But unfortunately the Government is lenient and as a matter of fact it shares profits with the slave traders inasmuch as it levies duty on every slave that enters Jeddah.

"It happened one day that the Government confiscated one of these boats of sin and shame and gave shelter to and well treated the slaves for a number of days. What then. Do you think they were arrested according to the example of the British Government? I have had occasion to see the report of the British representative which reads as follows: 'There is a rumor that the Government has sold the slaves on its own account but the truth is that it has facilitated their sale for the account of their owners and contented itself with the collection of the duty imposed, viz, "25 dollars per head."' The slave traders import the slaves either by sea or by land from Midi which is today the principal centre for this trade in the western part of the Gezira:...

"In the morning news was received from the Port Commandant and confirmed by the Commandant of Police to the effect that the slaves were landed at night outside the town; that an official of the Hudida Government bought one of them and the others were conducted naked and barefooted to Midi.

"I enquired in all simplicity whether they had prepared camels and mules for their transportation. The Mudir retorted: 'They will be kicked and whipped and will have to walk naked and barefooted in the burning sun all their way to Tahamat....'

(Here the writer referred to several passages on the prohibiting of slavery and the slave trade and concluded as follows): "Is it possible to call for fraternity and equality and to make servility and slave trade lawful at the same time? It is a shame to acclaim liberty and independence, pretend innocence and charity, to be proud of science and knowledge and yet to enslave in these days one's fellow creatures with no reason whatsoever that can justify such an action...."

"Most of those who keep slaves today belong to the rich class, and I do not believe that they are ignorant of the fact that the Prophet wished

to put an end to slavery by all possible means in his days. He forbade injustice to slaves and ordered that they should be taught and be well treated. . . . He who enslaves others does not deserve liberty. He who exercises the slave trade today is not worthy of being called a man. And he who purchases slaves places his honor at stake and loses his self respect. A nation that does not detest and boycott the slave trade is lower in the eyes of God than those who do not know him and are meaner than savages in the eyes of the civilized world."

Saint Adoration Among Mussulmans

Ample evidence is forthcoming that the practice of saint worship is prevalent today in many Moslem lands. Undoubtedly this is a deviation from the monotheistic teachings of Islam. Fabricated stories of the miracles of dead and imaginary *Auliya* or saints, traditionally handed down from generation to generation, have usurped the place which pure religious teachings should hold in the minds and hearts of men and women. This deplorable state of things cannot at once be remedied. To free the Moslems from the trammels of degrading superstitions it is necessary that they should be given the benefit of a good secular education and a systematic religious training. The education of mankind has been, and must ever be progressive. It was at first rudimentary, and as its agents were imperfect, it is necessarily to some extent erroneous. To nations as to children truth must be presented in the simplest form. The Holy Ahmadiyya Movement is designed by Allah to present Islam in its pristine purity and simplicity.—Ceylon (Moslem) *Message*.

Modern Islam and Polygamy

The Working-school of Islamic propagandists find it difficult to face the question of marriage in Islam especially in view of the Prophet's example. In a recent issue of the *Islamic Review* we read: "As a matter of fact circumstances do arise when polygamy becomes a necessity. After a state of war, for instance when in consequence of the falling off of the male element of the population the female element predominates. Thus polygamy, though undesirable in ordinary circumstances, becomes an unavoidable necessity under such abnormal conditions in order to obviate such an extremely corrupt state of society.

"Let it be remembered that Islam does not enjoin polygamy; it only permits it, of course, to provide for such-like abnormalities. As a rule, a Moslem is a monogamist. It was under such a necessity that the Prophet had to take other wives after the good old age of 53, which period of life, it is noteworthy, he spent with but one wife. He was anxious not only to provide for their living, but also to safeguard their chastity, the priceless jewel of a woman's character from the point of view of the East. Among these, it may be noted, only one was a virgin girl, all others being widows of advanced age."

A Moslem Criticism of Christmas

Christmas came and went with its usual jollifications. It was honored elsewhere more than in the houses of worship and in a different manner. So it has been its history from the very beginning. The Son of Man would hardly find anything to please Him in the festivities celebrated in the honor of His birthday. They became more a pagan deity than an

austere Rabbi whose nights were spent in prayers and days in calling others to the path of righteousness and virtue. But the present-day Christians cannot be blamed for it. They simply tread along the footsteps of their fourth-century predecessors in the grave.

The said festivities received their inception long before the lord of Christianity was born. We know very little of Jesus independent of synoptical writings which are the only record of His life; but it is very difficult to locate the time of His birth on the strength of these writings. The history of the patriarchs before the royal conversion of Constantine is of no help to us in this respect. One could accept December 25th as the time-honored date of the birth of Jesus in Christendom, had not the very day been fixed in the Roman Calendar to celebrate the birth of Apollo, the sun-god of the Romans and the favorite deity of Emperor Constantine. If the day fixed for the worship of the sun-god could easily substitute the Sabbath Day of Jesus, which admittedly was Saturday, under the convenient hands of Constantine, the birthday of His deity could easily be celebrated in the name of the new god, who, like Apollo, was also a virgin born. Bishop Copernicus, in the change of the solar system, did more service to his own religion than to the world's astronomical calculation. In the twelve zodiacs of the ancient days, with the sun in the centre, he could easily see the origin of the story of Jesus with His twelve disciples.—*The Islamic Review*.

Moslem Orphans' Home, Yangchow

The *North China Herald* tells of the new social consciousness of Moslems, and relates how an Orphans' Home was opened a year ago by Mr. Djing Ch'uen Te, a prominent Mohammedan of Yangchow. The orphans number 115, varying in age from nine to 16 years. They receive daily instruction in the subjects taught in schools, including English, and have regular training exercises in the well-kept grounds. It is hoped, when funds will permit, to buy looms and other equipment to teach the boys the cloth and shoe-making trades.

This morning special exercises were held to show what progress has been made in calisthenics. At 9:45 bugles and drums summoned the uniformed group, who marched in double file before the assembly room, forming two rows and standing at attention. Short talks were delivered by the superintendent and visitors, reminding the orphans of the importance of exercise in building up the individual and the nation. The instructor of physical training was held up as an example to indicate how bodily exercise goes along with health and a ripe old age. (The teacher, Mr. Hoe, is 80 years old though he appears but 50. He comes from Honan province, his interests here being in the salt Yamen. Chinese exercises have been his hobby since he was a young man. His spare time during the past few months has been occupied with teaching certain of the orphans some of the forms of training that China has had from ancient times.)

Proposed Railway to Mecca

The *Calcutta Englishman* says: "We understand that a number of the wealthy Arabs in Mecca have formed a syndicate in order to finance a scheme of building a railway between Mecca and Medina. This is good news for Mohammedans in India, as large numbers of them now

perform the pilgrimage to these sacred places of Islam and, owing to lack of easy means of communication, have to undergo great hardships when travelling in caravans.

"The news of the proposed construction of a railway between Medina and Mecca will create a stir in the Moslem world generally, and more particularly in India because a considerable number of the pilgrims from India are usually not well-equipped with funds.

"There is, already, a direct railway connection between Medina and Damascus and Aleppo. From Aleppo the railway runs to Scutari, on the Bosphorus opposite Constantinople. With the railway from Medina to Mecca completed there is a likelihood of the route for pilgrims from India, Java, and China being changed. Rather than undergo the hardships of the marches from Jeddah to Mecca, these pilgrims, or at least many of them, are likely to go to Damascus and then go by train to the sacred city. The railway will also enable Moslem pilgrims to visit the Holy Land. Now only the wealthy among them proceed on such an extended itinerary as to include Jerusalem, Damascus, or Constantinople in their pilgrimage."

His Only Begotten Son

On the wall of a mission building in North Africa the missionaries painted John 3: 16 in Arabic. Next morning there was a blank in the text. During the night some Mohammedans had come and painted out the words, "His Only Begotten Son"—for Islam denies that the Lord Jesus is God's Son—denies, indeed that God ever had a Son.

Their action was symbolic. In North Africa Christianity was once supreme.

What the midnight visitors did on the mission wall Mohammedanism has done in North Africa.

But the missionaries who put the text up on their wall were not to be beaten. The words which the Moslems had deleted were promptly restored, only to be blotted out again. Again they were restored, and again blotted out; and the strange struggle went on until the Mohammedans grew weary and left the text alone. Then followed a remarkable result. The words, "His Only Begotten Son," had been so often painted in and painted out that they could be read more clearly than all the rest; and when the bulk of the text had faded, "His Only Begotten Son" still stood out, vivid and insistent.

Islam in Germany

Professor A. Sattar Kheiri who has rendered a valuable service to Islam by the publication of a work on Islamic influence on Art and Architecture in India writes to *The Muhamadan* from Berlin:

"Some three or four months ago a certain society called 'Die Gesellschaft für Islamkunde' had started a series of lectures about various phases of Islam, in which my elder brother Prof. Maulana Jabbar Kheiri, M.A., and the writer of this article also took very active part. The people had such a great interest that they attended these lectures even on the days when on account of strike there was no train and light in this great town of over 400,000 inhabitants. After the lectures the questions and answers and discussions continued late in the night. The President of the Society, who of course is not a Moslem, received letters

in which persons wanted to become Moslems, showing their willingness to give up even the drinking of wine and eating of pig's flesh."

A Moslem on *The Moslem World*

It was our privilege at Singapore to meet the genial editor of *The Muslim*, the organ of the Anjuman-i-Islam published in that city, and to discuss present-day reform movements. He is an appreciative and discriminating reader of our Quarterly, and in the August, 1922, number devotes fourteen pages to a criticism of Doctor A. E. Garvie's article on Islam. We quote two paragraphs:

"The interesting quarterly review called *The Moslem World* publishes sometimes articles of exceptional value on Moslem countries which are still inaccessible to modern modes of communication, but its partial and sometimes ignorant treatment of subjects purely Moslem, reduces its value and its labors to quite a negligible significance. In its pages not only polemics are used extensively against Islam which have been refuted times beyond calculation by the Moslems, but sometimes its contributors draw personal distinctions between Jesus and Mohammed. To a Moslem all these modes of controversy are contemptible; for when a Moslem approaches a Christian with the Koran he never assails the character of Jesus Christ to whom he pays profound respect and whom he regards as his own prophet. In one respect Christian writers stand on a privileged ground; for they can assail the character of anyone which does not come up to a level with the alleged character of their adorable Son of Man; but a Moslem is handicapped in this respect, because he has been enjoined to revere Jesus as he reveres his own prophet and other teachers of mankind.

"The article by Alfred E. Garvie of New College, London, is ably written but it is not without its defects. The writer shows here and there ignorance of Islamic teachings and of the Koran and advances some old controversies such as polygamy, slavery and intolerance which have been refuted times without number. We wish to point out that in the Book of Islam no countenance is given to slavery or to intolerance in religion. As regards polygamy it is not an article of faith with a Moslem, but it is allowed only in rare and exceptionable cases provided the husband can equitably treat his other wife. But it must be understood that polygamy was allowed by the law of the Koran in certain circumstances and conditions in order to save humanity from greater evils that result from not allowing it. Those who have seen European and American countries with the open promiscuity raging there have admired the wise and far-seeing measure of the Koran when they have noticed total absence of these social vices in Moslem countries. The wise word of God was not meant for one race or country when it allowed to take another wife by legal means and not by illegal and clandestine manner, in order to nip in the bud the endless immorality and its consequent vices to which the nations in the ancient times were and in the present time are, heir."

The magazine from which the above is quoted is published at 52 Kerbau Road, Singapore. Here also there is a Reading Room, Book Depot and the headquarters of the Anjuman-i-Islam.

The Anguish of Islam

A speaker at the "Khilafet" meeting in Karachi, India, used the above as his subject and closed his address with these words: "Moslem hearts, I know, are lacerated today. Many of you, I know, feel depressed. In my heart is sorrow, yet a mighty hope. I hope the day is coming when India will be free and Islam will be free. The reason for my hope? The great Awakening of Asia. The Spirit of Awakening Asia is working through three great men:—Kemal Pasha, Zaglul Pasha and Mahatma Gandhi. This is the tragedy of the British Empire: it has knocked its head against these three Prophets of Asian Emancipation. A beautiful saying of Mahomed has it: 'He stands honored before God who, having his enemy in power, *forgives* him.' God grant strength that in the day of Islam's Freedom and Asian Emancipation, the Orient may think *not* of revenge but of forgiveness,—may say to Europe, Thou hast sinned against me and the spirit of Humanity. Thou hast been ruthless and proud and greedy. I *forgive* thee in Freedom's strength."

Islam the Religion of Tolerance

"The religion of the Turk," said Khalid Sheldrake, a Western apologist of Islam, and a convert to its teaching, "is alleged to be intolerant. Let us examine this:

"Thirteen hundred years ago a great charter was delivered to mankind through the lips of the great Prophet of Arabia. A new message was given to the world the like of which was up to that time unknown and which sounded the death-knell of religious intolerance. Allah reveals to us in the Holy Koran these words: '*La ikraha fiddin*' ('Let there be no compulsion in religion'). If Mohammed (on whom be peace) had brought no other revelation to mankind, yet this was sufficient to render his claim to Prophethood incontestable. Wherever Islam extended its boundary for the first time people of all shades of religious belief breathed freely."

America's Only Moslem Mosque to Go

The first Mohammedan mosque which was built and opened in Detroit, Michigan, in August, 1921, we learn through the *Detroit News*, has been closed and is to be torn down. This was the only shrine of the Islamic faith in North America and was constructed by Mohammad Karoub, a wealthy and devout Moslem real estate man; the mosque stood as the only outward symbol of Islam in the Western World.

Dissension in the ranks of the followers of the Prophet here, and lack of interest on the part of most of them in the mosque services, are the reasons assigned for the failure to draw gatherings of the Faithful. Mr. Karoub proposes to raze the edifice and dispose of the real estate. His decision is based on the fact that he spent approximately \$55,000 in its construction, and since its dedication it seldom has been used for religious worship. Highland Park has placed the property on its tax assessment roll, and Mr. Karoub is compelled to pay taxes on the mosque, because the city tax officials hold that it is "vacant property, and not used for religious worship."

Mr. Karoub came to Detroit several years ago, a penniless immigrant from Arabia, and by labor in an automobile factory, and judicious investments in real estate acquired sufficient property to render him inde-

pendent. His next ambition was to further the cause of Islam in North and South America. He had an architect draw plans for the mosque, which was completed and dedicated June 7, 1921, with elaborate ceremonies conducted by Mufti Muhammad Sadiq, Moslem missionary from India, and two Detroit Moslem sheikhs, Khaleel Bizzy and Hassan Karoub, a brother of the builder of the mosque.

At his own expense Mr. Karoub brought to Detroit Mufti Sadiq, missionary of the Ahmadia movement, who came from India to win converts to what he professed to be an advanced and reformed movement of Islam. The doctrine the mufti advocated emphasized that Mohammed is the master prophet, and the Koran the current law. The Prophet Ahmad of Qadian is the promised Messiah, Mahdi and Holy Reformer of this day, the mufti taught. He described his mission here as one to invite Christians, Jews and all into the fold of Ahmad.

This doctrine was not that of the bulk of the followers of Mohammed here, who clung to the orthodox doctrine, and resented the introduction of a reformed Mohammedanism, it is said. The mufti took leave of his group of followers here, and left for Chicago to continue his missionary work.

With his departure, the attendance at the mosque services fell off until none came to the mosque on Holy Days or to make their daily devotions, as prescribed by the laws of Islam for the devout.

Mr. Karoub discussed his plans for the tearing down of the mosque with reluctance. "I am greatly disappointed that the mosque I built and gave to the people of my faith here is not appreciated; and since I have spent a large sum of money on it, and my purse is bearing the burden of its upkeep and taxes, and there are none to worship in it, I can see no other logical thing to do but tear the mosque down and sell the lots on which it is built," he said. "I would rather tear the building down than sell it to be used for unworthy purposes, for the building has been dedicated to the worship of the God the Moslems revere. I have no word of censure for my people. If they differ with me as to the interpretations of the doctrine of Mohammed, that is their affair and their right. I believe fully in the liberty of conscience."

The Crumbling of the Senussi

Dr. Cornelius H. Patton tells in the *Missionary Herald* how this leading Mohammedan co-fraternity forfeited its influence through a wrong choice in the war:

"Some eighty years ago, Sidi Mohammed Ben Ali Senussi, a native of Algeria, a man of great austerity and undoubted sincerity, conceived the purpose of reviving the simplicity and purity of primitive Islam. Influenced considerably by the Wahabis, a sect of Puritan tendencies occupying remote sections of Arabia, he gathered disciples, and after many wanderings established himself at Kufara, in the Sahara Desert, where he built a *zawia*, or college, and where he commanded the trade routes of half a continent. By a combination of artful diplomacy and a series of bold expeditions, he gradually extended the Senussi power until he controlled the entire Sahara region, with its caravan routes in every direction. Hating the Turk and Christian alike, he strove to regenerate and unify the entire Moslem world. Like Gandhi, in India to-day, he advocated non-intercourse with outsiders. No new or special ritual was developed, but the severest austerity was practiced, even to forbidding the use of

jewels or any form of luxury. To the usual prohibition of alcohol, Sidi Mohammed added that of tobacco. As one reads of this reformer he is reminded of the original Mohammed of Mecca and Medina in the early days of his movement. The success of the Moslem advance among the pagan tribes of Central Africa, which has occupied the attention of Christian missionary leaders in recent years, may be attributed in no small measure to the zeal and persistence of the Senussi leaders. *Zawias* by the score were established, not only throughout North Africa, but in the Hedjaz and Jedda. In 1852, the Sidi's dislike of Turkish unorthodoxy reached such a point that he excommunicated the Sultan.

"Sidi Mohammed was succeeded by his son, Mohammed el Mahdi, concerning whom the prophecy had been made that he would reconquer the world for Islam, and under whose rule the Senussi attained the zenith of their power. He refused to aid the Sudanese Mahdi against the English in 1884, replying to the deputation they sent: 'Tell your master we have nothing to do with him. He must write to us no more, for his way is wrong.'

"Upon the death of Sidi Mohammed, in 1902, he was succeeded by his nephew, Sayed Ahmed es Sherif. This is the man who, changing the policy of religious detachment and of non-intercourse with the Turkish or Christian world, responded to the *Jehad* of Sultan Mohammed Fifth, and declared war against Egypt. Arms, ammunition, and money were provided by Turkish and German agents, and Sayed was promised the rulership of Egypt.

"A series of engagements in the Egyptian section of the Libyan Desert followed, the British troops being led by Col. Snow Bey and the Duke of Westminster, all ending disastrously to the Senussi. In February, 1916, Sayed Ahmed's general, Jaafer Pasha, was captured, and Sayed himself became a refugee. After wandering for a year and a half, we learn that in 1918 he escaped to Constantinople in a German submarine.

"It appears that this campaign has resulted in the dissolution of the Senussi entity. A son of Sidi Mohammed, grandson of the founder of the order, who was pro-British during the war, is now the Sidi; and having formed an alliance with Italy, he accepts a handsome annual allowance, with the title of Emir. Recently he visited Italy, being conveyed in a government warship, and at Rome he accepted honors at the hands of the Italian king. Thus ends the dream of world conquest on the part of the strongest, the sincerest, and most exclusive of the Mohammedan federations. When we read of the solidification of Islam, as a result of the war, it is well to have in mind this bit of history.

"Mrs. Rosita Forbes, from whose book most of these facts are taken, was able to make her journey to Kufara only because she carried a letter from the Emir and went practically as his guest. Even so, it was an adventurous enough trip, full of privations and hairbreadth escapes. She is the only European who ever visited Kufara and returned to tell the tale. If her dissimulation as a convert to Islam meets the condemnation of the reader, as it should, it will not prevent his recognizing her book as one of rare, even thrilling interest. We value the book particularly as a revelation of the Senussi mind and method, and for its intimations of the crumbling of the Senussi power. Who knows but that some day we shall hear of a missionary journey to Kufara resulting in the establishment of a *zawia* for the training of the native evangelists who shall carry the Gospel throughout the oases of the Sahara region?"

The Moslems of Bulgaria

Gott. Pedersen, of Philippopolis, writes: "After the war Bulgaria had a population of about five million. The Moslem population numbering 750,000, of which 200,000 are Pomatz and 150,000 Ziegeners. About 3,100,000 of the Bulgarians belong to the Orthodox pravo-Slavian Church, there are also 66,000 Greeks-Patriarchists, 28,000 Roman Catholics, 33,000 Jews, 14,000 Armenians and 4,500 Protestants.

"The Moslems are organized into thirty-six communities which are administered by sixteen muftis and twenty-six assistant muftis—the mufti in Sofia being the head of the organization. They have good schools and are well educated.

"The Pomatz, who live in the Rhodope mountains, are Bulgarians who under the Turkish rule changed their faith and became Moslems. In the Balkan War the Bulgarian Church made a great propaganda among them and many were baptized, but when the Turks established a republic among them they returned to the Moslem faith.

"The Ziegeners live throughout Bulgaria but are very ignorant. They have no written language and few can read.

"The German Orient Society had a small mission for the Moslems with two Armenian pastors in charge, but now both of these pastors are dead and the work has been discontinued. In 1921 the Danish Baptist Society sent a missionary to begin work among the Moslems and Pomatz. This missionary lives in Philippopolis and has a converted Turk to assist him. The Moslems in this district are not fanatical, and very few Moslems except women and children attend the mosques or keep the feast of Ramadan."

The Virgin Birth of Our Lord

Those who have read the orthodox commentators of Islam on the Koran passages that speak of the birth of our Saviour will not be surprised that modern Islam also has carnal thoughts on the subject. The new *Moslem Sunrise* Quarterly, published at Detroit, Mich., and edited by Dr. Mohammed Sadiq (Vol. I, No. 1) contains this statement in an article on the Virgin Birth: "There are two laws of Creation at least: The male and female principle and law of parthenogenesis or production by a virgin. In zoology a parthenogenetic female produces its kind for one or more generations without ordinary sexual intercourse. And such in some women. There have been many born of virgin recorded in the sacred histories of different religions.

"This system prevails not only in men and animals, but even in the vegetable kingdom. Among birds, hens are seen laying out eggs without having been with a rooster.

"A man is not good or bad holy or profane on account of the way he is born. Man is responsible for his actions and not for the things out of his control. We are not sinners because we are born of sinful parents. Every child is born sinless and a natural birth. Even illegitimate children are as good as others, as the sin lies with the parents and not with the child. It is not the conception or birth that makes one divine or devilish. All the men including Prophets Jesus and Mohammed gradually awakened to their consciousness, in whatever way their birth was."

BOOK REVIEWS

India: Its Life and Thought. By John P. Jones, D.D. Geo. H. Doran Co., New York, Price \$1.00. 1921.

No better proof of Dr. Jones's intimate and accurate knowledge of Indian affairs and conditions could be given than that afforded by his opening chapter on India's Unrest, in his book entitled "India: Its Life and Thought." First published in 1908, six years before the outbreak of the World War, and long before Mahatma Ghandi had begun his open propaganda against the British Government in India, it traces so clearly the sources of the Indian's discontent and points out so definitely what the outcome is likely to be, that in the light of the events which have occurred since the book was written, one is almost inclined to place Dr. Jones among the prophets. Beginning with the Bengalee's resentment of the partition of Bengal by Lord Curzon and the consequent spreading of the spirit of dissatisfaction and antagonism to the State, the movement to throw off the yoke of foreign domination, with its many apparent and many subtle causes, is described with a breadth of sympathy and understanding of the people, combined with a sane conception of what is for their greatest ultimate good, which make the book valuable reading in these days when the movement towards independence and self-government in India has gained such headway. Racial animosities, the turning out of thousands of disgruntled graduates from Indian universities, the growing influence of Western education, the widespread knowledge of Western civilization and ideals, the increasing number of Indian young men who go to England for their training, the presence in England of a loud-voiced body of radicals who believe that India should have a larger part in the government of her internal affairs, were all tending long before this book was written toward the present state of unrest and discontent. Political causes have had much to do with the activity of the anti-British element in India. The victory of Japan over Russia gave rise at once to the feeling that the East need not necessarily be ruled by the West. New visions of power and prestige fired the imagination of the Indian aspirant for office when the conclusion of that conflict was settled in favor of the Oriental state. The press, marvelously developed during the last quarter of a century, discusses in English and in the vernaculars with intelligence if not with fairness all matters of political interest. The common people, thousands of whom are reached by these newspapers, although the masses are still illiterate, are being swayed by the reasoning of the demagogues who love to air their views in the public press. While Dr. Jones displays great sympathy with the natural desire of the educated and highly trained Indian for a greater participation in the government of his own land, he points out with the utmost clearness the obstacles to the immediate fulfillment of these desires. Caste, that "insuperable barrier to the progress of the people toward independence," is described and condemned with no uncertain voice. "Indians must seek increasingly to cultivate social and moral

apptitude rather than to be forever claiming and demanding rights.' "The root of India's present incapacity for self-government is not intellectual but social and moral." "Indians should not forget that in the multiplicity of antipathies which exist between the many races of India and in the religious conflicts which too often arise, there is need and there will be need for many years of one supreme power which has the ability to hold the balance of justice evenly between race and race and to command social and religious liberty to the three hundred millions of this land. And this is what Great Britain has done and is doing for India. *Pax Britannica* has been one of the greatest boons that the West has conferred upon the East."

Nothing could more strikingly illustrate the broadening effect of long contact with the life and thought of India than Dr. Jones's chapter on its many Faiths, Hinduism, Buddhism, Mohammedanism, Jainism, Zoroastrianism, Sikhism, are set forth with remarkable fairness and unflinching aptitude for selecting and portraying the best in each while pointing out with equal clearness and force the failure of each to harmonize its practice with its principles. The wide chasm between theoretical and popular Hinduism, the complete severance of the doctrine from the deed, serves as nothing else could to explain India's failure thus far to rise to the level in attainment of her intellectual endowment. The parallel which Dr. Jones draws in his book between the Christ and the Buddha is almost startling to the orthodox Christian in its recognition and appreciation of the greatness of soul of the Hindu Gautama. He finds that many common principles controlled the lives of the founders of these two great religions, Christianity and Buddhism, that both were profoundly ethical, both fundamentally sincere, both capable of rising to the height of a great renunciation. Both believed in love as the solution of life's problems and both taught the doctrine and practised the principles of universal brotherhood. It is with a sense of relief that one comes at the close of the chapter to the setting forth of those teachings and principles which differentiate the Christ from the Buddha, the divine being from the great man.

A discussion of the modern religious movements in India and the effort toward Social Reform, with a statement of the progress of Christianity in the Empire close the volume, one which no one, after reading it, will lay down without a deep sense of the value of its contribution to the knowledge and understanding of the people of India.

W. I. CHAMBERLAIN.

Essai sur les Origines du Lexique Technique de la Mystique Musulmane. Louis Massignon. 303 pp. 104 pp. Arabic text. 40 francs. Paul Geuthner. Paris. 1922.

La Passion d'al-Hosayn-ibn-Mansour Al-Hallaj. Martyr Mystique de l'Islam Exécuté à Bagdad le 26 Mars 922. Etude d'histoire religieuse. Louis Massignon. 28 planches, 2 volumes in-8 raisin (1,100 pages), 1922. 75 francs.

These three large volumes of over 1,500 pages are the result of a lifetime of study by one of the leading Arabists and Orientalists of France, a Catholic and Christian mystic. It would not be an exaggeration to say that the three volumes are at once an index to and an encyclopedia of Mohammedan mysticism as exemplified in the life and teachings of the martyr Ibn Mansūr Al-Hallaj. That life, however, and its resultant literature, even in its idealized form and implications, make

evident the danger as well as the fascination and power of saintly "mystics" in Islam. In the words of a recent writer, "The quest of mysticism is a quest for reality, for God; its goal is not earthly and sensual, however, it may use earthly and sensual means to transcend the physical; for it aims toward a habitation not built with hands, eternal in the heavens. Its one fatal flaw is that the quest is carried on, not by means of objective, verifiable and divine revelations, but by the sole means of subjective experiences abnormally produced."¹

Al-Hallaj remains one of the great riddles of history, a strange personality in the chequered development of Islam. Two centuries before Al-Ghazali he attempted to introduce mysticism into orthodox circles, was imprisoned for heresy, tortured in body and soul, and finally died a martyr, praying for God's mercy on his persecutors. In legend and poetry among Arabs, Persians, Turks, in India and Malaysia, he who won the martyr's crown for asserting his identity with Reality ("*Ana al-Haqq*") became the patron-saint of all others who seek the vision of Allah and the absorption of self in the eternal.

The "Passion of Al-Hallaj" is made the subject of historical and critical (and no less deeply sympathetic) study by Louis Massignon. We owe it to the author, as well as to our readers, to give the contents of the two volumes in French. In no other brief way can their importance to every student of Islam be more clearly indicated.

The third volume is of a more general character; but presupposes a knowledge of the life of Al-Hallaj and his writings. Of this we speak later. Volume one of the "Passion" consists of ten chapters:

Chapitre I: *La biographie* (traduction de la "vie d'al-Hallâj, récit de son fils Hamd" tableau chronologique de la biographie d'al-Hallâj.

Chapitre II: *les années d'apprentissage* (le milieu natal; ses maîtres et ses amis: les sources, Sahl al-Tostari, Amr al-Makki, al-Jonayd, al-Nouri, al-Foui, al-Shibli, Ibn Ata, Ibn Fatik; anecdotes sur ses années d'apprentissage; ses divers costumes, la première entrevue avec al-Jonayd, le premier séjour à la Mekke, les premières discussions, la rupture avec al Jonayd.

Chapitre IV: *La prédication publique et l'inculpation politique (la prédication publique à Bagdad: la physionomie définitive de l'apostolat les anecdotes, les "apports d'objets," d'aliments).*

Chapitre IV: *La prédication publique et l'inculpation politique (la prédication publique à Bagdad: la physionomie définitive de l'apostolat d'al-Hallâj, le public bagdadien et le théâtre de sa prédication, ses discours; l'inculpation des miracles publics; l'inculpation politique: la *dâ'wat al-roboûbiyah*, usurpation du pouvoir suprême de Dieu, du droit divin: Origine shiïte de cette inculpation; la théorie imâmite du droit divin; la politique oligarchique iranienne des Banoû Nawbakht; les relations d'al-Hallâj avec les imâmites; l'hostilité des Banoû Nawbakht contre al-Hallâj.*

Chapitre V: *L'accusation, le tribunal et les acteurs du drame: l'accusation et le rôle d'Ibn Dâwoûd; la définition du crime d'hérésie; le tribunal, la compétence et ses attributions; la sentence et sa sanction.*

Chapitre VI: *Les procès: le premier procès; le second procès; la sentence de condamnation.*

¹ Robert C. Pitzer, in the *Princeton Theological Review*, July, 1922, "The Psychic Phenomena of Mysticism."

Chapitre VII: *Le martyre*: le récit officieux; les épisodes isolés; récits de témoins oculaires; les récits synthétiques du supplice; les épisodes posthumes; les visions après la mort; notes.

Chapitre VIII: *Al-Hallâj devant l'Islam*: les Hallâjijyah; extinction du madhab primitif; le dhikr d'al-Hallâj et les néo-hallâjijyah; l'orthodoxie d'al-Hallâj; validité de l'excommunication; tableau des opinions sur ce sujet; la sainteté d'al-Hallâj: la canonisation en Islam, la croyance en la sainteté d'al-Hallâj, les monuments du culte d'al-Hallâj.

Chapitre IX: *Al-Hallâj devant le soufisme* (la période des discussions; le type d'al-Hallâj et les ordres religieux postérieurs).

Chapitre X: *La légende* (la légende savante: en langue arabe, en langue persane, en langue turque, en langue hindoustanie, en langues malaises et javanaises; la légende populaire; les deux types; "séances" et "miracles," le procès dans la légende).

Volume two contains only five chapters with bibliographies and indices:

CHAPITRE XI: *Théologie mystique* (introduction: les origines chez al-Hallâj—psychologie—"la science des cœurs"—les conclusions: les degrés de la présence divine dans l'âme et l'union transformante).—CHAPITRE XII: *Théologie dogmatique d'Al-Hallâj* (Examen des donnés métaphysiques employées: le but: la connaissance de Dieu; ses voies; les différentes sortes de choses nommables; les ressources de la langue arabe—cosmogonie; l'image de Dieu, la création des actes humains, la genèse de la création—Théodicée—Eschatologie: la promesse et la menace divine, les fins dernières—Jurisdiction—politique: la loi, les relations politiques d'al-Hallâj avec les Quarimates—la mission du prophète—la sainteté.—CHAPITRE XIII: *Les conséquences juridiques; et les objections adressées à cette doctrine* (les conséquences en droit canon—les critiques portées contre cette doctrine—les critiques générales touchant sa règle de vie—les critiques générales de son mysticisme).—CHAPITRE XIV: *Les œuvres d'al-Hallâj* (critique des textes—histoire des textes conservés—traduction des Tawasîn—traduction des Riwayât—originalité littéraire de l'œuvre hallâgienne: le style, l'influence sur la littérature islamique).—CHAPITRE XV: *Bibliographie hallâgienne* (introduction: plan suivi, bilan des recherches opérées, les précédents essais bibliographiques—auteurs arabes, No. 101-1001—auteurs persans, No. 1021-1235—apocryphes persans, No. 1261-1263—auteurs turcs, No. 1301-1374—auteurs malais, No. 1391 et 1399—auteurs hindis, No. 1408-1414—auteurs syriques, No. 1421 et 1426—auteurs israélites, No. 1451 et 1453—auteurs européens, No. 1471-1736—Index des noms propres—Index des termes techniques.

When we remember that, in addition to the above, Louis Massignon had already given students of Islam two works on the same theme, "*Al-Hallâj*," Paris, 1913, and "*Quatre Textes inédits relatifs à Al-Hallâj*," Paris, 1914, and has a third on the "*Diwan*" of Al-Hallâj in preparation, we turn to the "*Lexique Technique*" with great expectations. Although the title is more general, and the references cover all the celebrated mystics of Islam, this essay on the origin and significance of all the technical terms used in Moslem mysticism is also primarily based on their use by one writer, i. e., Al-Hallâj. But it is evident that this intensive study is an advantage, not a disadvantage, to both writer

and reader. The volume may at the outset be rightly characterized as a supplement to all Arabic lexicons; even Dozy's celebrated "Supplement" is superseded, for he stated deliberately in his preface that he leaves all *Sufi* terminology for a future investigator. Only in the volume now before us do we find accurate, scientific and derivative definition of such terms as *abdāl*, *aql*, *baqā*, *akhir*, *ghawth*, *haqq*, *ikhlas*, *ilhām*, *jabr*, *kashkoul*, *niyah*, *sakinah*, *souf*, *taqwa*, *wird*, *zohd*, etc., as used by Moslem writers in all books on the inner life. The author has, however, given us far more than a dictionary of the terminology of *Sufism*. He gives a historical study of the origin of this terminology and its relation to the Koran, the earliest narrators of Tradition, Hasan Basri, Imam Ja'afar, and others.

A special chapter is devoted to the mystics of the third century of the Moslem era. From all this carefully sifted and classified material he derives "*La synthèse hallagienne et les interprétations postérieures*" (pp. 279-286). Then follow 104 pages of closely written Arabic and Persian text reproduced by lithograph. These fragments, taken from unpublished *Riwayat* of Al-Hallāj and from other mystics, are the material on which the discussions and conclusions of the "Essay" are based. The third chapter (pp. 84-108) gives the "*Conclusions Générales*," and is of the greatest value. Many *Hadith Qudsi* are traced to the earliest mystics. At the conclusion of Chapter II, as appendix, we have a table on the mystical use of the Arabic alphabet (*Jafr*). Each of the letters has not only a special numerical value (*abjad*), but a spiritual significance and symbolic value. This cryptographic use is one of the bridges from *Sufism* to Magic. Even Al-Ghazali crossed over; witness his remarks on the magic square in his "Confessions."

Louis Massignon calls attention in his preface to the extremely important note that mysticism played and still plays in the expansion of Islam. It is one of its most vital forces to-day. The brotherhoods, especially in North Africa, India and Malaysia, are the centers of propagandism and revival. No missionary among Moslems can afford to neglect this side of Moslem life. It affords many points of contact and fellowship with those who are seekers after God. Yet the "mystic path is the abnormal and neurotic path, and is beset by every danger of the clinic. A recognition of this fact will have in the end a definite bearing upon the theoretical mysticism, and enlighten many a dark dogma and a strange theological bent." These words written regarding mysticism in Christianity, by the author already quoted, have their warning also for those who seek to understand Al-Hallāj and later "saints" of the Moslem calendar. But to separate the wheat from the chaff we must visit the threshing floor and use the flail.

SAMUEL M. ZWEMER.

Christian Faith and Practice. A short outline, principally for non-Christians. By the Rev. H. U. Weitbrecht Stanton, Ph.D., D.D., C.M.S. Missionary in the Punjab 1876-1911. London, Religious Tract Society.

This booklet is an attempt to outline the main features and the faith and life common to all Christians and is intended for non-Christians, especially the educated classes. The author has had 35 years experience as a Missionary and his interpretation is at once sympathetic, thorough and without compromise of vital and essential elements in the Christian faith. We strongly commend the book for use in its English form

among Moslem students, and suggest the wisdom of its translation into vernaculars. The fact that all the statements are non-controversial is an additional reason for its use.

Geschichte der Syrischen Literatur mit Ausschluss der Christlich-palästinensischen Texte, von Dr. Anton Baumstark, Bonn, 1922, Marcus u. Webers Verlag, pp. 378, 1922.

The Orientalist, Louis Cheikho, reviews this new history of Syrian literature in "*Al-Machriq*," and commends it as the most complete work on the subject. It consists of two parts, the first dealing with Syrian literature before Islam, the second in the centuries that followed. It supersedes the work of Wright and Robbins Duval, and professes to be the first complete account of all existing literature, whether in manuscript or in print. The author is well known as editor of "*Der Christliche Orient*."

Das Gebet. Eine Religionsgeschichtliche und Religionspsychologische Untersuchung, von Friedrich Heiler, München, 1921, verlag von Ernst Reinhardt. pp. 594.

We are glad to call attention to this monograph on the subject of prayer by the Professor of Comparative Religions at the University of Marburg. It is encyclopedic in its character, and needless to say thorough in its treatment of a great theme. The book has already passed through four editions and has occasioned, we are told, the transfer of the author from the Roman Catholic Church to Protestant circles. After an introduction which deals with prayer as the central phenomenon of all religions, and the sources for historic investigation of prayer as an expression of faith, the first part, 38 to 147, deals with prayer among primitive races, then follow in order ritual prayer especially among the Greeks and Romans, prayer of the great men in human history, prayer of the mystics, prayer as intercession, public prayer, individual prayer, the real nature of prayer, etc., etc. One hundred pages are devoted to a bibliography and index. There are many references to prayer in Islam, and the prayers of Moslem saints. A summary of the literature on Moslem prayer is given as follows:

"Das islamische Pflichtgebet (*salat*) wurde von M. Grunert zum Gegenstand einer Rektoratsrede gewählt (Das Gebet im Islam, Prag, 1911). Beachtenswerte Gesichtspunkte für das Verständnis des islamischen Gebets bringt H. Wiesel in der Einleitung zu seiner Ausgabe einer alten muhammedanischen Gebetssammlung (Achmed ibn Taimija, Das Buch des frommen Wortes, Diss, Berlin, 1914). I. Goldziher (Zauberelemente im islamischen Gebet. Orientalische Studien Theodor Nöldeke zum 70 sten Geburtstag gewidmet, Giessen 1906, I, 303 ff.) will in den formelhaften Worten und den rituellen Gesten des muhammedanischen Gebets—des Pflichtgebets wie des Privatgebets—Reste von Zauberworten, Beschwörungen und Zauberhandlungen aufdecken. A. J. Wensinck (Animismus und Dämonenglauben im Untergrunde des jüdischen und islamischen Gebets, Der Islam IV, 1913, 219 ff) führt ebenfalls die islamischen wie die spätjüdischen Gebetsriten auf magische Wurzeln zurück. E. Mittwoch, Zur Entstehungsgeschichte des islamischen Gebets und Kultus (Abh. d. Berl. Ak. d. Wiss. 1913 phil.-hist. Kl.) beleuchtet die jüdischen Einflüsse, welche bei der Entstehung und Ausgestaltung des muhammedanischen Einzel und Gemeindegebets wirksam waren."

Z.

A Volume of Oriental Studies presented to Edward G. Browne, M.A., M.B., F.B.A., F.R.C.P., on his 60th Birthday (7th February, 1922). Edited by T. W. Arnold and R. A. Nicholson. With a portrait of Professor Browne and 10 illustrations. Royal 8vo. £4 4s net. (Edition limited to 500 copies). Cambridge Press, England.

Forty-three of Professor Browne's fellow-workers and pupils representing eleven different nationalities have contributed to this volume. The essays deal with subjects connected with Arabic, Persian, and Turkish literature.

Konfuzius—Buddha—Zarathustra—Mohammed. By R. G. Grützmacher. 92 pp. 2d Edition. Leipzig. M. 10.

A character sketch of each of the great founders of religion as ideal of thought and life for China, India, Persia and Moslem lands. Too brief for critical value, yet in every way attractively written and printed.

Al-Siddiq or the life and times of Hazrat Abu-Bakar Siddiq by Mr. Mohiuddin Ahmed B. A. (Alig), of the Assam Civil Service, with a Foreword by Mr. S. Khuda Bukhsh, M.A., B.C.L. (Oxon), (282 and XXXII pages, octavo size). Price, cloth bound, Rs. 2/8/-, paper cover, Rs. 1/8/-, Monohari Das & Co., Barpeta, Assam.

"This monograph," writes Khuda Bukhsh, "is an excellent piece of literary workmanship. Not only has the author used the materials available in the European languages, but he has made a considerable draft upon original sources. It is written in a pleasant style, and does him much credit. It is free from bias or partianship, and is marked by sound historical judgment. His subject is an inspiring one. No Moslem can think of the Caliph Abu-Bakar without a thrill of pleasure and pride. In an era of bloodshed he kept his sword stainless: in an age of moral chaos he set the example of a life, well-ordered and immaculate: in a time-serving generation he showed himself a model of unwavering love and loyalty."

The Teachings of Islam, a solution of five fundamental religious problems from the Moslem point of view, by Mirza Ghulam Ahmad (of Qadian, India), founder of the Ahmadiyya movement and author of nearly seventy works on Islam. pp. 195. Lahore, Ahmadiyah Anjuman-i-Ishaat-i-Islam.

Muhammad and Christ, by Moulvi Muhammad Ali, M.A., L.L.B., President, Ahmadiyya Anjuman-i-Ishaat-i-Islam, Lahore, India and author of an English translation of the Holy Koran, pp. 159. Ahmadiyah Anjuman-i-Ishaat-i-Islam, Lahore, India.

These two books represent the modern views of Islam, and the Ahmadiyah attitude toward Christianity. The former is a reprint of a treatise which represents the gist of what the Ahmadiyah sect believes. Their philosophy of life, as based upon the teachings of Mohammed, originally written in Urdu by the late Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, and the founder of the Ahmadiyya movement in Islam, and it was read at the great Religious Conference held at Lahore (Punjab) in December, 1896, by one of his devoted votaries, the late Maulvi Abdul Karim. It first appeared in instalments in the Review of Religions in 1902 and 1903. The paper discusses from a Moslem's point of view the five subjects selected for discussion by the conveners of the conference. These five subjects related to (1) the physical, moral and spiritual conditions of man, (2) the state of man in the after-life, (3) the real object of the existence of man and the means

of its attainment, (4) the effect of actions in the present life and the life to come, and (5) the sources of Divine knowledge. The book scarcely deserves serious attention. Some of its teaching is crude, not to say ridiculous. In speaking of swine as forbidden food the author says, "*Khinzir*, i. e., a swine, is one of those things which the Moslems have been forbidden to eat. The very name of this foul animal contains an allusion to the prohibition of its flesh. It is a combination of *khinz* and *ar*, the first part meaning 'very foul' and the second 'I see.' The word literally means 'I see it very foul.' The name which God gave this animal in the beginning, therefore, points to its foulness." More astonishing, however, is the fact that this book, as well as the other of which we will now speak, were printed at the Madras Diocesan Press. In the case of the second volume we read "printed at the S. P. C. K. Press, Madras." The volume on Mohammad and Christ is surely not calculated to propagate Christian knowledge! It closes with the following statement on the same page on which we read S. P. C. K. (page 159). "Christ never died on the cross and He never rose from the dead: the preaching of the Christian Missionary is therefore vain, and vain is also His faith. The Christian religion laid its foundation on the death of Christ on the cross and His subsequent rising: both these statements have been proved to be utterly wrong, on the strength of the historical testimony afforded by the Gospels themselves, and with the foundation the whole superstructure falls to the ground." The author of "Mohammad and Christ," as we see from this conclusion, is the outspoken foe of Christianity. In his introduction he states that the Gospels are not trustworthy, using for his main argument statements from "Christian" writers in the *Encyclopedia Biblica*. The miracles of Christ were second rate, or the account of them was invented afterwards. Jesus was not sinless; on the contrary He calls the Gospel record to witness that Jesus lost His temper, was impolite to His mother, and manufactured strong drink! The circumstances relating to the birth of Jesus are in no wise an indication of His greatness. He denies the virgin birth, in spite of the Koran teaching to the contrary, and says, "Why is Jesus called the son of Mary, if He had a male parent? The answer to this question is that His description as the son of a woman is really meant as a refutation of His divinity." Jesus was not taken up into Heaven, but died a natural death. (Page 121.) "That this is the only right conclusion of what is narrated by Luke in his last chapter is established conclusively by the fact that the words 'and carried up into heaven' are really a later interpolation, for we are told by J. R. Dummelow in his commentary on the Bible that 'a few ancient authorities omit these words.' Thus if two of the Gospels entirely discredit the story of the Ascension, and do not give it a place in their record of the life of Jesus, the words of the third, which are looked upon as the basis of the theory, are not merely out of place in the narration of events, but are actually not met with in ancient manuscripts." And again (pp. 125) "Thus not only two Gospels, but really all the four canonical Gospels, know nothing about Jesus' ascent to heaven, and the theory is evidently of much later growth, when evidence was fabricated in the form of interpolations in two of the Gospels." Both volumes which are on sale in India, Ceylon and Sumatra indicate the character and the activity of Ahmadiyah propagandism. But why should they use the Christian Press at Madras to attack the Christian faith?

La Parure des Cavaliers et l'Insigne des Preux.—Ali ben Abderrahman ben Hodeil el Andalusi. Texte Arabe par Louis Mercier. pp. 110. Paul Geuthner, Paris. Price, 24 francs.

A photo-type edition of the Escorial Manuscript of a celebrated Arab treatise on horsemanship and arms. A translation with notes is promised later. The book throws light on the *Jihad* of the fourteenth century. In fact the first part of the work deals solely with war on infidels. This is the second part.

The Climate of the Eastern Mediterranean and Adjacent Countries. Prepared by the Admiralty and the War Office. H. M. Stationery Office, London, pp. 300. 5/- net.

Presenting in compact form an account of atmospheric and climatic conditions of the regions East of Malta to the Persian Gulf, with tables of temperature, rainfall, etc. The utility of this volume is self-evident. Its accuracy is guaranteed by the imprint.

Umar Khayyam, by Masud Ali Varesi, M. R. A. S. Kegan Paul, Trench, Trübner & Co., London, pp. 283. 10s. 6d.

A new and critical interpretation of the life and writings of the great Persian astronomer, poet and mystic. The Author is acquainted with most of the literature on the subject although he gives no bibliography. Of the celebrated Quatrains, which he freely uses to illustrate his text, he gives the Persian original as well as his own prose translation, with occasional stanzas from Fitzgerald. A brief sketch of Umar Khayyam's life and his mathematical and astronomical work, is followed by chapters on his philosophy of life and the hereafter. The lover of wine, women and song is idealized and becomes a saint, ascetic and mystic, "the very facts of whose life prove his contempt of worldly riches and possessions." "Truth is found only in God and God alone. Everything else is illusory. In a word the Utilitarianism of Unitarianism is Umar's chief goal." We are not surprised, therefore, to learn that the author of the quatrains never married, only spoke of the wine-cup in a mystical sense, and of love in a super-sensuous manner. As a case of special pleading, the argument is most interesting, and sometimes amusing, but not convincing. Umar Khayyam is never irreverent (pp. 61), advocated plain living and high thinking (pp. 83), and he really intended to advocate prohibition, although some of his verses would lead one to imagine the contrary (pp. 117). All intoxicants are forbidden except "the intoxicant that leads the human soul into God's love" (p. 119). The fact is that Umar penned his poem to lead Moslems by the true way back to God and to Mohammed (p. 227). He was the foe of all hypocrisy, and therefore incurred the hatred of the orthodox community. There is a worthy tribute to Umar's remarkable revision of the calendar and his mathematical studies. But what shall we say of a critic who finds ascetism and the true philosophy of life even in lines such as these:

"Some for the Glories of this World: and some
Sigh for the Prophet's Paradise to come.
Ah! take the cash, and let the credit go,
Nor heed the rumble of a distant drum?"

L. S. R.

Armenisches Martyrertum von einem Muhammedaner. Tempel verlag, Potsdam. M. 3.50—1922.

Bruno Eckert: Meine Erlebnisse in Urfa. Tempel verlag, Potsdam. M. 9—1922.

Seltsame Lebensgeschichte eines syrischen Mönchs. Jacob Künzler, Tempel verlag, Potsdam. M. 12.50—1922.

Voices from the midst of the terrible tragedy of Armenian massacre. A Moslem pleading for mercy and humanity after being an eye-witness of the terrible suffering of an ancient alien race. Bruno Eckert tells the story of Urfa, 1914-1918, while Jacob Künzler draws a portrait from life of a brave monk who was faithful unto death, and gained the martyr's crown. All of the volumes furnish new evidence against the tyranny of the Turk and their policy of extermination.

Le Kemalisme devant les Alliés. Michel Paillares. Constantinople and Paris. pp. 494. 10 francs.

A historical résumé of the rise of Mustafa Kemal and his party, which affords a clew to the maze of circumstances and the war of opinions in Turkey since 1914. But the history ends before the recent events and the occupation of Smyrna. A large part of the volume is devoted to the treaties between Turkey and the Allies, jointly or severally, secretly or openly as cause for the Kemalist movement.

Notes sur les Philosophes Arabes connus des Latins au Moyen Age. Inventaire des textes arabes d'Averroes. By P. M. Bouyges, S.J. Imprimerie Catholique, Beyrouth. 1922. In—4, pp. 53.

A list of all the Oriental and Occidental manuscripts and printed texts of the works of Abi-al-Walid Ibn Rushd (Averroes) by one of the Jesuit fathers of the University at Beirut with critical introduction and notes.

Bulletin of the School of Oriental Studies, London Institution. London, 1922. Six shillings.

This issue contains two papers of special interest to the student of Islam, viz: that by H. A. R. Gibb on "The Arab Invasion of Kashgar in A. D. 715," and "Studies in Kurdish History" by G. R. Driver. The former deals with the accuracy of Tabari's account, and the reasons for doubting the Arab historian and his narrative. Mr. Gibb concludes: "The evidence is thus entirely against the authenticity of the tradition that Qutayba invaded Kashgar. But there is no doubt that it was not a pure invention of the historian Tabari; we may take it rather that by his time it had become a floating legend, which he attached to his earlier sources and perpetuated by the authority of his name. Its origin may perhaps be traced to more than one source. "*Sin*," for one thing, was to the Arabs less the name of a definite country than a vague term for "The Far East." How indefinite it was may be seen from the two verses quoted above on the death of Qutayba, or even more surprisingly in an early writer's reference to the battle of Taraz as having taken place in "*Sin*."

In the course of time such a statement as "Qutayba invaded Sin" would naturally become defined as "Qutayba captured Kashgar" that being the nearest and best known Chinese city in later times. . . . The studies in Kurdish History cover the origin and character of the Kurds only, to be followed (we suppose) by other papers on their language,

religion, etc. Their total number is estimated by him at about one-half million. Reclus put the total at 1,800,000. After a sketch of the Kurdish language, the writer mentions the three greatest Kurdish writers: "Abu-'l-Fida, the Aiyubi prince of Hamah, wrote a geography, a history of pre-Islamic times, and a book of Annals from the time of Mohammed down till his own death: but, like most of the Arabic historians, his works are to a large extent compilations and abridgments of earlier chronicles, with little or no endeavor to weigh evidence or test the value of his sources, and his geography only gives yet another account of places and countries which had been visited and fully described by his more famous predecessors. He, too, wrote in Arabic, the language of the educated and learned classes of his day. Of Idris and Sharaf-ud-Din, the two other historians, more will be said hereafter, when some account is given of their lives and the times in which they lived.

The Kurdish language has never been reduced to writing, and this is doubtless one of the reasons why it has never been employed in literature. Thus most Kurds, who felt themselves inspired to write histories or books on geography, were compelled, if they used Kurdish to employ the Arabic script: they therefore avoided the difficulty of adapting a foreign alphabet to their own language by adopting the natural expedient of writing in Arabic, a language moreover infinitely richer in resources and already fully developed by its long employment in Moslem literature.

Teaching the Teacher. A first book in Teacher Training, by J. Oscar Boyd, John Gresham Machen, Walter Scott Athearn, Harold M.A. Robinson. The Westminster Press, Philadelphia. 1921.

Missionaries in search of a Teacher Training textbook, at once simple and comprehensive, will find this little volume, issued by the American Presbyterian Board of Publication and Sabbath School Work, the thing they need. There are four sections, one by each of the authors mentioned. I. The Development of the Church in Old Testament Times. II. The Life of Christ and the Development of the Church in Apostolic Times and in Post-Apostolic Times. III. An Introduction to the Study of the Mind. IV. The Church as a Teaching Institution. The spirit and purpose of the book are indicated in a statement in the Introduction: "The book specializes on the history of God's redeeming grace. It reviews Old Testament history, disclosing the stream of God's redeeming purpose flowing down through the olden times. It reviews New Testament history, disclosing the broadening and deepening of that purpose for us men and for mankind in our Lord and Saviour Jesus Christ and His Church. It reviews the history of that Church in the world. It introduces the student to the study of the human spirit, made in the likeness of God. It discusses the organization of the Church in order to carry out the Great Commission, particularly among the children and youths whose minds and hearts and consciences God has designed for that spiritual development which we call religious education."

ARTHUR JEFFERY.

Essays on the Latin Orient. By William Miller, M.A. Cambridge University Press. 1921.

This new volume by our foremost English scholar in Byzantine history, will be welcomed by all students of the history of the nearer East, particularly by those who have tasted of his work in *The Latins*

in the *Levant*, and *The Ottoman Empire*. Some such students will doubtless be familiar with much of the subject matter of this volume, for it consists of articles and monographs published in various historical journals both English and foreign.

The essays are arranged chronologically, starting in Essay I with "The Romans in Greece," and going on in Essay II to "Byzantine Greece." No. III is a collection of thirteen essays on "Frankish and Venetian Greece," and No. IV, three essays on "The Genoese Colonies in Greece." Essay V is on "Turkish Greece." Essay VI on "The Venetian Revival in Greece," and No. VII consists of six miscellaneous essays.

Readers of this journal will be most interested in the fifty pages of fascinating interest on Turkish Greece, and in two shorter essays in the *Miscellanea*, viz., No. 3, on "Bosnia Before the Turkish Conquest," and No. 5, on "The Latin Kingdom of Jerusalem." The first two are the more welcome as we have so little information available on Islam Eastern Europe, and yet the type of Islam established in Bosnia, Albania and Greece, deserves the closest study. On Islam in Greece during the Turkish dominance the only work we have seen is that of Salhas, quoted by Dr. Miller, and that is mostly historical, and it is a curious fact that though the Turkish dominance in Greece lasted for centuries, the present writer has been able to discover practically nothing contributed by Greeks in their own language to the critical study of Islam. Essay VI carries on the story of Essay V, but we could wish it had been supplemented by a further essay on the period beginning 1718 up till the final independence.

The Essay on Bosnia is but another revelation of the fact that wherever Islam has triumphed over Christianity it has been because of the religious strife among the Christians themselves. That is the story of Syria, of Egypt, of N. Africa, of Byzantium, and Dr. Miller concludes of Bosnia: "The jealousies of the nobles, and the still fiercer rivalries of the Roman Catholics and the Bogomiles, prepared the way for the invader, and when he came the persecuted heretics welcomed him as a deliverer, 'preferring the mufti's turban to the cardinal's hat.' . . . She is perhaps the best and the saddest example of what boundless mischief religious persecution can accomplish." (p. 149.)

The book has several illustrations, a map, a good index and the printing is excellent.

ARTHUR JEFFERY.

L'Orient vu de l'Occident. Essai critique par E. Dinot et Sliman ben Ibrahim. Paris: Geuthner. 1921.

This little volume is by the authors of the grandiloquent *Vie de Mohammed, Prophète d'Allah*, noticed in these pages last year. Though the authors in their preface disclaim any pretensions to scholarship, the work is a criticism from their (i. e., the Neo-Mohammedan) point of view, of the work of modern scholarship on Islam, and in particular the work of Lammens, and Casanova. There is some truth in their claim that Western scholars have too often judged the great figures in Islam by Western standards instead of Eastern, and have treated of this Oriental religion as though it must necessarily conform to Occidental modes of thought. "Que penseraient les Européens," they say, "d'un savant chinois lequél, utilisant les contradictions qu'il rencontrerait

chez les différentes historiens français, et les critiquant avec sa logique d'extrême-oriental, détruirait l'histoire du cardinal de Richelieu, telle que nous la connaissons, et nous restituerait ensuite un Richelieu de sa façon, sous les traits et avec la mentalité d'un mandarin de Pékin?" (p. 95.)

After some general observations in Chapter I, following the usual method of pointing out how the critics differ from one another in details, but quite overlooking the fact of their unanimity on the great essentials, the authors go on in the second chapter to a critique of Lammen's Sira studies, again quibbling over detail but missing the fact that these studies have definitely proved the worthlessness of tradition. The following chapter is directed against Casanova's eschatological theory, well enough known to our readers, and while pointing out some flaws in Casanova's argument, it makes no attempt to solve the problem that book brought forward. This is followed by a criticism of the argument *e silentio*, being particularly directed against Dr. Snouck Hurgronje and Dr. Cl. Huart.

The interest of the book lies entirely in the fact that it is an attempt from the new Islam camp to meet some of the destructive criticism of modern scholarship.

ARTHUR JEFFERY.

Arabia. By D. G. Hogarth. The Clarendon Press, London.

Mr. Hogarth is to be congratulated on his well drawn sketch of Arabian history from A. D. 570-1920. Every one of his ten pictures has real merit, and the same can be said about the map at the end of the book.

Starting with the times of ignorance, Mr. Hogarth tells how the rich fertile country of South Arabia fell into decay, and how its well lettered society had to seek for the subsistence elsewhere which heaven was denying them in the homeland.

The second picture shows Mohammed fleeing from Mecca and reaching the palm groves of Yathrib.

The third gives a view of the way in which he assumed kingly power, and compelled the surrounding country to receive him as the apostle of God.

The Arabian caliphate, legitimist opposition, sherifates, and Turkish domination are then sketched before the Wahabite forces come to purge the holy cities.

The story of the way in which Mehemet Ali drove out these iconoclasts, and was in turn eclipsed by Turkish power, is well told, but perhaps the most graphic picture in the book is the last, which tells of the Turkish decline and fall.

J. C. Y.

Translations of Eastern Poetry and Prose. By Reynold A. Nicholson. Cambridge University Press. 8/6.

In this book of translations Professor Nicholson introduces us to several striking personalities both Semitic and Aryan. Among the Arabs is Shanfara, a lean and hungry vagabond whose three chief friends he informs us are "a wolf untired, a sleek leopard, and a fell hyena with shaggy mane." He seems to have been a super-tramp of his time. The air of the desert breathes through his pieces, and those of his countrymen such as Farazdak and Ta'abbata Sharran, whose name, signifying "Mischief under his armpit," is very significant. We get something of

the same impression in reading these productions as we do in perusing Doughty's *Travels in Arabia*. The Arab women too seem to have had minds of their own, witness the following verses by Maisun, a desert girl who married the Caliph Mu'awiya and accompanied him to Damascus. Her husband one day heard her reciting the following lines of her own composition:

"A tent, with rustling breezes cool,
Delights me more than palace high;
And more the cloak of simple wool
Than robes in which I learned to sigh.

"The crust I ate beside my tent
Was more than this fine bread to me,
The wind's voice where the hill-path went
Was more than tambourine can be.

"And more than purr of friendly cat
I love the watch-dog's bark to hear,
And more than any lubbard fat
I love a Bedouin cavalier."

The Caliph thereupon remarked, "The daughter of Majdalin was not content until she had made me "a lubbard fat." It is pleasant to know that the Caliph sent her back to her own people. At the other extreme we have the poems of Abu'l Ala Al-Ma'arri, who seems to have been a kind of Omar Khayyam in his scepticism and epicureanism, and the highly elaborated verses of Hariri of Basra, whose *Maqamat* Professor Nicholson calls the most celebrated book in Arabic literature after the Koran. It contains some solemn sermonizing in intricate rhymes, most skilfully rendered by the author, e.g.:

"Straiter thy tomb shall be than needle's cavity; deep, deep thy plunge I
see as diver's neath the wave.
There shall thy limbs be laid, a feast for worms arrayed, till utterly decayed
are wood and bones withal,
Nor may thy soul repel that ordeal horrible, when o'er the Bridge of
Hell she must escape or fall.
Astray shall leaders go, and mighty men be low, and sages shall cry 'Woe
like this was never yet.'"

In this and other passages of Hariri we catch an almost Biblical tone. Mysticism is represented among the Arab writers by Ibnu'l Farid and Ibnu'l Arabi. The latter is of special interest to European readers for, as Professor Nicholson informs us, he exerted a profound influence on Moslem and to some extent on mediaeval Christian religious philosophy, e. g., on that of Raymond Lull. He rather strikingly says, "Man is to the universe what the bezel is to the seal—the bezel whereon is graven the signature that the king seals on his treasures."

Turning to the Persian poets, though the names of Sa'di of Shiraz and Jami are more familiar to English readers, Professor Nicholson rightly calls Jalalu'd-din Rumi the leading mystical poet of Persia. He was also the founder of the celebrated whirling dervishes, whose gyrations are supposed to represent the wheeling of the celestial bodies. The influence of Neo-Platonism is fairly evident in the following utterance by him:

"Poor copies out of heaven's original,
Pale earthly pictures mouldering to decay,
What care although your beauties break and fall,
When that which gave them life endures for aye."

Nearly a hundred years ago Coleridge said in his *Table Talk*, "I must acknowledge I never could see much merit in the Persian poetry I have read in translation. There is not a ray of imagination in it, and but a glimmering of fancy." The Sage of Highgate would certainly have modified his opinion if these translations had fallen into his hands. Mr. Nicholson took a First Class in Classics at Cambridge and his classical training is partly accountable for the polished grace which they evince.

CLAUD FIELD.

Among the Hill-Folk of Algeria. By M. W. Hilton-Simpson. 1922.

This book contains the personal experiences of the author and his wife. Mr. and Mrs. Hilton-Simpson lived among the Shawia and succeeded in gaining information and seeing the real life of the people, not that which is staged for the tourist. The description of the country is graphic and of the people most interesting. They visited many villages where a European woman had never before been seen and found a *white* race of natives, very many of whose arts and crafts, customs and beliefs have not before been described in print. The author had in view, in addition to the general survey of life among the Shawia, a study of the healing art as practised in the Auris mountains.

Chapter IX is especially interesting to those who know anything of modern surgery; in this chapter a full description is given of several operations as performed by the native surgeon. The Shawia surgeon is anxious to conceal his methods and himself, for if his patients become acquainted with modern European medicine and surgery his living would be gone. Also he loses no opportunity of belittling the methods of European practitioners. For a long time the author was unable to get in touch with any native surgeon until finally one day in an outdoor clinic he offered a couple of scalpels to any native doctor, and a man in the crowd responded at once. And from that day on he was admitted into native clinics and operating rooms, with the result of a fund of information of the medieval surgery as practised in the country of "back of beyond" and a fine set of instruments used by these surgeons at the present day.

AMY E. ZWEMER.

A History of the Arabs of the Sudan. By H. A. Macmichael, D.S.O., Sudan Political Service. Two volumes. Cambridge University Press. 1922.

This is an authoritative work, of great value for many lines of inquiry: geography, ethnology, folklore, and history both political and literary. In the first volume the author gives an account of the inhabitants of the Sudan who preceded the Moslem conquest of the country; he then collects from historians, travelers, and others, such information as can be obtained about the immigration of the Arab tribes, and the places where they settled; and concludes with a statistical account of their present location, based on his own observations and those of other officials of the Sudan government. In the second volume he gives an analysis of thirty-two Sudanese manuscripts, containing historical, genealogical and geographical material.

The work is an unusually rich store of information both about the history of Africa and the effects of the Moslem conquest. The first volume especially in the first section contains many remarkable contributions to folklore and anthropology, and the author's thoroughness

in pursuing his quest of materials deserves everywhere high praise. It is clear, as might indeed have been expected, that the introduction of Islam into these regions was powerless to suppress a great number of pagan institutions, though the tendency which we find in the accommodation of the pagan pilgrimage to the new monotheism is usually illustrated when these practices are described. Mr. Macmichael will surely have earned by this book a great name among scholars, ethnologists and geographers.

D. S. MARGOLIOUTH.

Le Maroc pour tous, and L'Algérie et Tunisie pour tous, by Louis Cros. Albin Michel, 22 rue Huyghens, Paris, 1922.

Two very interesting and practical books of propaganda. They are volumes of about five hundred pages each, and belong to a series on French colonies and immigration.

The author wishes to encourage and stimulate French people to come and live in North Africa, which he calls not a colony, but the prolongation of France. He gives most interesting and practical details on these countries, how to get there, how to live, how to find a situation. He describes the customs of the people with whom one has to deal, the Arabs, the Jews, the Moors, and shows the wonderful results already obtained under the French government.

One of the most interesting chapters in *Algérie et Tunisie pour tous* is on the question, Is There a Moslem Peril? The author with careful explanations concludes that there is now no Moslem peril, and that peril would appear only if a great nation like Russia or Japan were to support Islam. Present agitation in the Moslem world is mostly due to social discontent of men of the civilized, instructed classes, and has no chance of success unless they are backed up by some important government.

J. P. COOK.

Morocco That Was, by Walter B. Harris. William Blackwood and Son, Edinburgh-London, pp. 333.

The author, well known as newspaper correspondent and traveler in Yemen and North Africa, portrays in fascinating style, but with colors sometimes too vivid, and in lights and shadows too sharply drawn, the Moorish court in the days that are forever past.

Beginning with the accession of Mulai Abdul Aziz (1894), Moorish court life is described in all its horrors of intrigue, cruelty, duplicity and medieval barbarism. The extravagance of the court and the rebellion of the lawless tribes led to bankruptcy, European interference, and finally the abdication of the Sultan and the French protectorate.

A chapter is devoted to the romance of the notorious brigand chief Raisuli, another to "Saints, Sherrifs and Sinners," while the concluding one is on the "Changes and Chances" of an empire that has disappeared. An interesting study, but without permanent value.

Z.

Introduction à l'étude du Droit Musulman Algérien; par Marcel Morand, 1921. 213 pp.

Etudes sur l'Evolution des Coutumes Kabyles, spécialement en ce qui concerne *l'Exhérédation des Femmes et la Pratique du Hobous*, par Pierre Hacoun-Campredon, 1920. 146 pp.

Both of these studies are published by Jules Carbonel (Bastide-Jourdan), Algiers. 5 frs.

The former work is the complement of two previous works of the author, who is the Doyen of the Faculty of Law at the University of Algiers. In 1910 he published "*Études de Droit Musulman Algérien.*" In 1916 "*L'Avant-projet de Code,*" prepared for the Commission of Codification of Algerian Moslem Law. The present study forms the introduction to the author's Course of Lectures on the subject given in the said University. This introduction is composed of five chapters: I. Preliminaries; the natives of Algeria, and the laws that governed them before their submission to France. II. The extent to which they remain subject to their own laws and customs, etc. III. Moslem law: Shr'a, Fiqh, Kanoon; sources of Moslem law; Malekite rite; Ibadite rite, etc. Fundamental characters of Moslem law. Codification of Algerian Moslem law. IV. Native customs (on which see the second notice). V. Elements of public law, political and social organization; organization of worship; penal law.

There are abundant notes giving sources and Bibliography.

The second study deals not with the written Moslem Law, either Orthodox or Heretical, but with the *Customary Law of the Kabyles*. On this Customary Law, M. Henri Basset says: "(translated) It is well known that the Maghrib, for juridic matters, is divided into two great divisions: regions subject to written law, and regions governed by custom. The first have adopted with Islam the juridic form that it brought with it; the others while accepting the beliefs of Islam, have remained faithful to their national laws and customs and juridic organization. This customary law, though rarely consigned to writing, and even then only recently and never in its entirety, is none the less a body of law as well organized as that of the Koran: in many points as complete as this latter, and sometimes infinitely more minute, especially in matters concerning the particular conditions of life in each community." (*Essai sur la Littérature des Berbères.*)

The study of M. Hacoun-Compredon deals with the Customary Law current in Kabylia. It is divided into two parts: First part, Berber Customary Law and its evolution. Ch. I. Reasons for retaining it. Ch. II. Domain of its application. Ch. III. The Djemaas and the Kanoon, etc. Second part: The "exhérédatation" of women, and the practice of Habous in Kabylia. Ch. I. The lot of woman in Kabyle custom. Ch. II. Up till 1748 the Kabyle woman was able to inherit "ab intestat." Ch. III. Her position since 1748. Ch. IV. Foundation of "Exhérédatation" of women. Ch. V. Influences reacting against it. Ch. VI. Hobous.

By means of such works it is possible for the missionary to get a view of the laws that regulate the life of the Algerian Moslems. The missionary touches the life of the people in so many points, but cannot really understand their conditions of life without some knowledge of their law. I have heard recently of one young woman who is studying Moslem law with a view to helping Moslem women in their difficulties. In the evolution of these North African peoples there will be ample scope for such work. Even those who do not aspire to this have often to give their advice to those in difficulty who trust them. Hence the necessity of having first-hand knowledge of these questions.

PERCY SMITH.

Über Intention, reine Absicht und Wahrhaftigkeit. Das 37ste Buch von Al-Gazali's Hauptwerk "Neubelebung der Religionswissenschaften." Übersetzt und erläutert von Hans Bauer. 1916 X, 93 pp.

Von der Ehe. Das 12te Buch von Al-Gazali's Hauptwerk "Neubelebung der Religionswissenschaften." Übersetzt und erläutert von Hans Bauer, 1917 X, 120 pp.

Erlaubtes und verbotenes Gut. Das 14te Buch von al-Ghazali's Hauptwerk u. z. w. übersetzt und erläutert von Hans Bauer, 1922. 209 pp. Niemeyer. Halle.

Under the general title of Moslem Ethics, Bauer, of Halle University, gives these scholarly translations from the *Ihya* of Al-Ghazali, following the Cairo text of 1316 A. H. Invaluable to the student of Islam for two reasons, namely, the critical consideration of the text, and the full notes. The last part has just appeared and others are to follow. Z.

Two Arabian Knights. By M. E. Hume Griffith.

Boy life in Mesopotamia is capitably described (despite the lame punning title) in *Two Arabian Knights*. Daud was a butcher's son, and Najib a donkey driver, and each was drawn to Christ by the Christian Hakeem in a Mesopotamian town. The illustrations are excellent.

H. U. W. STANTON.

The Wednesday Wife, by Juliette Gordon Smith. Macmillan Co., New York. pp. 225, price \$2.00.

The background of this novel describing Moslem life in Tunis is wholly idealized. The reader would imagine that there were no shadows of dense ignorance and cruelty in the harem life. Although the writer knows the East, her book is not convincing, and yet it shows one side of the lure of the East and its spell.

The Indian Child's Mother. By A. D. 150 pp. 3/6d. Church Missionary Society.

A charming series of impressionist pictures of Indian womanhood, Hindu, Moslem and Christian. Its frontispiece represents an old palace in Lahore, in fact the mansion of Prince Nihal Singh, heir apparent of the great Maharaja Ranjit Singh, from whose gorgeous wedding festivities old men still reckon their age. It has been for more than a generation the abode of the first municipal girls' school of the Panjab, presided over all the time by an Indian Christian lady. The writer's long missionary experience in the Panjab constantly peeps through the veil of anonymity, linking the stories of the past in a vital connection with the daily life of the present. The city pictures of Moslem women's life are very live, but to the Moslem villager A. D. hardly does justice when she writes that he is not an agriculturist, like the Hindu. Some, no doubt, are slack, but there are no better cultivators than the devout Moslem Arains. The intimate life of the Panjabi Moslem village woman still awaits its artist, but the pictures here given would be hard to better as an introduction.

There is food for thought in the fact that of the outstanding Christian women here sketched none is of Moslem origin, nor would it be easy to name one outside this list. This is not because there are not plenty of such good Christian women converts from Islam. Is it a result of the pardah system?

H. U. W. STANTON.

Spiritism in Antiquity. By Lewis Bayles Paton, Ph.D. Macmillan Co., New York. pp. 155.

Dr. Paton is professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary, and late director of the American School of Oriental Study and Research in Jerusalem. Interesting and instructive contrasts and similarities appear when ancient and recent accounts of the experiences passing under the name of Spiritism or Spiritualism are examined. For all the things known to psychical research—hypnotism, somnambulism, ecstasy, motor-automatism, dreams, visions, auditions, second sight, mind reading, apparitions and others—were known also to antiquity. There is nothing new in them.

In fourteen chapters he traces the history of spiritism from primitive religions through ancient China, Egypt, Babylonia, Assyria and the Hebrew nation, both before and after the exile, a final chapter culminating in the teaching of Jesus in regard to immortality. Chapter VI is very brief, but contains interesting information regarding the conception of death among the Semites, the cult of the dead among the Arabs and the origin of their belief in jinn. The last chapter summarizes the proofs for the resurrection of our Lord, and shows how He brought life and immortality to light in the Gospel. Z.

Medical Missions in Africa and the East. By Samuel W. W. Witty. 76 pp. 9d. Church Missionary Society.

An interesting and useful sketch of this great society's medical work in Egypt, Palestine and Persia, in Uganda and Nigeria, in the N. W. Frontier Province of India the Panjab and Bengal, in South and Mid China. A comprehensive outlook on medical evangelism under most varied conditions, especially among Moslems.

H. U. W. STANTON.

Bulletin de l'enseignement public. Empire chérifien. Protectorat de la République Française au Maroc. Emile La Rose, Libraire-Editeur, 11, Rue Victor-Cousin, Paris, 1920, 1921, Nos. 18 to 36.

These official bulletins of the educational department of the French Government in Morocco are extremely interesting from a number of points of view. Historically, they present an exact record of official decrees bearing on educational matters and governing educational developments in Morocco. Those who desire to study French policy in a Moslem land and the method of introducing French ideals and the French language will find in these decrees some extremely suggestive material. The bulletins also give space to some monographs of original research on topics related to conditions in Morocco. These frequently bear on technical educational problems, such as the method of teaching geography. In Bulletin No. 22 there is an interesting discussion of the unavoidable necessity of allowing the Koran to have a place in the curriculum of Franco-Arab schools; the discussion is by no means flattering to the Koranic studies. Bulletin No. 24 is of particular value in that it presents the schedules of studies for both primary and secondary courses. In Bulletin No. 35 missionary agencies will be interested in the decrees which permit the opening of a number of private schools in a French Protectorate; a majority of these are evidently Roman Catholic, judging by the names they adopt, but the method of procedure may permit of wide application.

C. R. WATSON.

The Origin of Paul's Religion, by Professor J. Gresham Machen. New York: Macmillan Co. pp. 326. 1921.

The conception of Christianity as a religion of redemption based upon Jesus' death and resurrection, which has been dominant throughout the history of the Christian Church, may be traced back at least to Paul. Whence did Paul obtain it? This enquiry needs to be pressed because the continuance in power of this redemptive conception of Christianity depends upon Jesus proving to be its final source. Professor Machen in the James Sprunt Lectures delivered at Union Theological Seminary in Virginia, examines various current theories, which either maintain that Paul secured his religion without his doctrine of redemption from Jesus, or that he obtained both his religion and his doctrine of redemption elsewhere. His conclusion is that Paul's religion and Paul's doctrine of redemption are absolutely inseparable; that both were derived from Jesus; and that the only Jesus from whom they could proceed is the supernatural Jesus of the New Testament.

The book should prove invaluable to the missionary among Moslems who desires an up-to-date answer to the Moslem contention that Christianity is really a Pauline conception, and that the original Gospel was not Pauline but Unitarian in its character. Z.

Some Cairo Mosques and Their Founders. By Mrs. R. Devonshire. London: Constable & Company Limited, 1921, pp. 132. Illustrated. Price 7/6d.

The author is known favorably from her earlier book, *Rambles in Cairo*. Once more she visits ten of the lesser known mosques of Islam. In chronological order we have a collection of historical essays with references to the architectural beauty rather than its detail. We learn much of those who built the mosques or lie in the tombs. A story of cruelty, bloodshed, jealousy, vengeance and passion on the part of those who gloried in perpetuating their memory by building. The stones still cry out the story of those beaten to death with wooden clogs, tortured by their rivals, assassinated at banquets, and their bodies flung over the walls as a prey to pariah dogs. The following monuments are described: The Mosque of Es-Saleh Talayeh, The College of Sultan Es-Saleh Nejm ed Din Ayub, The Tomb of Sultan Es-Saleh Nejm ed Din Ayub, The Tomb of Queen Shajaret ed-Durr, The Tomb of the Ummayad Sheikh Zein ed-Din Yusef, The Khanqa of Sultan Beybars el-Gashenkir, The Tombs of Sangar el-Gawly and Selar, The Tomb of Sultan Qaitbay, The Mosque of Khairbek, The Mosque of Malika Safiya.

The book has thirty-two beautiful illustrations.

Der Islam und die Christliche Verkündigung (Islam and the Christian Message). By Gottfried Simon. Gütersloh, Bertelsmann, 1920.

In his former book *Islam und Christentum in Kampf um die Eroberung der Animistischen Heidenwelt*, Herr Simon gave the valuable conclusions from personal experience of missionary contact with Moslems and Animists in Sumatra, which resulted in the building up of Christian churches from among both. In the present work he aims to give a historical review of the reactions between Christianity and Islam generally, as well as a comparative study of the main conceptions of both, deducing the right lines on which the missionary should deal with Islam and its followers at the present day. This comparative study forms the chief part of the book, and resembles in treatment the Rev. W. A. Rice's

"Crusaders of the Twentieth Century." It deals with Revelation and Scriptures, the Conception of God, the Mediatorship of Mohammed, and Eschatology, concluding with a short chapter on the Task of Evangelization. Herr Simon has provided a valuable storehouse of information and guidance in these matters for the German missionary world, drawn from a wide, if somewhat uneven, range of study. The ground that he covers has been fairly well worked by English writers, but his view of controversial points from the angle of a moderate Lutheran theologian and missionary is instructive and often suggestive. For English readers the most valuable part of the book is the first, which sketches the attempts made by the Christian churches in various ages to evangelize Islam. The ineffectiveness of the Copt and the Nestorian is connected with their defective grasp of essential Christianity, and the consequent uncertainty in countering Islam. The Orthodox Church is more effective, but the result of its witness is mainly to leaven Islam with Christian, especially mystical, ideas. Both it and the Roman Church are badly weighted in the contest by image and picture worship, to which we must add the use of Theotoka (Mother of God) as the Eastern title of the Virgin Mary. Evangelistic efforts made in the Balkan peninsula and elsewhere following on the Reformation are of interest, and attention is drawn to the modernist propaganda of Islam, too much ignored by us.

In the oncoming revival of German missionary effort, we trust that Herr Simon's book should be a real help towards its prosecution among Moslems.

H. U. WEITBRECHT STANTON.

Der Dreieinige Gott in Religionshistorischer Beleuchtung. Bd. I. Die Drei göttlichen Personen. Von D. Nielsen. Kopenhagen, 1922.

Denmark has already produced some very fine work on Semitic religion and culture. All Semitic students are familiar with and owe much to Dr. Franz Buhl's "*Die Sozialer Verhältnisse der Israeliten*," and his "*Geschichte der Edomiter*," and his successor in the chair of Semitics at Copenhagen, Dr. John Pedersen, has worthily carried on the tradition in his thesis, "*Den Semitische Ed.*" But the foremost of Danish scholars in the field of comparative Semitic religion is Dr. Ditlef Nielsen.

In 1904 Nielsen published "*Die altarabische Mondreligion*," in which he follows the lead of Winckler, a book that was warmly welcomed by Schwally and Hommel, but severely criticised by Nöldeke. This was followed in 1910 by a monograph on Almaquh, one of the gods of Saba, *Der sabaische Gott Al Mukuh*, and in 1912 by two articles *Der semitische Venuskult* and *Die äthiopischen Götter*, in ZDMG., Vol. lxvi, both interested in the new discoveries in South Arabia. Now appears the first volume of his new study in "The Triune God in the Light of Religious History."

This first volume is concerned with the question of "The Three Divine Persons," studied in the light of comparative Semitic religion. In his introduction he gives a summary of the present position of the science of Comparative Religion in regard to the question of Semitic religion, and then plunges into the deeps of the relation between the Christian cultus and the old Semitic cults. His point of departure is the primitive Semitic sacrifice, and in a long argument, which continually reminds us of Robertson Smith and Hugo Winckler, he works out a relationship between this and the Christian institutions of the Lord's

Supper, Baptism, Christmas and Easter. The next section takes up the Semitic triplicity of Gods and the triune God, his conception of the evolution being that the steps were three—(1) Father, Son and Mother, (2) the Father, the son, the Mother (i. e. three separate entities); (3) Father, Son and Spirit. There this volume stops, and we must wait for the appearance of the companion volume before we can pass final judgment on the argument. The impression of this first volume, however, is that while Dr. Nielsen's scholarship is of the first order, and his knowledge of Semitic religion profound, yet in spite of much freshness and brilliance of suggestion, he is building too often on a foundation far too weak to support his construction.

Missionaries to Moslems will be interested in this book, not on account of its theory of the Trinity, but for the light it often throws on the religious thinking of the Semites, which helps us to understand better the thinking of Mohammed and his followers. ARTHUR JEFFERY.

L'Islâm et les Races. Tome premier—Les Origines, le Tronc et la Greffe, par P. J. André. Paris, 1922 (Paul Geuthner).

This is the first volume of a general sketch of Islamic history and civilization by a French "Capitaine d'Infanterie Coloniale," who last year, under the name of Pierre Redom, published an important study on the Cilician problem *La Cilicie et le problème ottoman*. Much work has been done on Islamics in recent years, but this has not been gathered in convenient form into any one volume, so the object of this work, as stated in the Preface, is "à combler cette lacune de notre littérature politique et coloniale, à constituer le manuel français des questions musulmanes auquel il a été fait allusion."

This first volume is in three parts—(1) *The Origins*, treating of Mohammed and the Koran, (2) *The Trunk*, i. e. the Caliphate and Arab civilization, (3) *The Graft*, the Turko-Mongols and the part they have played in Islam. The second volume promises to deal with *The Branches*, also in three parts—(1) The Schisms and Sects, (2) The Arabic expansion, (3) The Turk-Mongol expansion.

One can hardly expect accuracy in detail in a work professing to cover so broad a field in so small a space, and this work is certainly not accurate in detail (e. g. in his statistics of the Moslem world he still quotes the ridiculous figure of 30,000,000 for the Chinese Empire), but it is well proportioned and readable, and conveniently arranged. One would have thought good maps would have been a *sine qua non* in a work of this kind, but in this first volume at least they are entirely lacking. ARTHUR JEFFERY.

Geschichte der Behai-Bewegung. Von Sidney Sprague. Stuttgart, 1919. (Behai Verlag).

Students of Behaism may be interested in this volume, recently published as one of the *Schriften des Behai—Verlags in Stuttgart*. It provides a concise history of the Movement almost up to date, but is written from the Behai standpoint, and thus leaves out of account many phases of the movement's progress which, though needful of suppression from the modern Behai standpoint, are nevertheless the valuable material needed by the impartial religious historian. The account of origins is interesting, but the author is unwilling to probe as deeply or look as searchingly as Rœmer and E. G. Browne have done.

ARTHUR JEFFERY.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING, NEW YORK

Missionary Research Library

I. GENERAL.

CONSTANTINOPLE AND INTERNATIONAL PEACE. G. M. Godden.
(*The Fortnightly Review*, October, 1922. pp. 650-660.)

Sets forth the claim of Constantinople to be reconstituted as the freehold chief city of the League of Nations. After a review of the conditions under which Constantine raised it into prominence in a new world of free Christian nations, born on the ruins of Roman imperialism, comes an earnest presentation of its importance now that the era of intensive nationality is broadening into one of international solidarity.

HOW THE TURKS FEEL. Mufty-Zade Zia. (*Asia*, November, 1922. pp. 857-862, 912-916.)

The first of a series of articles analyzing the Near Eastern situation. This gives the Turkish Nationalist point of view. The economic organization for nationalism, the political, and the military are all discussed to show the grim unity of the Turks in their will to remain "undisputed masters of their own home." The voice of the new Turkey speaking.

IRAQ RESTORED. Roland Gorbold. (*Asia*, November, 1922. pp. 892-897, 925, 926.)

A discussion of the latent possibilities in Mesopotamia, and how, through adequate canals and scientific agricultural and economic development, it can again be made into a land "flowing with milk and honey."

II. ARABIA.

EUROPE AND THE ARAB WORLD. William Lunn Westermann.
(*Asia*, September, 1922. pp. 683-689, 742-744.)

During the war the Arab demands were summed up in the phrase, "The basis of the new Arab Empire will be national, not religious. It will be an Arab, not a Moslem Empire." This, therefore, is a discussion of the various political lines sent through the Arab world by the West (particularly England and France), and the complicated and contradictory diplomacy resulting from the Sykes-Picot treaty and the mandates over Syria, Palestine, and Mesopotamia. Author was expert adviser on the Near East at the Paris Conference.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

CONSTANTINOPLE. An American Social Survey in the Trouble Center of the Near East. Clarence Richard Johnson. (*The Survey*, Graphic number. October, 1922. pp. 36-43.)

Reviews an attempt, by trained social investigators, to gather accurate information on the government and people of Constantinople, on the children who work, its schools, prisons, churches and mosques, houses of ill-fame, its widows and orphans, and its recreations. Especially noteworthy was the fact that the survey was cordially welcomed by all the various races in the city, including the Turks.

TURKEY REINTERPRETED. Rear Admiral Colby M. Chester. (*Current History*, September, 1922. pp. 939-947.)

A rather remarkable article in which it is charged that prejudice against the Turks is entirely due to misrepresentation and exaggeration. They are depicted here as a moral, religious, tolerant, and scrupulously honest race, amongst whom family life especially is on a high plane. The Armenian massacres are discounted, and the deportations justified.

VI. POLITICAL RELATIONSHIPS.

THE DÉNOUEMENT IN THE NEAR EAST. Arnold J. Toynbee. (*The Contemporary Review*, October, 1922. pp. 409-418.)

A biting arraignment of the Near Eastern policy followed by the Allies. That the settlement of the Near Eastern question has been delayed by the Allies, and by them alone, and that the moral responsibility of the massacres lies with them is inherent in the contention that this war-after-the-war is due to the rebuffs given the Turks especially by Downing Street.

THE GREEK DEFEAT AND BRITISH POLICY. Sir Abbas Ali Baig. (*The Asiatic Review*, October, 1922. pp. 545-553.)

A cursory survey (with special reference to Mustapha Kemal) of the outstanding events which have brought about the present situation, made in order to estimate the effect on Moslem India of the British Cabinet's persistent Philhellenism.

THE NATIONALIST FERMENT IN ISLAM. Spencer Brodney. (*Current History*, November, 1922. pp. 264-270.)

A discussion of the reasons for the revolt of Islam. Develops the theme that there is no Mohammedan unity, and "Holy Wars" are relics of the past, while the clue to the understanding of Mohammedanism at the present time is that, generally speaking, all the countries in which it is established are undeveloped industrially.

PERSIA IN PERSPECTIVE. "Traveller." (*Contemporary Review*, October, 1922. pp. 460-465.)

A brief review of Anglo-Persian policy since the Armistice, attempting to discover wherein lies Persia's importance. Since, in and of herself, she is not worth taking, and, ironically, her very poverty is her best protection for independence, the deduction seems inescapable that any real consideration of the country should be made in terms of India.

THE RETURN OF THE TURK. Frank H. Simonds. (*The American Review of Reviews*, November, 1922. pp. 482-491.)

An unusually clear presentation of the cross-currents of European diplomacy as shown in the attitude of the various powers towards Turkey. The whole question is considered to be in no sense a moral one, but rather a great diplomatic battle between rival powers, with the control of the Mediterranean and the Near East as the reward of victory.

THE TURKISH NATIONALIST GOVERNMENT. Clair Price. (*The Fortnightly Review*, October, 1922. pp. 561-568.)

A general description of the growth of this government from the military dictatorship of a triumvirate, through untold difficulties (both internal and external) to the emergence of a civilian administration in Asia Minor. Particularly significant is the author's indication of the power of nationalism as a welding force, tending to draw Turkish Moslems and Christians together on the basis of their common heritage in Eastern civilization.

VIII. MOHAMMEDAN MISSIONS.

THE CHRISTIAN APPROACH TO MOSLEMS. John E. Merrill. (*The International Review of Missions*, October, 1922. pp. 551-560.)

Purposes to "characterize the historical attitude of Christendom toward Islam, and to outline a basis for a different attitude and a corresponding method of missionary approach." The traditional attitude of enmity is self-condemned and is largely the result of misunderstanding both Christianity and Islam; whereas the missionary approach should fill in the fundamental framework of loving service, sympathetic testimony, and united prayer.

AN ENGLISHMAN LOOKS AT ISLAM. R. Newton Flew. (*The Laymen's Bulletin*, October, 1922. pp. 424-430.)

A brief glance at the missionary work in the Near East (chiefly Arabia and Persia), with the author's reasons for believing, despite appearances, that Islam will capitulate to Christianity before Hinduism. These reasons lie chiefly in the rising tide of nationalism, the fact that the Turkish rule is a poor cause for which to fight, and, most important of all, the undermining power of education.

GROWTH OF RELIGIOUS TOLERANCE IN PERSIA. Robert E. Speer. (*The Missionary Review of the World*, September, 1922. pp. 711-716.)

Mohammedanism is suffering under disintegrating influences in Persia, many leaders of the country frankly claiming that there is no hope for their land until the power of Islam shall have been shattered. Author here gives part of "an endless tale not of kind words only but of kind deeds also, revealing the ever-deepening goodwill and enlarging friendships which are binding together the missionaries of the Christian Gospel and these Moslem people of Persia."