

# THE MOSLEM WORLD

VOL. XIII.

APRIL, 1923

No. 2

## EDITORIAL

### THE KERCHIEF OF VERONICA

Christ always identifies Himself with His disciples. If He is the vine, we are the branches. If we are the body, He is the head. Those that touch His people, touch the apple of His eye. When He appeared to the persecutor on the way to Damascus, He said, "Saul, Saul, why persecutest thou ME." He is with us always, but He especially identifies Himself with those who suffer for His sake. Therefore, He was present at the Smyrna holocaust. He saw the Metropolitan Bishop Chrysostom struck in the face, his beard and hair plucked out, and handed over to be paraded through the streets by the Turkish rabble, and crucified outside his cathedral. The magnitude of the atrocities and horrors of the persecutions, which began at Smyrna and extended far beyond, is inexpressible. Helpless, hopeless, starving, homeless, the Christians of Turkey are facing a dark future.

Very pitiful are the tales that come to us of the survivors. The Greek Metropolitan of Constantinople summed up the situation in words of dauntless courage in his reply to the presentation made him by the Bishop of Gibraltar:

"Your presence and your words lighten in a measure the burden which presses upon my heart. Assuredly, my brother, you have come at a good season to this Capital City of Eastern Christianity, in order to understand at

first hand the greatness of the catastrophe which has befallen.

“The wonderful Orthodox communities of Pontus, Galatia, and Cappadocia, Asia and Bithynia, to which the Apostle Paul wrote, have ceased to exist. The Galatians, Ephesians, and Colossians, who had held fast the traditions which they learned from the preaching and the letters of the Apostle Paul, have ceased to exist.

“Those seven Apostolic Churches of Smyrna, Ephesus, Philadelphia, Pergamus, Thyatira, Sardis and Laodicea, to which the Evangelist John sent his Book of the Apocalypse, have been wiped from the face of the earth. And the Angel of the Church of Smyrna, our Brother Chrysostom, faithful to the charge given him by the Holy Spirit to be ‘faithful unto death,’ has received ‘the crown of life.’

“In a word, the Christianity of Asia Minor, with which your Church of England in the person of its organizer Theodore had so vital a connection, has been altogether blotted out in our days.

“The fires of Smyrna have lit with their flare that great tract of land in which lie the bones of two million and more martyrs who have perished in agony in their witness for Jesus. And to fill the cup of our great affliction for Asia, we now have news of the intense suffering of Thrace, which has been left a wilderness by the exile of its Christian people. These unhappy souls have been compelled to quit the land in which lie buried the bones of their fathers. The victors of the Great War have demanded that it should be so, and that Thrace should be altogether Turkish. . . . But praise be to God in all things.

“This staff which you have brought me comes at a seasonable time. Indeed, I have need to lean upon it in these hours in which my steps grow heavy through the greatness of my burden. With all my heart I return the truly brotherly salutation of the Archbishop of Canter-

bury, my well-beloved and true brother in Christ, Randall.

“Tell the Christians of the West that we Christians of the East, ‘who still live and remain,’ are sore pressed and broken, but that we bear no grudge against them for our desertion by their governments. For a last word, I pray: May our Lord, the Faithful Witness, shower His blessings on the English Church for its sympathy with us in our martyrdom.”

There is a legend of St. Veronica, that pious woman of Jerusalem, who, moved with pity by the spectacle of Jesus carrying His cross, took her kerchief and wiped the drops of agony from His brow. Our Lord accepted the service, and when He handed back the napkin it bore the image of His face miraculously impressed upon it. Whatever the origin of the legend, its beautiful significance lies on the surface. She could not stay the cruel mob, nor prevent the scourging, nor change Pilate’s final verdict, nor lift the cross as Simon did, but she in compassion wiped the Saviour’s bleeding face, and carried away, not marks of blood, but the very lineaments of that Face in which the light of the knowledge of the glory of God’s compassion shines.

May we not hope that this will be the experience of many a Turkish Veronica, or some Anatolian Simon of Cyrene?

One who saw the worst, and looks out over the ashes of Smyrna, writes: “I deplore all hatred talk, all writings on the Turks as though they were not human. They are not very promising children, but I do not see how there can be any doubt about it that they are the children of our Father. It seems as though to the real follower of Jesus it should be a sweet thing to live long years of hardship and be willing at any minute to die if need be if only God’s Turkish children might come to know about their Elder Brother and the message He brought from the Father.” This is the spirit of Christ.

There have been wonderful instances of Moslems,

men and women, and even children, who showed mercy and compassion to Christians in their need, as there have also been instances of Christians who prayed with Stephen, "Lord lay not this sin to their charge." These are the only bright spots in the dark record of hate and misunderstanding.

There may yet be many a Saul who today breathes threatenings and slaughter against the Churches of Anatolia, but is already pricked in his heart because of their Christian witness, and finds it hard to kick against the goads. May we not expect Christ to reveal Himself to such, and choose them as apostles?

We who are missionaries also suffer the agonies of Veronica, and stand helpless amidst the tragedy of the Near East. We cannot untangle the Gordian knot of selfish diplomacy, or weigh the measure of individual and corporate guilt that rests on the nations represented at Lausanne. But to be only mere spectators, callous observers, silent standers-alooft, when whole Christian communities are blindfolded, bound, spat upon, scourged, and led out to be crucified—*that is impossible.*

"Having felt Thy wind in my face,  
Spit sorrow and disgrace;  
Having seen Thine evil doom  
In Golgotha and Khartoum;  
And the brutes, the work of Thy hands,  
Fill with injustice lands,  
And stain with blood the sea.  
If still in my veins the glee  
Of the black night and the sun  
And the lost battle, run:  
If, an adept  
The iniquitous lists I still accept  
With joy, and joy to endure to be withstood,  
And still to battle and perish for a dream of good:  
*God, if that were enough?*

"If I feel, in the ink of the slough,  
And the sink of the mire,  
Veins of glory and fire  
Run through and transpire and transpire;  
And a secret purpose of glory in every part,  
And the answering glory of battle fill my heart,  
To thrill with the joy of girded men,  
To go on for ever, and fail, and go on again,

And be mauled to the earth, and arise,  
And contend for the shade of a word  
And a thing not seen with the eyes;  
With the half of a broken hope for a pillow at night  
That somehow the right is right,  
And the smooth shall bloom from the rough:  
*Lord, if that were enough.*

No; it is not enough. When we gaze at the face on Veronica's kerchief, rather at the face of our Risen Lord, we remember, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me." Because we cannot do too much for Him, we cannot do too much nor suffer too much for the peoples of the Near East to bring them to His knowledge and His peace. "But I say unto you, Love your enemies, do good to those that hate you and pray for those who despitefully use you and persecute you."

S. M. ZWEMER.

## HIDDEN DISCIPLES

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Where are they? In all classes of society in Islam and in all Mohammedan lands, quietly, effectively, but of necessity silently at work, busy loving Jesus, living Jesus, and passing on to others what they have found in Christianity, waiting meanwhile for the day when religious liberty shall mean literally what the term implies. Perhaps to many it will come as a surprise that these hidden believers are in such numbers that they have an organization with a supreme head residing in a certain city, to whom I once had a letter of introduction, but unfortunately did not find him at home when I called to present it. But these believers find each other wherever they go by means of a key word upon which I stumbled one day, and which I have used many times, and thus discovered other Jesus-lovers in Islam.

A rug merchant exclaimed at one of their secret meetings which I was invited to attend, "Of a truth thou art our sister," after satisfying himself that I had understood the very beautiful hymn they had sung, that little group of believers behind the locked door, all about the broken bread and poured out wine, symbolic of the sacrifice on Calvary. "Thou art the first to understand us. We are *Christian* Christians," he continued with a look of conviction and exaltation. I sat in that meeting scarcely able to credit my senses, and witnessed a fervor of devotion rarely seen, an orderly type of worship, hymns, Christian hymns used only by themselves, and sung from memory throbbing with love for the Saviour of men. And women were there, Moslem women addressed as "sisters" and unveiled!

"Are there others like you?" I queried incredulous. "Many," was the reply. "And where?" I next asked. "Everywhere!" was the answer. I knew one of those

present, a government official, had been expelled from one of their sacred cities, and he was a Turk, because his religious attitude did not satisfy everyone. This had happened some years previously, and he had found his Saviour away up in old Turkestan, whither he had gone to get away from the appeal from Jesus, Who won him in the end. He came week after week to talk religion with us, puzzling me by the very evident knowledge he had of Christianity and of the Bible, for as yet I had not learned to spot these hidden disciples. But one day when he asserted there was but one *Nur al 'alam* (Light of the world), I asked, "Do you mean that as I do? You know, I believe, too, there is but one Light of the world, the Lord Jesus Christ."

"I do mean just what you do," was his simple answer. "Then you are a Christian," I exclaimed. "Ah," he rejoined, his face alight with joy and understanding, "I have been trying all these weeks to make you understand that I too am a Jesus-lover." But I suspect he was trying me and my devotion to my Lord, to see if he dared reveal his true attitude to me. This same man was a regular attendant at our church services, and once when we were having the Communion, he sat there with such a hungry, longing look on his face, which he afterwards explained by saying, "I could hardly restrain myself, I wanted so to come. I almost cried out, 'Let me come too.'" I once saw him pick up from the ground a fragment of bread some careless hand had dropped, carefully wipe from it every trace of soil and then reverently kiss it, saying as he did so, "I never can see bread on the ground to be trodden under foot. Our Lord said of bread, 'This is my body broken for you.' It is sacred to me."

And the candy seller who lived among little children, to whom he sold his sweets. Never can I forget his words, ringing, clear, and with strong conviction as he asked me, as though to satisfy himself that I was a true believer in Jesus, "*Ya Sitt*, have you ever seen Him?" "Whom do you mean?" I inquired. "Jesus. Have you ever seen

Him?" I knew I was disappointing his simple faith when I said, "No, only with the eye of faith." "No, no, not that way. With *these* eyes, *these* eyes I have seen Him," uttered with such conviction, such assurance, that I felt somehow, I had missed something very wonderful in my Christian experience. And he is not alone in his belief that Jesus visits these hidden believers in bodily presence. Every one of them will tell you that he has had a vision of the Christ. And who am I to say it is not true? One of them told me he was present at one of their meetings in a neighboring city where they seem to gather "with one accord in one place," when every one of the seventeen present testified to having seen the Christ. They somehow doubt his sincerity if a new believer cannot bring this sure testimony of acceptance by their Lord. And they test you too, by many observations and enquiries.

Such a knowledge of the Scriptures as they have would put many a one to shame who was born and reared in the Church, so to speak. The majority of those I have known found Him through the study of the Word, and not because of direct missionary activity. As an example, take the grave, long-robed official, who as he walked the deck of a steamer on which I was traveling, when he came near where I was sitting, without turning his head or glancing in my direction, quoted a verse from the Bible and continued his walk. But I understood and knew what he wanted, and when I saw him standing apart, waiting, I approached and made friends with him through the Book; and such an exposition of Holy Scripture as followed, book, chapter and verse accurately quoted and well understood by this seemingly devout Moslem, who in reality was an ardent adorer of our Lord. He told me that he was sent as a young man to Al Azhar, the great Moslem university in Cairo, where he lost all faith, even in the existence of God Himself. "But," he added, "I was the most unhappy of men, and finally I cleared my room of everything but a mat upon which I seated my-

self, and raising imploring hands to heaven, I cried, 'Oh, God! If there be a God, reveal Thyself to me.' Then I took the Bible, not the Koran, and found not only my God, but my Saviour as well." Then followed such words of devotion to and love for Jesus and longing for Him that I stood spellbound, deeply stirred as I silently sent up words of thanksgiving to our Lord for this new evidence of His power to draw all men to Himself. "Don't you think He is coming soon? I believe He is, because we need Him so," were his good-bye words to me.

Many of these secret believers are from the higher walks of life, like the two officials mentioned, and a Pasha whom I saw when making a round of calls during one of the great Moslem feasts. There were two brothers present, one a Pasha, and member of the old Ottoman Parliament, the other the Governor of an important province. The Pasha, being the elder, took the lead in the conversation, and suddenly began to speak in perfect English on religious subjects. There were not less than twenty other Moslem men present, all relatives, and the Pasha was speaking with such earnestness and conviction, that I turned the conversation back into the Arabic that the others might have the benefit of it, and said, "You appear to know our Book," for even in English he had quoted freely from it. "I know it very well," he replied. "I have made a profound study of it," mentioning certain missionaries to whom he had turned for guidance in his studies. "You never found anything bad in it, did you?" I enquired. "On the contrary, I found but one theme, like a scarlet thread, running through the entire Book, beginning in Genesis and ending in the third verse of the Seventeenth Chapter of the Gospel according to St. John, 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' That is what the whole Bible teaches, and to have eternal life is to *know* our Lord and Saviour Jesus Christ," using the Christian phraseology, not the Moslem. The Governor had been listening intently to what the

Pasha had been saying, and now lifted up his voice. "What are these words my brother? What is this you are saying?" The moment was tense, and not without peril, and I waited anxiously for the reply of the Pasha. Glancing at the Governor, he said with much earnestness, "My brother, that is all there is to eternal life, to know our Lord Jesus Christ." The Governor settled back in his chair, saying, "If it is as simple as that, why have we been going around and around searching for something better?" Said the Pasha, "That is all there is to it, to know Him." "Ah," I interjected, "you have found the truth. You must teach your brother." The Pasha gave me a very understanding smile as he remarked, "Then I would be a missionary just like you, wouldn't I?" I asked the Governor if he had ever read the Bible, and he said he had never even seen a copy, and upon returning home, I sent him the only new one I could muster, a small New Testament. With it went a note begging him to read and study it that he, too, might find eternal life like his brother. In thanking me, he said he was especially pleased I had sent him a small copy, "for now, I shall carry it in my pocket." Within a few days, a group of Moslem women called, and soon the topic of conversation was the knowledge the Pasha had of the Christian's Book, for the men present that day had evidently discussed it at home. But a surprise came to me, when every woman present asserted she was possessed of a Bible, and read it also.

Yet one more instance would I give of how accessible Islam is to Christianity, if it is presented in the spirit of love. This is the most precious of all my experiences on the mission field.

I always try in imparting information about my religion to a non-Christian, to take the attitude that if it cannot stand the test which the learner is sure to bring to it in comparison with his own faith, it must go down before something better suited to the human soul. It has seemed to me that controversy never gets anywhere, while

to present Jesus to a non-Christian simply as shown in the Gospels, is to offer something vital, for He, if the learner is fairminded, will stand any test applied to Him. "You teach the Bible in your school?" a Moslem father would ask, for no Moslem child was admitted to the school unless brought by his parents. "Give him one, and I will pay for it," which was as willingly done as was the payment of tuition. When my boy, who must be nameless, came to school, he was about fourteen years of age, and while not markedly clever, he was earnest and studious, and seemed hungry for knowledge. It was not long before he showed deep interest in his Bible study. Once, when teaching the harmony of the Gospels, I asked what the difference was between the baptism of John the Baptist and Christian baptism, and my boy's hand went up in an eager desire to give the answer. "I do not believe you know, my lad," I said, "but I am very interested to hear what you have to say." "It is very simple," the boy replied. "John baptized with water, but Jesus baptizes us with His blood." Could any of us give a better answer?

On another occasion, a year or so later, in a written examination one of the questions was, "What think ye of Jesus, who is called Christ?" His answer was, "He is my Saviour." In dealing with the boy, I had made it a rule never to discuss the possibility of a change of faith for him. I came to know the processes of his mind, for he had adopted all of us, and looked after us and watched over us as though we were his own flesh and blood, and I was sure when he was ready he would speak. It was not until he went to college that he was absent from church and Sunday-school and mid-week service. In his second year at college he was stricken with typhoid fever, and although he seemed to get better, a relapse came and it was soon evident that he was leaving us. He seemed to realize his condition, for he prayed constantly to Jesus in the presence of his family, and without opposition from them. His mother, perhaps the most re-

markable Moslem woman I know, did say to him once, but with no show of anger, "Oh, my son, pray to our saints. Pray to Ali and Mohammed." "No, mother," the dying boy replied. "I want Jesus and Jesus only." When the end came, he suddenly lifted his arms as though welcoming someone near and dear, crying, "Yes, dear Jesus, I see You. I am coming," and passed to be forever with Him he had secretly loved and openly acknowledged at the last. And there are those who tell us no Moslem is ever really converted!

*New York City.*

MARY CAROLINE HOLMES.

## A LOOK BACKWARD AND FORWARD

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A student of the present condition of the great missionary work of the Church of Christ cannot fail to look eagerly forward trying to discover what will be the development and the fruits of that work in the swiftly coming years. In order to do this successfully he takes a glimpse backward and compares what was with what now is.

In those well remembered days there were missionaries and their wives—very few single ladies then—of devotion and self-sacrifice. Their hope and aim was to save some souls from the mass of the perishing. A very small portion of the members of the churches of the West felt any deep interest in, or responsibility for, the missionary work abroad. Men of business and affairs in commerce and in politics generally regarded missionaries with aversion or even contempt. To the natives of the East and to their rulers the missionaries were intruders. Their converts, few in number, were often dependent upon the missionaries for their living.

If we turn to the Far East, or to Africa, what do we see? Missionaries could enter five ports of China and could reside in limited quarters of those cities. Japan was sealed against foreigners. Korea was an unknown land. All Central Africa was to us like the reverse side of the moon.

The present outlook eastward. Missionaries—the vast numbers of single ladies, as well as the men—have the profound esteem of the people among whom they live; in their philanthropic work, in education, in scientific healing, in which they now have the acknowledged leadership.

The receipts and expenditures of the missionary societies have increased tenfold. This does not include

the revenue of colleges and hospitals, or that of thousands of primary and secondary schools, grown out of missionary work, but now controlled by the natives themselves.

Converts to Christianity in the Far East and in Africa have increased a thousandfold.

We now come to what is most important and full of promise in the present outlook. In the churches that have been established in the great mission fields the native laborers are no longer classified as helpers of the missionaries, but the missionaries are the helpers of the churches. They are not the leaders, but the educators of the leaders. A result in part reached, and making rapid progress toward full realization, is the rejection by the native churches of all the denominational names and peculiarities of Western Christendom, and the forming of national churches, self-supporting, self-propagating. The result, already in sight is a Christianity in the East, differing in form from that of the West, but retaining its spirit and perhaps in a way more vital and controlling.

The missionary work in the East, now challenging universal observation, is the one unchallenged herald of peace and brotherhood in a world at strife. The motive behind it is unselfish love, and love is of God. It is love and that alone which is to be conqueror, uplifter, unifier in the world's life.

In view of the facts thus far very briefly stated, what may we soberly and confidently expect by the end of the twentieth century? The far more rapid rate of progress in all mission fields as well as the wiser methods adopted in the prosecution of the work, and the harmonious working of all the agencies employed, overriding denominational and even racial lines, compel us to expect religious changes almost revolutionary in the world during the present century. The number of Christians in China is still a very small per cent., less than one per cent. of the whole population of that land, where live a

quarter of the world's population. But Christianity has already become a power of influence in the stupendous changes taking place there, vastly greater than the number of Christians gives ground for. The same is true in other lands.

But what of the future of the Moslem world? It is well to observe that what follows is written from the viewpoint of one who has lived over fifty years among the Turks.

It is not surprising that the Turks after their sweeping victory over the Greek invasion of their country should show a defiant excess of elation. They know, if they do not say, that they are on the ragged edge of bankruptcy, and if they are to continue to exist as a state, they must have financial aid from Christian sources. They claim to have settled the question of the Khalifate, as well as that of the Sultan. Here they might well pause. The Turks are about four per cent. of the whole number of Mohammedans. The Arabs have never willingly resigned their own claim to the Khalifate, and their relation to the Turks has never been friendly. Moslems constitute one-seventh of the population of our globe, half as numerous as all Christendom. More than half this number live under Christian governments. Few Moslems have become Christians while vast numbers of Christians have been conquered by the sword of Islam. Christianity and Islam have stood apart and opposed to each other for 1,300 years. It is only in recent years that Christians of the West have seriously asked themselves, "The Moslems scorn our message, but is it not our duty to find how we can offer them a share in the supreme blessing that Christianity has conferred upon us?"

In recent years there has come a radical change in the attitude of Moslems toward Christians. Seeing Christians prosperous in life more than themselves, friendliness coupled with the suppressed inquiry, "Why are they going up while we are going down?" has taken the place of aloofness and contempt. Moslems appeal to Chris-

tians for help in education, in scientific healing and in various forms of industry. While generally they refuse to tolerate the thought that the religion of the Christians accounts for their prosperity and their own lack of it, it is of great significance that they are, in the Near East, accepting Christian leadership in education and in scientific healing.

Here is another fact of great importance—Moslems distinguish between the Christianity (?) seen in Europe during the last decade and the Christianity of the New Testament, which hundreds of thousands of them are now reading.

How are we to meet these conditions now forcing themselves upon our attention?

(1) Give Moslems what they welcome at our hands.

(2) Avoid religious controversy. Pass no judgment on Mohammed. They will do that themselves when their eyes open to a vision of the Christ.

(3) Seize every opportunity to read *with* Moslems the Gospel story of the life of Christ, His teachings and His works, His last words to His disciples, His death and resurrection.

(4) Repeat with them the first *sura* of the Koran, and invite them to repeat with you the Lord's Prayer and I Corinthians, the thirteenth chapter.

(5) When groups of now secret Christians among them have courage to make public profession and form a church, let the call to worship be by the human voice; let the first part of the Moslem confession of faith be retained, the name of Jesus Christ taking the place of that of Mohammed.

(6) Expect to see fiery persecution by Mohammedans of those who openly confess the Christian faith. Fear not, Orientals are ready to face death for their faith.

The role of the martyrs may be much lengthened in the coming years. The most brilliant pages of Church history may yet wait to be written.

*New York City.*

GEORGE F. HERRICK.

## THE MISSIONARY OUTLOOK IN TURKEY

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What of the future of Turkey? Is it possible thus early to make any forecast as to the missionary progress of the next few years? Even as these words are written the question of peace or war in Turkey is occupying the most prominent place in the headlines of the daily press. Under these circumstances is there any outlook at all for missions, or do we peer vainly into the hopeless curtain of the dark?

Obviously we must take stock of the present if we would look forward to the future. A survey of the present situation as regards missionary work in Turkey superficially, shows nothing but ruin. Nearly half of our foreign missionary force has been lost to the work since the beginning of the World War by death, retirement or transfer. Of the native leaders probably two-thirds have met a violent death, while the other one-third, together with the scattered remnant of Christian peoples of Turkey, are vainly knocking at the closed doors of an inhospitable world seeking for a place where they may merely exist. Nearly every Christian church in Anatolia is closed. The great village school system which was carefully spread, by the missionaries, over the country has been completely wiped out. Of the American colleges which were training picked leaders for Christian work, eight have practically ceased to function. Three in the coast cities continue their work, but with misgivings as to the future. Of the higher schools, some forty-five in number, less than ten per cent. continue to function. The hospitals, which of all the institutions have suffered the least, are only half of them permitted to minister to the needs of the people.

Moreover, the very name "missionary" has come to have a new unsavory meaning to the Turkish leaders.

Whereas in the past missionaries were identified with enterprises of helpfulness, an effort has recently been made by the Turkish government to connect them with political meddling and the encouragement of revolution. Perhaps two score of our best American workers have been deported without trial, merely on the assertion that their presence in Turkey was no longer desired. The effect of these attacks upon our missionaries has been to turn the American public against a further prosecution of our enterprise in Turkey. Some even of the Christian leaders in America have said that further efforts for the Turks would be but casting pearls before swine and that now we should shake the dust from our feet against them and go into other fields ripe for the harvest.

Before leaving the subject of our losses in Turkey, however, let us note certain gains that have come to the cause of Christ through the terrors of persecution and suffering. There is, first, the great volume of witness through martyrdom. The blood of the martyrs has ever been fruitful seed and it has been sown broadcast from the Caspian to the Ægean and from Russia down to the deserts of Arabia. Hardly a village or hamlet but knows that these hated Christians will die for their faith.

For generations the Turks have more or less identified the Christian missionaries with the Christian minorities. The wall of prejudice between the two great divisions of the native population has served to separate the missionaries from the Turks. Ever since the vicarious sacrifice was offered on Calvary for the salvation of the world, walls of partition have been broken down by the vicarious sacrifices of unnumbered followers of the Saviour. While the cruel injustice which has torn their Christian associates from them has stunned the missionaries and some of them have even come to an early death through the overplus of sorrow which this multiplied personal bereavement has brought, still we cannot but recognize in the sacrifice of the Christian peoples the opening of a new door to the Moslems. The Turks themselves say,

“You have long worked for the Armenians and Greeks; now you must work for us.” The insulation thrown about the missionary by Turkish prejudice has been torn away and new contacts for the flow of the Divine current have been made possible.

The fires of persecution, moreover, have not been without their refining effect upon the Christians who escaped death. Much of the dross in the Oriental churches has been burned away and a remarkable change has come over the relations between Protestant and Gregorian, between Protestant and Greek Orthodox, and between Protestant and Russian Orthodox in the past few years. It may be said without exaggeration that actual cooperation in Christian work with all three of these churches is perfectly possible today. In the new School of Religion opened in Constantinople last fall this cooperation was made tangible in the pupils who were selected by Russian Archimandrite and Armenian Patriarch to study under American missionaries. The antagonisms of the Christian sects have been changed to close fellowship as they have sought together the comfort of God. In many places a single priest or a single pastor has ministered acceptably to united congregations who, before, were torn with jealousies and dissension.

A third gain has been in the devotion of the common people to the American leaders. Throughout the period of great suffering the Americans have been the almoners of charity. But they have been much more; they have been spiritual counselors; they have been advisers in practical affairs; they have been the open enemies of injustice and have freely shared the sufferings of those who were persecuted for righteousness' sake. In all these ways they have won the deep devotion of large numbers of individuals of all the races. It may be confidently affirmed that the Turks themselves desire the continuance of missionary work in Turkey and as a general thing love the missionaries. This is not true of the present leaders in government, but according to the testimony of

missionaries from all parts of the country it is true of the rank and file of the people.

This friendliness of the common Turkish people has had an effect upon the political leaders also which is not altogether harmful to the progress of the Kingdom of God. There has been a definite stirring up of opposition to the missionary program which has been manifested by violent attacks in the Turkish newspapers. The statement of a well known missionary that he expected to see a widespread movement among Turks and Kurds towards Christianity was proclaimed by one of the noted Turkish generals as more dangerous than the harboring of revolutionary weapons. Far better is this opposition than indifference! There could hardly be a stronger testimonial to the power of the Gospel in Turkey and to the prospects of that Gospel for winning a hearing.

Looking now to the future, what are the signs of promise in the land from which the Christians have been removed? First, we note the official declarations of Turkish leaders regarding our work. Despite the acts of hostility of the immediate past, Adnan Bey, governor of Constantinople, and Ismet Pasha, head of the Turkish delegation at Lausanne, have found it wise to openly express the desire of the Turkish people for the reopening of our schools in Turkey. The latter spokesman surprised all by frankly stating that he expected the missionaries to exercise their rights according to the laws guaranteeing religious liberty in Turkey and to seek the conversion of Turks to Christianity. How far these declarations may be depended upon in the unfolding of the work remains to be tested. There is much significance in the fact that these leaders felt it necessary so clearly to express themselves for publication to the world.

A second sign of promise is evident in the separation of Church and State in Turkey. Whatever name may be applied to the government of Angora it is no longer a theocracy. The removal of the Sultan from the Caliphate was more than a political stroke; it was the mani-

festation of a new attitude toward religion on the part of the rulers of Turkey. Many of them are reputed to be quite irreligious and have thus declared their independence of the power of Moslem tradition. A precedent has been set by the highest Turkish authority which must inevitably loosen the grip by which all loyal Turks have heretofore been held to a political adherence to Islam.

Most striking is the optimism, yes, confidence, on the part of the missionaries as they look to the future. One says: "I tell you, it has been a most heartening thing for me, in these times when so much that is happening seems to prove the Turk devoid of what we feel the best elements of human nature, to meet some who certainly have the germ of human kindness really trying to grow; to grow on a background so hard and unfavorable that it makes me doubt if I would do as well were I in their places. If I ever had any doubt whether I should come to Turkey or go somewhere else, I at least have no doubt as to the opportunity to work now we are here." A group, meeting together, expressed their conviction as follows: "While there is, it is true, a large class of Turks who do not want us and are bitterly opposed to our work, there are far larger numbers of Turks and other Moslems in this land whose need and sense of need is greater than ever before. Many of these are immediately approachable and will welcome the help which we can offer them. . . . It is our firm conviction that missionary effort and sacrifice in Turkey in the next few years is likely to be more vitally fruitful than at any time in the past in bringing Christ to the Moslems of Turkey."

These men and women have been for long years somewhat fettered by routine and institutional work. Thus many of them have been unable to view the task as a whole. Through the complete overturning of the work of the past and the elimination of the native leaders, the foreign workers themselves are brought back to the primitive and personal presentation of the Gospel to the Turks by life and word. In the results of this new and

direct effort is to be found the fourth sign of promise. Dozens of Turks have responded to this personal appeal, and where the fear of immediate death was removed through the presence of foreign military control, they have come out openly and have been baptized.

Above all these signs and promises which are visible even in the darkness stands the promise of God through Jesus the Saviour of the whole world. The progress of His message of love will not be stopped by passions let loose in Turkey or by a cringing and compromising diplomacy in Europe. The messengers of this Gospel in the churches at home and on the service line in Turkey are not afraid.

“They wait beneath the furnace blast  
The pangs of transformation;  
Not painlessly doth God recast  
And mould anew the nation.”

*Boston, Mass.*

ERNEST W. RIGGS.

## THE HEART OF ARABIA\*

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These two splendid volumes, complete with maps and indexes, will be read with solid satisfaction by all those who are interested in Arabia, whether from the point of view of the student of geography, or from the point of view of the reader who wants an authoritative pronouncement on the political situation in Central Arabia. The illustrations are first class, and we sympathize with the author in that his supply of films failed him on his return journey from the Wadi Douasir, with the result that 300 miles of country upon which European eyes had never before rested, had to remain still unphotographed.

We congratulate Mr. Philby on his journey across Arabia from the Persian Gulf to the Red Sea. Like all his work, it was evidently done with extreme thoroughness. He tells us that he made his records "day by day and almost hour by hour," and we can well believe it. His note book and pencil must have been ever ready to his hand and it is difficult to estimate the toil which his detailed survey work must have necessitated.

But fine as was his journey across Arabia, it is his penetration to the southwest from Riyadh that fascinates us most. In his discovery of the Lake of Umm el Jebal, Mr. Philby has once more placed on the map of Arabia, the lake of the old geographers. He shows that the "Heart of Arabia" once supported great civilizations, of which nothing now remains but mysterious ruins where "Jinns moan piteously on windy nights." The stone circles of Kharj hold their secret more closely even than Stonehenge, and it is evident that there is plenty of work in Arabia for an archæologist.

Perhaps the greatest of Mr. Philby's achievements was

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\* "The Heart of Arabia." A record of travel and exploration by H. St. J. B. Philby, C.I.E., I.C.S.; in two volumes, Vol. I, pp. 386, Vol. II, pp. 354, illustrated. Constable and Company, Ltd., London, Bombay and Sydney. 63 shillings.

his penetration to the northern boundary of the Empty Quarter, which he skirted from east to west. He tells us that he never met but one Arab who claimed to have crossed the Ruba' al Khali, and this one, Jabir ibn Faraj, said that he had crossed it three times from the northern boundary to the Indian Ocean. Jabir is therefore probably the first human being of whom this achievement is recorded, although in the new light which Mr. Philby brings to bear on this little known part of Arabia, it is quite likely that men of the Murra tribe *do* cross it from time to time. Mr. Philby lays stress on his opinion that the Ruba' al Khali is not the barren place we have always supposed it to be, for camel fodder is plentiful and the Oryx abounds. It seems, too, that the ostrich is still found in this part of the country and perhaps also in the northern Hamad.

Palgrave, the Jesuit traveler of 1862, is dealt with relentlessly, but we believe, justly. For many years he has been suspected of gross exaggeration, but it has devolved upon our latest Arabian explorer to give him the "*coup de grace*." In just one detail, however, we must support Palgrave as against Mr. Philby. The latter states that "venereal diseases are exceedingly rare in the Wahhabi country," while the former declares that they are "frightfully common." They are certainly common.

For the first time we have before us an authoritative statement on recent politics in Central Arabia. Mr. Philby was to visit Ibn Saud, the Sultan, or Emir of Nejd as he then was, and induce him to take up a definitely pro-British attitude. He was also to do his utmost to persuade Ibn Saud to declare war on Ibn Rashid and the Shammars, who, with the fitful encouragement and assistance of the Turks, were always a potential thorn in the sides of the British. The mission was eminently successful, for Ibn Saud *did* definitely ally himself with the British, and *did* take up arms against Ibn Rashid. Mr. Philby's description of the scene where Ibn Saud declares war on Ibn Rashid's envoys is very fine. The

campaign was a long and costly one, but to-day the power of the Shammars is broken. Ibn Saud reigns supreme in Hail.

This book gives us an opportunity to study Ibn Saud, Arabia's strong man. Like all who have had much to do with Ibn Saud, Mr. Philby has come under the spell of his influence, and can scarcely find it in his heart to think of him anything but good. There is no doubt but that Ibn Saud is worthy of our good opinion. His magnificent personality, both physical and spiritual, is enough to take anyone by storm, while his energy, industry and capacity for work will excite and hold the admiration of any Westerner. Ibn Saud's romantic history draws one to him. Beginning his career as an outlaw living in Kuwait, he has regained the kingdom of his fathers and has brought law and order out of feud and chaos throughout the length and breadth of Central Arabia. Like so many strong men, he can make friends out of enemies, having first defeated them. Mr. Philby gives several instances of this. It will be interesting to see whether Ibn Saud is able to secure the loyalty of the Shammars now that he has conquered them. Much will depend on success or failure in this respect. We hope that some day Mr. Philby will be able to give us the story of the Hail campaign. In the present work he gives us only the beginnings.

It is true we now have peace throughout Ibn Saud's dominions, with security such as Central Arabia has not known for many a year, but as Mr. Philby says, it is "a peace which is the handmaid of a narrow creed." Wahhabism, as interpreted by the "Ikhwan" has come into its own again, and has been the instrument by which Ibn Saud has asserted and consolidated his supremacy. A great religious reformation has been created and used for political ends, and when we say this we do not necessarily impugn the sincerity of Ibn Saud's devotion to Islam. "To the tribesmen the new faith is an end in itself—to Ibn Saud it is a means to a political end." The

difficulty of Ibn Saud's position is that the "Ikhwan" hate the Christian with a fierce hatred, and yet at the same time it is British support which has made possible the conquests of Ibn Saud with his "Ikhwan" army. Again and again in this book we see how great was the prejudice against Mr. Philby, in spite of all that Ibn Saud said and did, and in spite of money and presents distributed by Mr. Philby with an extremely lavish hand.

The book shows beyond a doubt that Mr. Philby has little faith in "Arab unity"—that dream of Sir Mark Sykes and a few others who have more enthusiasm for, than knowledge of, Arabia. It is impossible to read this book without realizing the hopeless antagonism between "The King of the Hejaz" and Ibn Saud, which after all, is only one of the antagonisms of Arabia. Meanwhile, Great Britain is helping both Hussein and Ibn Saud. There is no doubt that Ibn Saud's integrity is of a very high order, but just how great a strain his loyalty to Great Britain can stand, is one of the important phases of the question of Central Arabia. The Arab has ever an eye to the main chance, and his lust for gold is insatiable. In this last, or lust, Ibn Saud is no exception. It is hard to believe that Ibn Saud was quite guiltless in the matter of contraband passing through his territory during the late war. On one occasion (September, 1917), at all events, Mr. Philby admits that Ibn Saud was indirectly responsible for the passage through Buraida of a Shammar caravan of 3,000 camels en route for Hail, and presumably eventually for Damascus or some other Turkish center of activity.

With reference to Ibn Saud's family life we are afraid we cannot quite agree with Mr. Philby's very lenient treatment of the subject of divorce. The fact is that Ibn Saud is a veritable *Haroun al Rashid*. A man who, in the prime of life, has run through 75 real wives, and no one knows how many concubines, is hardly a model of domestic idealism. Perhaps Mr. Philby, like the

Arabs among whom he was living at the time, has failed to consider the question from the woman's point of view.

We are glad that Mr. Philby mentions Dr. Harrison as having visited Riyadh twice, though it is but a grudging recognition of a man who has to his credit the finest record of surgical achievement in Arabia, a record of successful work done under every possible disadvantage. Paul Wilberforce Harrison enjoys the distinction of being the first white man to enter the Nejd at the invitation of its ruler. With him were no money bags, with him were no camels loaded down with gifts, with him were no credentials from powerful governments. His own personality and his consciousness that he was on a mission from the King of kings were the equipment that carried him safely to Riyadh and back twice.

We agree with Mr. Philby when he advises Europeans to wear Arab clothes in the desert, but if on page 87, Vol. I, he means to suggest that a Christian should be ready to deny his faith if necessary, we can only refer him to Doughty's immortal epic. Doughty never concealed the fact that he was a Christian, in fact he was ever ready to defend his faith. God forbid that the standards of Carlo Guarmani, the Levantine Italian, should ever be adopted by Christians and Englishmen.

A very brief reference is made to slavery. We confess ourselves sceptical as to the likelihood of the King of the Hejaz ever doing anything to put down slavery. Slaves are too important a part of the domestic life of Arabia. It is probably true that slaves for the most part are well treated, but the exceptions to this rule are often terrible, especially in connection with the pearl industry.

Mr. Philby is surprised at the type of horseshoe he saw in Riyadh, but surely this is the same shoe that we find all over Syria, Palestine and Asia Minor. The hole in the center is for ventilation. In our experience, six nails are used, not four.

The Masqat *baiza* is stated to be the equivalent of the Indian *paisa*, but, at par, there are 64 of the latter to the

rupee, and of the former anything from 140-190, according to the rate of exchange.

We are glad to see the generous measure of honor and praise accorded to Shakespeare, who, we feel confident, would have been one of Arabia's very greatest men, had he lived to the end of the war. We heartily endorse the idea of a memorial well at Jerrab. Shakespeare's initials, however, should be W. H. I., not W. H. C. as stated by Mr. Philby.

In the list of plants given in the appendix, we miss the Jadeh or Yadeh, one of the most popular medicinal plants which the desert of Arabia produces.

It is a great book—too great for a brief review. The *Times* reviewer suggests that it is heavy reading. We cannot agree with him.

*Kuweit, Arabia.*

C. STANLEY G. MYLREA.

## SIN AND GRACE IN THE BIBLICAL NARRATIVES REHEARSED IN THE KORAN

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Much has been written by many scholars on the subject of Mohammed's indebtedness to the Scriptures. In particular his use of the Biblical narratives as the basis of much of his preachment in the Koran has awakened a variety of comment, and from authors varying all the way from the professional Arabist to the missionary apologist. Moreover, since 1833, when Abraham Geiger published his study<sup>1</sup> entitled *What Did Mohammed Adopt from Judaism?* there has been a growing literature on the genetic relation sustained by Judaism to Islâm, including on the one side an investigation of the Moslem commentators, and on the other side a comparison of all the cognate material in the Jewish midrash-literature. That this last-named comparison, however, is not even yet felt to be fairly completed, is indicated by the present appearance of a new work<sup>2</sup> on *The Haggadic Elements in the Narrative Portion of the Koran*.

Similarly, it may be felt that, with all that has hitherto been said, and well said, concerning Mohammed's use of the Old Testament characters and events, the last word has not yet been written on even this familiar subject. There is yet lacking, for example, a systematic grouping of the material, the usual arrangement of which has been the chronological order—surely a principle as foreign as possible to Mohammed's unchronological mind! Let what has been said, then, suffice as an apology for the choice of the subject of this paper, which will not pretend to say that "last word," but will seek, within well-defined limits, to contribute something to this comparison, which

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<sup>1</sup> *Was hat Mohammed aus dem Judenthume aufgenommen?* by Abraham Geiger, Bonn, 1833.

<sup>2</sup> *Die haggadischen Elemente im erzählenden Teil des Koran*, by Dr. Israel Schapiro; Heft I covers the life of Joseph.

is so fruitful for the correct understanding of Mohammed and his mission.

What those limits are, is indicated in the title. By it the inquiry is limited, first, to those parts of the Koran which are indebted to the Bible for their subject-matter; second, within these, to that which deals with persons, places and events,—the narrative-material; and third, within this again, to the treatment of the themes of sin and grace, which play so large a part in the purpose of the story-teller both in the Bible and in the Koran.

In order to have the facts before us, in their broad outlines, it will be necessary, first, to state as briefly as possible what Biblical narratives are reflected in the Koran.

Of the first eleven chapters of Genesis much is represented: the stories of creation, including matter from both the first and second chapters; the fall; the brothers' quarrel; Enoch (?); Noah and the flood; the dispersion of the nations; and the family of Terah.

With Abraham we reach a character whose career is expanded in both the Old Testament and the Koran. His separation from Terah, the ratification of the covenant in chapter 15, the birth of Ishmael and of Isaac, the episode of Lot, and the sacrifice of Isaac—to all these portions of Abraham's biography reference is made by Mohammed with greater or less fullness.

As Isaac appears only in connection with Abraham, so Jacob, apart from a couple of bare allusions to him, appears only as a character in the story of Joseph. But there is a wealth of detail in the treatment of Joseph's life, most of which is covered in the long Sûra devoted thereto.

With Exodus, Moses is reached, and there is no other Biblical character so thoroughly appropriated by the Koran as is Moses. The story begins with the oppression by Pharaoh and the slaying of the male children. Moses' rescue from the water by the wife (*sic*) of Pharaoh, his adoption, and the part his own mother and sister play in the drama, are all reflected in the Koranic story. The

two attempts to help his Hebrew brethren, the consequent flight to Midian, the meeting with Jethro's daughters, and his marriage with one of them and service of their father as shepherd, the account of the burning bush with the divine call, the accrediting miracles and the commission of Aaron as spokesman:—all this leads up, in Mohammed's account as in Exodus, to the narrative of the plagues. From the contest with the Egyptian magicians to the departure from Egypt by night, most of the story of the plagues is recorded or alluded to. The Egyptian pursuit, the crossing of the sea dry-shod and drowning of the enemy, the manna and quails, the arrival and covenant at Sinai, God's rendezvous with Moses on the mount, Aaron's lieutenancy together with the whole episode of the golden calf, Moses' wrath, intercession and publication of the tables of the Law—this fills in with tolerable completeness the outline of the historical portions of Exodus. The remainder of Moses' career, as depicted in portions of Numbers and Deuteronomy, is represented in the Koran by allusions to the smitten rock, the murmuring of the Israelites, their refusal and consequent prohibition to enter the "holy land," the revolt of Korah, and—what is purely legal in the Old Testament, but is transformed into a story by Mohammed,—the red heifer of Numbers 19, combined with the heifer mentioned in Deuteronomy 21.

There is no indication that the contents of the books of Joshua and Judges were known to Mohammed, save one reference to Gideon's odd test of his followers by drinking, and this is erroneously ascribed to Saul. But with Samuel and the choice of Saul we again reach stories for which the Koran finds a place. The earlier part of the struggle with the Philistines is probably represented by an allusion to the ark as "coming" to Israel. David's victory over Goliath is expressly mentioned. David's skill in music and his authorship of the Psalms, his sin and repentance, together with the substance of Nathan's parable and the restoration of David to divine favor:—these

constitute all of the remainder of Samuel that finds a place in the Moslem scriptures.

Solomon plays a larger rôle. In the Koran, as in other Oriental literature, his judgments, his splendor, his build-ings, his wisdom and knowledge of nature, and the visit to him of the Queen of Sheba, have appealed to the author's imagination. Elijah's contest with the Baal-worshippers is the only other incident in the books of Kings to receive Mohammed's attention. Elisha is barely named. Ezra is mentioned, merely to rebuke the Jews for saying of Him that He is the Son of God.

Among the narratives embedded in the poetical and prophetic books of the Old Testament, those which have appealed to Mohammed are the story of Job and the story of Jonah. Job's afflictions, prayers, patience, deliverance, and acceptance with God, all find a place in the few verses that refer to him. And of Jonah we learn from the Koran that he was a prophet, how he withdrew from God's mission, of the casting of the lots on the ship, his being swallowed by the fish (he is known to Mohammed as "He of the fish"), his prayer from its belly, his deliverance, the growth of the gourd, Jonah's preaching and its success.

Turning now to the New Testament, we find none of its narratives reproduced, save a perverted version of the angelic announcement to Zacharias, his dumbness for a season, and the birth and naming of John; and, mingled with the events in this family, the similar events in the kindred family of Jesus: the annunciation, the miraculous conception and the birth of our Lord. But through the crassest anachronism this cycle of the sacred story is united with the cycles of Moses-stories and Samuel-stories, by the confusion of Mary (Maryam) with Miriam, the sister of Moses and Aaron, and the confusion of Anna, the (traditional) mother of Mary, with Hannah, the mother of Samuel. So that it is hardly too much to say that for Mohammed there are no New Testament narratives; such as he knows are amalgamated with those

of the Old Testament. For references to Jesus' life and death amount to little more than allusions; as, for instance, to His miracles, His mission to Israel, His institution of the Supper, His promise of the Paraclete (Ahmed, i. e., Mohammed), His attitude toward the Law, and the Jews' hostility to Him resulting in their crucifying—not Jesus but a man who resembled Him, Jesus Himself being translated without tasting of death. Our Lord's apostles are barely mentioned, under the style Hawârî,—a word borrowed from the language of the Abyssinian Church, since the Arabic equivalent, Rasûl, is Mohammed's favorite appellation of himself and his predecessors as the "Sent" of God.

Such being the material available for our inquiry, we proceed first to note certain characteristic formal differences, that have had the effect of molding this material, taken as a whole, into different forms from those it exhibits in the Bible.

The first of these formal peculiarities of the Koran is that every word of it is supposed to be uttered by Allâh himself. This oracular style is not foreign to the Bible, but it is there confined for the most part to limited portions of the prophetic discourse and to the laws. By no means all of the matter introduced or completed with a "saith Jehovah" is so molded by the prophets as to read like a divine utterance to them or, through their lips, to the people. In fact there is so constant a variation between the first and third persons in such passages, when referring to the revealing deity, that it amounts to what may be termed a consistent inconsistency, and only logical analysis can resolve the blended personality of the revelatory subject. We should err in using of an Isaiah so harsh an expression as has been used of Mohammed,<sup>3</sup> that "he falls out of his rôle." Mohammed's claims are quite different from those of the Hebrew prophets. The dictation, or rather recitation (Koran = reading aloud)

<sup>3</sup> E. g. by H. P. Smith in *The Bible and Islam*, p. 66, in referring specially to *Sura xi. 37*.

of a portion (*âya*) from a heavenly book by the archangel Gabriel to the listening Mohammed, is quite unlike what the prophets of Israel have to say of their revelations, even when they insist most strongly upon their objectivity, certainty and divinity.

If this is true of the Biblical prophecies, how much greater still is the contrast between the utter freedom of the Biblical narratives and the stiffness of the Koran! It is obvious that these must undergo a great change in being recast in accordance with the conception that God is the speaker. The facts and actors must be viewed as from the seventh heaven. History must be conceived *sub spècie aeternitatis*.

And it must be said to the credit of Mohammed that this exalted level is remarkably well maintained. The hold of this book upon Islâm through all the centuries and lands is undoubtedly due to its power to appeal to the religious imagination, to transport its readers into the same frame of mind, to enable men of narrow views to see themselves and one another as transient, trivial and helpless creatures of an eternal, almighty, self-sufficient Lord. Even the woeful lapses from this high God-centered ideal of the Koran have not been able to destroy its power of lofty appeal, because Mohammed succeeded in so interweaving his own personality and interests with those of deity, that even selfish ends, the temporary make-shifts of a time-server, and the weaknesses of a sinful man are made to appear in the rosy light of a divine interest and commendation.

Yet Allâh in the rôle of a story-teller has necessarily something absurd about it. "We are going to relate to thee the best of stories in our revealing to thee this recital,"<sup>4</sup>—such is the introduction to the long narrative of Joseph's life; and at its close the divine story-teller warns his human *râwî* that he is "not to demand pay for"<sup>5</sup> reciting the story. And at the conclusion of the story of

<sup>4</sup> *Sura* xii. 3.

<sup>5</sup> *Ibid.*, 104.

Moses in *Sûra* xxviii. Allâh is actually made to boast of His superior facilities in obtaining the information implied in the teller of these tales, seeing that He was present and active in those scenes: "Thou wast not present on the Westward Side<sup>6</sup> when we communicated the Commandment unto Moses, nor wast thou among the witnesses . . . nor wast thou dwelling among the people of Midian rehearsing our revelations unto them; yet we have sent (thee) as (our) messenger."<sup>7</sup>

The second pervasive difference in the form of these narratives arises from their being addressed primarily to an individual. Like all the rest of the Koran, they are intended for the ears of many—for Mohammed's own tribe of Koreish in the earlier *Sûras*, later for various groups of men, Jews, Christians, "Helpers," "Emigrants," all men of Arabian speech, or even all the "sons of Adam";—but only through Mohammed's mediation. Whenever there is a "ye" of direct address, there is an actual or an implied "say thou" preceding it, and much of the Koran would have to be printed between quotation marks, if the devices of modern printing were employed. Often also Allâh talks to Mohammed about those who are to be influenced by the revelation, referring to them in the third person.

When this peculiarity of the Mohammedan revelation in general is considered in connection with the narratives in particular, its effect upon them is seen to be striking. There is such a complication in the machinery of expression as to cumber the whole, and the machinery threatens at any moment to break down. There are wheels within wheels. The actual human author (Mohammed) has to represent the supposed author (Allâh) as telling the real author to tell others about how somebody else did this or that, or—worse still—said this or that. When these characters in the story are to answer their interlocutor, or when former words of Allâh

<sup>6</sup> Viz., of Sinai.

<sup>7</sup> *Sûra* xxviii. 44 f.

addressed to any of the parties in the story are to be rehearsed, the confusion becomes unparalleled. It is no wonder then that Mohammed occasionally "falls out of his rôle," particularly when we consider that to his lively imagination he is but painting himself in the character of the ancient "prophet" of his story, and his own hearers in the character of those ancient auditors. Even when the author cannot be charged with so serious a fault, it is often difficult or impossible to say of this or that sentence whether it was meant to be a part of the story, or to interrupt it with an appropriate comment (addressed to Mohammed).<sup>8</sup>

A third formal peculiarity that differentiates the Koran, even in its narrative-portions, from the Bible, is the exclusively oral or oratorical mold of the Koran. Whatever may be thought of the origin of the Old Testament stories, they are not clothed, as we read them, in a literary style that can be described as oratorical. How they would sound if they were so constructed, may be seen from such passages as the first four chapters of Deuteronomy, or the last chapter of Joshua. Comparison of these and similar passages with the Koran affords an instructive parallel; for it reveals how, to the orator, his rôle affects not only the manner of his narration, but his selection of material. He is always a man of his day. To convince and move his audience is his one aim. What therefore he draws from the past in narrative must be so obviously instructive and decisive for the hearers, that they cannot fail to recognize the lesson for the present conveyed by that past. It is this, more than any other consideration, that has determined Mohammed's attitude towards the Biblical narratives, in selecting, recasting and applying them.

With these preliminary observations upon the general character of the Koranic narratives we are ready to pass to the examination of that specific phase of them which has to do with their treatment, first, of human sin, and

<sup>8</sup> So. e. g., *Sura* xl. 37.

secondly, of divine grace. No doubt these two subjects, sin and grace, are important chapters in any theology of the Koran in general. But we are to be concerned, not with sin and grace in the Moslem theology which has been developed out of the Koran supplemented by traditions, but with sin and grace as they appear in the narratives drawn from the Bible.<sup>9</sup> We accordingly observe, first, Mohammed's treatment of the narrative of the fall.<sup>10</sup>

The sin of the protoplasts consisted in their eating of the fruit of a tree in paradise that is described as a "tree of eternity."<sup>11</sup> To this act they are led by Satan. He uses deceit to accomplish his purpose. The deceit consists in awakening in them ambition to "become angels or of the immortals," in suggesting a hostile purpose in God, who prevents them by his prohibition from attaining this, in denying with an oath that he is the enemy to them that God has represented him to be, and of whom he has warned them, and in asserting his own benevolent intentions.<sup>12</sup>

The immediate consequences of this act of "forgetfulness," "irresoluteness" and "disobedience"<sup>13</sup> are the discovery of what had been "hidden" from them, namely, their "nakedness,"<sup>14</sup> so that they "set about sewing leaves of the garden to put upon themselves"; the divine "summons" and reminder of his prohibition and warning; the recognition of their having "done a wrong to themselves," which would involve their "destruction" or "loss"; and their banishment from the garden.<sup>15</sup>

<sup>9</sup> To attempt an historical treatment of Mohammed's teaching, within these limits, would no doubt be theoretically desirable; but it is rendered impracticable by the obscurity which veils the order of its delivery, and the consequent disagreement of scholars in constructing historical schemes of doctrinal development.

<sup>10</sup> This is told in *Suras* ii., vii., xv., xvii., xx. and xxxviii., and alluded to in *Suras* xviii. and xxxiv.

<sup>11</sup> xx. 118. With this phrase is combined the parallel expression, "and a kingdom that fadeth not away." Moreover, Satan declares the reason for the divine prohibition to be, to prevent Adam and his wife from "becoming angels or becoming of the immortals." Yet though the tree is elsewhere indicated only by the pronoun "this," its character is assimilated to the "tree of the knowledge of good and evil" in *Sura* vii., where both Satan's "whispering" to the human pair and their consequent partaking of the fruit are connected with the discovery to them of their nakedness.

<sup>12</sup> vii. 19, 21, xx. 115, 118.

<sup>13</sup> xx. 114, 119. "Revolt" is perhaps better than "disobedience."

<sup>14</sup> Apparently by stripping off something that could be called *libās*, vii. 26. Cf. Ginzberg, *The Legends of the Jews*, vol. i., p. 74.

<sup>15</sup> It is difficult to harmonize *Sura* ii. 28 with other indications of the original home of the race. We read there that God said to the angels, before the creation of man, "Behold, we are about to place on the earth a representative (*khalīfa*)."<sup>15</sup> But in the account of the fall we read repeatedly, "Get you down" (viz. from paradise to earth), and the humorous remark is often made that Mohammed believed in a literal fall.

The more general and remote consequences of the transgression embrace the "Benî Ādam" as well as the transgressors themselves in a state that is characterized by mutual hostility,<sup>16</sup> by misery,<sup>17</sup> and by constant exposure to the moral assaults of Satan,<sup>18</sup> with their inevitable issue for all those who succumb,—“the Fire” of “Jehannem” forever.<sup>19</sup>

The terms used in the compass of these narratives to describe the operations of Satan upon mankind are: to cause to slip or stumble,<sup>20</sup> to delude<sup>21</sup> (literally, to let down by delusion), to allure (apparently by making evil appear attractive), to seduce or cause to err<sup>22</sup> (the same act as Satan attributes to God as the cause of his own fall), to take complete mastery over,<sup>23</sup> to affright,<sup>24</sup> to attack as with an army.<sup>25</sup>

The story of Satan's fall does not belong to the Biblical narrative itself, but it has been brought by Mohammed, following his Jewish teachers, into such close connection with the story of the fall of man, that the one cannot be studied without reference to the other. In the Koran the beginning of evil is coincident with the creation of man and associated therewith. A great drama is unfolded in which God, the angels and Adam play their respective parts, with the result of introducing a moral distinction among the angels. For the angels are represented at first as acquiescing reverently in the divine wisdom, though inscrutable to them, when God proposes to make man, and in the divine ordinance in giving knowledge to His creatures or withholding it from them, when God endows man with ability to name the animals—an ability which the angels do not possess. But there arises subsequently the first moral schism, when God commands them to prostrate themselves before Adam. Iblîs (Diabolos) re-

16 ii. 34, vii. 23, xx. 121.

17 xx. 115, 122 f.

18 vii. 26, cf. 15 f.

19 ii. 37, vii. 17, xv. 43, xvii. 64, etc.

20 ii. 34.

21 vii. 21.

22 xv. 39, xxxviii. 83.

23 xvii. 64.

24 xvii. 66.

25 *Ibid.*

fuses.<sup>26</sup> The evil phases of this refusal are not left to the 'reader's imagination. "Pride" is repeatedly specified as its inward accompaniment and cause. "Denial," that is to say, refusal to recognize the right of God to His creatures' faith, gratitude and fealty, is ascribed to Iblîs; he becomes the first "kâfir." His hostility to men is explicitly traced to his purpose thereby to revenge himself on God for having "seduced" him. This malignity of purpose is matched by a confidence in the power of evil (or, self-confidence), which enables him to predict that most of mankind will become his followers, "unthankful" to God,<sup>27</sup>—an opinion, by the way, that seems to coincide with the preconceived opinion of man entertained by the angels before his creation.<sup>28</sup>

Such being the idea entertained by Mohammed concerning the introduction of evil, into the human race and into the created universe, respectively, as derived from his stories of creation and the fall, the attitude of God towards this revolt of His creatures becomes the subject of primary interest. What degree of grace is ascribed to Allâh in determining the penal consequences of their sin? How is that grace to be mediated to man? What is to determine its application?

The great, central grace of God revealed in these narratives consists in guidance through revelation. Consistently with the metaphor of life as a path, the Koran extols the divine grace in providing for those who have erred from the true path a "direction" from heaven, that enables them to follow the right and safe course to a fortunate goal. Just as the Koran itself is the one great miracle of Islâm, so its conception of the redemption of fallen man resolves itself ultimately into revelation to him: a revelation that is not only a discriminating test, exculpating those who receive it and irremediably in-

<sup>26</sup> In *Sura xviii*, 48 Iblis is called "one of the Jinn." Sale (*The Koran with Explanatory Notes*) has this note on the passage (p. 243): "Hence some Arabic commentators imagine the *genii* are a species of angels: others suppose the devil to have been originally a *genius*, which was the occasion of his rebellion, and call him the *father of the genii*, whom he begat after his fall; it being a constant opinion among the Mohammedans, that the angels are impeccable, and do not propagate their species."

<sup>27</sup> vii. 16.

<sup>28</sup> ii. 28.

criminating those who refuse it, but also in itself a grace, an unmerited proof and product of the divine *rahma*, or pitying love.<sup>29</sup> The first token of God's mercy upon Adam is that Adam "found words from his Lord";<sup>30</sup> evidently, words by means of which he could approach God in penitence and petition. For the consequence of this gift is said to be that "God turned unto him," that is, forgave him; "for," adds Mohammed, "He is inclined to turn (forgiving) and merciful."<sup>31</sup>

The mediation of this divine revelation is no uncertain matter in the case of mankind in its later generations, as will appear subsequently. But in the case of Adam and Eve it is a subject that is left vague, perhaps intentionally vague. The verb "found," by which Mohammed expresses the way Adam got those "words from his Lord," is the vaguest possible word for getting; it is getting in the sense of lighting upon something that one meets in his path. It may be that Mohammed intended thereby to avoid the confusion of these "words" with the "direction" promised in response to that penitence of Adam which he voiced in those very "words." Yet the whole subject of an Adamic revelation remains obscure in the Koran, and the ideas of its author can only be inferred from the kindred notions of his predecessors and successors in the genealogy of haggadic speculation.

But besides this central act of divine grace in the "direction" of erring man, the narrative of the fall exhibits other manifestations of God's grace to His sinful creatures. Even Satan, for the mere asking and without so much as a hint of penitence, obtains reprieve till the day of resurrection. Adam himself, though banished from the garden, has a settled abiding-place and sufficient provision assigned him and his progeny. This gift is not granted, however, without repentance and supplication on the part of Adam and Eve. When they have

<sup>29</sup> ii. 36, xx. 121.

<sup>30</sup> ii. 35.

<sup>31</sup> It should be noted that the Arabic uses the same word for man's repentance and God's forgiveness; each party "turns" or "returns" to the other; cf. with such passages as Joel ii. 12-14.

acknowledged their offence and begged for forgiveness and mercy, they obtain these tokens of the divine clemency. At the same time it should be observed that all these gracious gifts, of which a habitation, food, drink, shade, clothing and adornments are enumerated, are called by the same word, *âyât*, by which Mohammed designates all God's signs and revelations, including the Koran itself. The central grace is thus never lost sight of in the details, which derive their worth, it appears, from their power to reveal to man the knowledge of God and His will.

The second section of our inquiry will therefore be an attempt to trace this grace of God in His progressive revelations to mankind through the apostles He has raised up in historical succession, and, together with this, the relation of the individual man to the revelation of his day, the sin of man which necessitated a revelation, and the sin which was involved in its rejection.

However ill we may think of Mohammed's notions of history, chronology and geography, we cannot withhold a certain measure of admiration for a man of his opportunities and attainments who has succeeded in so grasping the essential facts in the progress of divine revelation as to be able to write: "Verily God has chosen Adam and Noah and the people of Abraham and the people of Imrân above all creatures, a genealogical succession one from another." The context of this verse shows that by Imrân is here meant the father of the Virgin Mary, so that, even if Mohammed is to be charged with a confusion of Mary with Miriam, the sister of Moses, he can at the worst be understood to include Moses as well as Jesus in the expression "the people of Imrân."<sup>32</sup> Adam, Noah, Abraham and Jesus, with Moses perhaps included,—this is surely a list that shows in its author the ability to construct a sound framework for his philosophy of religious history.

In confirmation of this conclusion we observe that it is

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<sup>32</sup> vi. 30. Imrân really represents Amram, Ex. vi. 20. &c.

precisely these figures that possess the chief interest for Mohammed among the personages of the past. Joseph and Solomon, no doubt, are dignified by considerable space in the Koran devoted to their careers; yet these are not treated in the same way. And as a matter of fact it is precisely those five names of the above list, that, with Mohammed's name, make up for Moslem writers the series of the innovating or abrogating apostles of God. Among the very numerous "prophets" of history there have been some hundreds of "apostles"; and among these latter, Adam, Noah, Abraham, Moses, Jesus and Mohammed have received revelations that mark the beginning of a new era in the progress of religion, by substituting for the revelation that sufficed for the previous age a fuller and better knowledge of God, while each in turn, save the last, pointed forward to that better revealer who should follow him.

This ladder of revelation, with Mohammed as its topmost rung, is at the same time the only history of redemption that Mohammed knows. This explains what is otherwise incomprehensible,—why these apostles of God can be called bearers of good tidings and their message a gospel.<sup>33</sup> What they say to their contemporaries is a condemnation of idolatry and immorality: such is God's message through them to their age. Yet the fact of what they are—God's representatives and spokesmen—and the fact of the message, fearful as is its content, constitute them evangelists. If this seems a gloomy conception of divine grace, it must be remembered that at least it is consonant with the general tenor of Islâm. Prophecy without the Promise is no more of a travesty of the Biblical revelation, than is Salvation without Saviour or Holy Spirit a travesty of the Biblical redemption.

Beside these great epoch-making apostles of history there is assumed a crowd of lesser lights, as already remarked, each of whom is sent to illumine his own re-

<sup>33</sup> *Bashîr*, and *bushrâ*.

stricted area of space and time. In fact, it is an essential part of this Mohammedan conception of the grace of God, that no single homogeneous portion of the human race has lacked its own peculiar spokesman for God. This is reiterated with emphasis in the Koran. So for example Sûra xxxv, verse 22: "Verily we have sent thee with the truth as an evangelist and a warner; and there is no people among whom there has not been a warner."<sup>34</sup> The principle on which mankind is distributed into these chronological and geographical divisions for the purposes of revelation is the principle of language. Just as Mohammed insists that the perspicuity of his Koran for all men of Arabic speech has an accrediting power superior to any hypothetical revelation in an unknown, ancient or heavenly tongue, so also the Koran attributes to each divine messenger a perspicuous revelation, so that his contemporaries who speak his own language may understand his message, and be "without excuse." Mohammed regards his own mission as the antitype of the missions of all his predecessors, as where he makes God say: "(Thou art) mercy<sup>35</sup> from thy Lord, to warn a people unto whom before thee no warner has come; that perchance they may be admonished, and, when misfortune befalls them for what their hands have already wrought, they may not say, 'O our Lord, if thou hadst sent an apostle unto us, we would have followed thy revelations and come to be of the number of the believers.'"<sup>36</sup>

The attitude of the individual man toward this general gracious guidance from God is also represented as decisive for his own sharing in the blessings of divine grace. "Upon them that follow my direction there shall come no fear, neither shall they come to grief; but such as deny and dispute our revelations, these shall be inmates of the Fire,—they shall abide forever therein."<sup>37</sup> This would seem to suggest a classification of grace into

<sup>34</sup> Grimme (*Mohammed*, vol. ii. p. 76, note 1) compares also xiii. 8 and x. 48.

<sup>35</sup> A *rahma*, that is, an evidence and gift of divine *rahma*.

<sup>36</sup> xxviii. 46 f.

<sup>37</sup> ii. 36 f.

“common grace” and “efficacious grace,” at least analogous to the familiar classification of Christian theology. But the matter is not so simple as it appears. Whatever may be averred of Moslem theology, it is impossible to say of the Koran, still more of these portions that we are considering, that Mohammed ever gives a decisive and final answer to the question, Does the ultimate ground of salvation lie in God or in man? His utterances vary with his point of view at the moment.

The Koran has its Romans ix. 18 in Sûra xxix, verse 20: “He punishes whom he will, and upon whom he will he has mercy.” It has its John x. 28 in Sûra xv, verse 42, where Allâh says to Iblîs: “As for my servants, thou shalt have no power over them, but only over him that follows thee, of those who are seduced.” Yet the Koran has, too, its repeated iterations of the principle that man’s faith or unbelief in God’s revelations is the decisive element in salvation. When Mohammed asks himself, Whence comes this faith? he does not hesitate to answer, From God. But when he asks again, Why does God give faith to this one and withhold it from that one? he answers, Because God sees that this one possesses and that one lacks a certain disposition toward God’s revelation, which he terms a “turning” or “inclining”<sup>38</sup> towards God, or, more commonly, a “resignation” or “commitment”<sup>39</sup> to God. Indeed the latter term, *islâm*, has given its name to his religion, and we feel that when we have reached it we must have reached the foundation-fact in Mohammedan soteriology.

Yet even the elephant must have a tortoise on which to stand. Once more the question arises, Whence comes this favorable disposition toward God and His word? and again Mohammed does not hesitate to reply, From God. God gives to whom He pleases that disposition which determines that His guidance shall be efficacious; and conversely, in those “whom He has produced for Jehennem,” God atrophies the organs for apprehending

<sup>38</sup> *nâba*, ivth stem.

<sup>39</sup> *salama*, ivth stem.

His revelation, "that they may not understand it."<sup>40</sup> There seems to be no good reason for supposing that this chain of questions and answers need stop just here. Rather we feel confident that if Mohammed were to be asked, Why then does God thus blind and deafen these, while inclining those to observe and hearken? he would again point us to some subtle differences in the creatures themselves, yet would acknowledge that those differences in turn could only be ascribed to God's sovereign act. The fact is, as above stated, that his attitude towards grace and merit varies with his changing point of view.<sup>41</sup>

What now, finally, is the nature of that sin in man, which at once necessitates the sending of these "warners" to condemn it, and finds its culmination in the rejection of their ministry?

A writer who has attempted to formulate an answer to this question<sup>42</sup> states it thus: "Man's injustice to man (*azlama*) and idolatry (*atgâ*) are the names of those by-paths on which ere long the whole race came to walk; the former was the root, the latter the fruit that it produced." For proof he offers this passage in evidence: "Verily man practises idolatry—because he sees that he (by injustice) has become rich."<sup>43</sup> But apart from the question of whether the words and the idea of the original are correctly rendered by this translation, it is doubtful how stringent a proof it affords of the assertion that injustice is the root and idolatry the fruit. For whatever may be true of the Koran as a whole,<sup>44</sup>—not to say, of Moslem theology,—the impression made upon the reader of those narratives of the Koran with which we are con-

<sup>40</sup> vii. 178, xvii. 48.

<sup>41</sup> Every attempt to formulate Mohammed's notion of the relation of individual responsibility to original sin, of a universal revelation to a limited election, must reckon with the view adopted in *Sura* vii. 171 f,—a silly rabbinical fiction designed to show how men "are without excuse, because that, knowing God, they glorified Him not as God, neither gave thanks." (Rom. i. 20 f). For in that passage Mohammed makes God say to him, "When thy Lord took from the sons of Adam out of their backs their posterity, and made them testify concerning themselves, (saying) 'Am I not your Lord?' they said, 'Yea, we testify': lest ye should say on the resurrection-day, 'We have only been indifferent about this matter,' or lest ye should say, 'Our fathers before us did indeed have other gods, and we are their offspring after them; wilt thou then destroy us for what those triflers did?'"

<sup>42</sup> Grimme, *op. cit.*, p. 71.

<sup>43</sup> xcvi. 6, 7.

<sup>44</sup> In the Koran, however, "believe" is always the *præ* of "perform good works"; and in Moslem theology religion as *imân*, "faith," precedes religion as *dîn*, "religious ob-

cerned, is rather that if either one or the other is fundamental, it is the sins against religion that are fundamental and the offences against ethical standards that are attributable thereto. Just as in Romans Paul exhibits the ethical consequences of religious degeneration, instead of the perverting effect of unrighteousness upon the saving knowledge of God, so also in these portions of the Koran which represent Mohammed's philosophy of religious history, the Arabian prophet gives prominence and apparently causal priority to the sins that represent perversions of true religion rather than of sound ethics.

In the catalogue of offences against God charged against the men of the Bible to whom the prophets of the Bible are said to have brought divine reprehension and warning, we find the following specifications.

First, the great sin of sins, which the Koran calls *shirk*, i. e., "association" or "partnership,"<sup>45</sup> the attribution to other deities of the glory and worship belonging of right to Allâh alone. It is the sin that is the antithesis of the divine jealousy. With this sin are charged specifically the contemporaries of Noah, the nation of Israel, and in particular the Israelites of Elijah's day in worshipping Baal.<sup>46</sup> Akin to this in the mind of Mohammed, as in the Decalogue, is the sin of idolatry in the narrower, etymological sense of that word. The worship of images is especially attributed to the men of Abraham's time and family; much also is made of the calf-worship at Sinai. The word *jahiliyya*, "ignorance," which has become the technical Moslem term for the pre-Mohammedan era in Arabia, is a quality ascribed to ancient Israel also,<sup>47</sup> and clearly as a means of designating their *penchant* for idolatry. The figurative equivalent for the same sinful state of mind is "blindness."<sup>48</sup> To Abraham's folk is even attributed the service of Satan; the former terms were negative, this one is positive, and finds its complement in the attitude towards God that these servants of Satan

45 E. g. vi. 80 f, 88, &c.

46 xxxvii. 125.

47 vii. 134.

48 vii. 62.

share with Satan himself. The same pride, the same "denial" or unbelief and ingratitude, and the same malignity, which we found ascribed to Satan in the story of the fall are all explicitly ascribed to these sinners in his service, notably to the men of Noah's age, to Pharaoh and to Israel.

This attitude of men towards God determines in the first place their attitude towards His *khalîfa*, His representative sent to them. And we find Mohammed attributing to the sinners of the Bible, from Noah's day to Christ's, not only jealousy and disdain of their apostles, but outspoken accusations against them, accusations of lying, sorcery and imposture, with insolence and mockery of them. And, worst of all, like the wicked husbandmen in our Lord's parable of the vineyard, they are charged with actual persecution, plotting, and full intent to murder. It is contrary to Mohammed's conviction and policy alike, to allow that one of these representatives of God was ever actually murdered; God always steps in and, being the better "strategist," thwarts their plots, disappoints their rage, and vindicates and rescues His servant.<sup>49</sup>

The climax, then, of human sin against a God whose very warnings are mercies and whose messengers are therefore evangelists, is only reached by those to whom have already come these messages and who have turned from them. Indifference or neglect is the least flagrant of these crimes of *lèse-majesté*. Refusal to receive the Gospel is for Mohammed, as for Christ Himself, the supreme indictment against those who have rejected Christ's message.<sup>50</sup> Other and more overt manifestations of the same inward state of heart—a hard, perverse or impious heart—are covenant-breaking and gain-saying; and finally,—depth of human depravity!—a blatant bravado, such as that of Pharaoh, who would himself mount up to the God of Moses, or that of the enemies of

<sup>49</sup> Mohammed's adoption of the Docetic expedient of rescuing Jesus from an actual death upon the cross is well known; it is in connection with his exposition of this view that he uses the remarkable language referred to in the text: *Sura* iii, 47, "They (the Jews) played a trick (upon Jesus), and Allâh played a trick; and Allâh—he is the best of tricksters."

<sup>50</sup> Cf. *Jno.* xv, 22, xvi, 9, with *Sura* v, 115.

Noah, who said of the threatened flood, "Bring upon us that wherewith thou art threatening us, if thou art speaking the truth!"<sup>51</sup>

Turning now to transgressions of the moral law imposed on his creatures by him who, according to Mohammed as according to the Scriptures, requires men both "to believe and to perform good works," we find the following sins charged against those to whom the ancient apostles of God brought their warnings.

Murder, which began with Cain, is to be imputed to such as have the inward intent as well as those who do the actual deed. And even when Moses kills the Egyptian to help his Hebrew kinsman, Mohammed feels it necessary to attribute to Moses the intention merely to strike and not to kill, but to Satan the fatal result of the blow; even so Moses must be represented as acknowledging immediately the wrong he has thereby done to his own soul and craving the divine forgiveness.<sup>52</sup>

Offences against chastity are particularly associated in these narratives with the stories of Lot and of Joseph. It is significant that not only the grosser forms of this sin are condemned, but even those violations of the divine law which are inward and latent, quite in the spirit of Matthew 5: 28; for after Joseph has been cleared of all suspicion through the confession of his mistress, he adds: "I do not wholly clear myself; verily the soul is imperious in demanding what is foul, unless my Lord grant grace."<sup>53</sup>

Theft is, of course, reprehended; but also injustice, oppression, threats, persecution, and even the greed that begets these.

Just as that counterpart of the Decalogue in *Sûra xvii.*<sup>54</sup> includes among the prohibitions given at Sinai a further command to "perform the covenant; verily the covenant is an object of (divine) inquisition,"<sup>55</sup> so also we find the sins of faithlessness and ingratitude among the

<sup>51</sup> xi. 34.

<sup>52</sup> xxviii. 14 f.

<sup>53</sup> xii. 53.

<sup>54</sup> Verses 23-39; in shorter form also in *Sûra vi.* 152 f.

<sup>55</sup> Verse 36.

sins specified as having brought down the just judgment of God upon those who of old were guilty of them. And other phases also of man's failure in his duty to man that might easily be passed over by even a strict moralist are not forgotten, in the sketching of these classical examples for the world of Islâm of human wickedness and its repudiation by God: namely, pride, insolence, contempt, scorn, and—a right Puritan touch!—"light behaviour."<sup>56</sup>

J. OSCAR BOYD.

<sup>56</sup> xlili. 54, of Pharaoh and his people.

## DAMASCUS AS A MISSION CENTER

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The census of 1922 is now officially completed, but if the result for Damascus is, as said, about 150,000, it is evident that many inhabitants have—for several reasons—not registered themselves. However much doubt there may be about the exact number, probably all here feel that it is not less than 200,000, some are putting it much higher.

The number of Jews and Christians in Damascus is probably not more than 10 or 15 per cent., so Damascus is quite a Moslem city. Once, in the first days of Islam, it was the center of the Moslem world, and who knows whether it may not be so again some day, if the dream is fulfilled which so many Arabs have of a united Arabic empire, consisting of Mesopotamia, Syria, Palestine, the Arabian peninsula and perhaps Egypt and the rest of North Africa. But at present Damascus is at any rate a Moslem center.

Not counting the year 1860, with its massacres of Christians here in Damascus as in Lebanon, the relations of the Moslems to their Christian neighbors have been peaceful. But that does not mean that the Moslems of Damascus like Christians or Christianity more than anywhere else, or that they hold less thoroughly to their own religion. They let their Christian neighbors live and work in peace, but if these try openly to preach the Gospel to Moslems, it is considered a daring and insulting act.

When the Danish Mission in the beginning of this year opened a reading-room in the business part of Damascus, a chiefly Moslem quarter, this step was violently attacked in the daily papers and complaints were made to the government, although no books with direct remarks on Islam were placed in the reading-room, only newspapers, scientific literature, Christian books and

pamphlets and once a week Biblical pictures with the magic lantern. The Arabic governor of Damascus made the remark that it must be remembered that Damascus is a Moslem center, and that things here are quite different from Beirut or Egypt. The authorities of the mandate power ordered the reading-room to be closed or moved to the Christian quarter, as the Moslem population was displeased with the reading-room in the place chosen for it, and as the authorities could not go against these Moslem feelings.

Direct missionary work therefore at present meets with great difficulties here, but it is to be hoped that some day the same opportunity will be found here as in Cairo—the opportunity for a fairly free and open discussion of religious questions.

For many years several missionary societies have been at work in Damascus, in the way all missions have chosen or have had to choose in this country, the educational and medical way, and the care for the small Protestant communities. The Protestant Church of Damascus is supported by the Irish Presbyterian Mission, which was originally a Jewish Mission and has still work among the Jews of Damascus. The British Syrian Mission has work among the women and three girls' schools in different parts of Damascus. The Edinburgh Medical Mission Society has its Victoria Hospital, built by the late Dr. F. Mackinnon after many years of opposition.

At its regular meeting, 1920, the United Missionary Conference of Syria and Palestine wrote among its findings: "Damascus—a vast field, almost untouched, exists in the possibility of work among Moslem men and boys." The Conference strongly urges that this work be undertaken as suggested at their previous meeting at Suk-ul-Gharb, but if another mission enters the field for this purpose, it is essential that it should act in full comity with the existing societies.

Any mission entering the field should have workers specially equipped in knowledge of Arabic and Islam.

Before closing I just want to add a few words from the 1922 report of the Missionary Conference: "The Victoria Hospital in Damascus has had its 24th anniversary. During the war the building was gutted. Help with new equipment has been obtained from relief units. Conditions have changed. There are more hospitals and dispensaries than formerly in Damascus and in the villages, but there is as much work to be done as can be attended to. Moslem religious ardor is on the increase, but has not hindered the medical or evangelistic work. In the latter, Pastor Nielsen, of the Danish Mission, has assisted, visiting the hospital patients, and in some cases following them up after they have left the hospital.

"The government and other native schools in Syria have not attained such a degree of efficiency as to justify the Mission in withdrawing from their primary school work. There is a great demand for it. There is no native higher education to replace that provided by foreign agencies.

"The medical staffs of the missions direct attention urgently to the small number and insufficient attainments of candidates for training as nurses; it is therefore again emphatically asserted that this profession should be presented to our better educated young women as a magnificent avenue of service.

"Among the suggestions for the 1923 program are (a) to emphasize the social implications of the Gospel with special reference to current standards in this country and to international issues, and the fostering of community service. (b) Methods of evangelism, including the question of literature, especially to non-Christians. (c) Further expansion and more effective occupation of the whole field."

ALFRED NIELSEN.

## CENTENNIAL OF THE AMERICAN MISSION PRESS—BEIRUT, SYRIA

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For the Mission Press in Beirut, the celebration on December 13th of the completion of a hundred years service in the Near East was more of a commencement than a graduation, a forward look with earnest purpose and high hope rather than a backward look of regret.

The celebration was given an entire day of the annual mission meeting. After the devotional exercises, Rev. F. W. March, senior member of the mission, gave a resumé of the history of the Press, and as Mr. March's service covers nearly half of the period under review, he was able to give much of personal reminiscence of both men and measures.

The second address of the morning was given by Rev. J. Oscar Boyd, D.D., agent of the American Bible Society for the Arabic-speaking Levant. He spoke of the close relation between his society and the mission, inasmuch as the Bible Society had been helping in Bible distribution in this territory for 97 of the 100 years now closing. The American Mission furnished the men, and the American Bible Society financed the translation of the Bible in a new and clear Arabic version, that has made the Bible acceptable in language and accessible in price to the Arabic-speaking peoples. This Press has been the printer and an important distributing agent of the Bible through these many years.

Mr. A. T. Upson, of the Nile Mission Press, spoke of his organization as the daughter of the American Press. He told of the 420 titles in the catalogue, from works of 400 to 500 pages down to four-page Scripture "Portionnettes." Mr. Upson urged the importance of thorough organized distribution by colportage, advertising,

etc. He also advocated the closest cooperation between the two Presses.

In the afternoon the new Press plant and equipment were opened to the inspection of invited guests. All the processes from type-setting to gold lettering were in operation, and great interest was evident, but the most marvelous machines were the Kelley automatic press, with its capacity of printing 3,600 impressions an hour, and the Arabic-English linotype (type-setting) machine; both machines being recent acquisitions. After refreshments, a program in Arabic was given in the new office building. The chief address was given by Mr. Asaad Khairallah, for fifty years connected with the Mission and the Press. He spoke of the Mission's growth with the city of Beirut—a little town of 3,000 to 5,000, with no glass windows or carriages, when the Press first came to it in 1834. And in concluding, Mr. Khairallah urged Syrians to rise and do for their own people in clean literature what the American missionaries had been doing for them for so many years.

Congratulatory addresses were given in person by his Beatitude Gregorius, Greek Orthodox Patriarch of Damascus, a student in his boyhood at the 'Abayh Seminary of the American Mission; and by Dr. Hasan el Asir, grandson of the Sheikh Yusef el Asir, a graduate of el Azhar in Cairo, who was Dr. C. V. A. VanDyke's assistant in the translation of the Bible.

At the popular evening exercises, Mr. Asaad Khairallah spoke in Arabic, reading congratulatory letters from many and widely scattered friends in Syria, Palestine, Egypt, and abroad. Rev. G. A. Ford wrote an English address, which was read in part by Rev. W. S. Nelson, D.D. The address gave a resumé of the work of the Press, and pointed to lines of improvement, as, for example, the encouragement of more original work by indigenous authors. Dr. McClenahan, of the American University at Cairo, and Prof. E. F. Nickoley, acting

president of the American University of Beirut, gave messages of congratulation and encouragement.

The roll of visitors included representatives from the American Bible Society, the British and Foreign Bible Society, the Friends' Missionary Association (British), Nile Mission Press, British Syrian Mission, American University of Cairo, American University of Beirut, and the Jerusalem and the East Mission.

The Press was founded at Malta in 1822 with one hand-press. It remained there till 1834. The principal work of the Press was in getting out in Levantine languages, translations of good English tracts. In 1834 the Press was divided, a part going to Smyrna and a part to Beirut. The period from 1834 to 1871 was marked by work chiefly in Arabic. New and greatly improved fonts of type, the first successfully voweled forms, were prepared, and the Bible translation was finished and issued. To this period belongs the first steam press, set up in 1851. In 1871 the stone building, so long the home of the Press, was put up, and had been doing good service till 1922, when the knock-down steel buildings were put up on a new site. In this period came the banner year of 1905, when a total of 95,000,000 pages were reached, and of this number the total Bible pages were 47,000,000. In this period too, came the war, when the Press business department was able to do so much for the sister missions and for relief.

The roll of honor for those whose strength has gone into the writing and publishing of literature would contain many illustrious and not a few humble names. Among them may be mentioned a few without disparagement of many others. Rev. David Temple was the founder of the Press at Malta. Rev. Eli Smith, D.D., began and carried far forward the new translation of the Arabic Bible. Dr. C. V. A. VanDyke completed the translation of the Bible, and wrote many books in Arabic, both scientific and popular. Rev. Simeon Calhoun wrote Bible helps. Rev. J. S. Dennis, D.D., wrote theological

works. Rev. H. H. Jessup, D.D., Dr. G. E. Post, Rev. W. W. Eddy and Dr. John Wortabet wrote Bible helps and other literature. Among the Syrian authors are Nofel Effendi Nofel, of Tripoli, Mikhail Meshaka, of Damascus, who wrote against Catholic errors and bigotry, and Ibrahim Haurani, for many years co-editor of the *Neshra*.

Through the vision and energy of Mr. C. A. Dana, until recently the manager of the Press, and the generosity of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the Press has the steel buildings already referred to and the new equipment of machinery. A part of the plant is a memorial to the late Rev. A. W. Halsey, D.D. There is a plan in force by which other missions, who wish to do so, may come into partnership with the Presbyterian Mission to make this a union press by paying in a definite sum of money, though no mission has, as yet, come into this relation. It would be easy to dream dreams of what can be done with such equipment, and with our Syrian colleagues awakening to their responsibility for providing wholesome literature for their own people. But the real test is how much is done by the Mission Press to forward the interests of the Kingdom of God. The past is one of great achievement, the present standing of the Press is worthy of its past; our prayer is that in authorship, in publishing, and in distribution, the Press may go far beyond the past, carrying forward all that is good of the past and adding new service for Christ.

*Beirut, Syria.*

W. A. FREIDINGER.

## THE BROKEN MINARET

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Last summer I made a trip through Southern Albania. In Valona, a port city on the Adriatic, a sight greeted me that seemed to be strikingly significant of the present day situation of Albania. In one of the open places of the town stood a tall, lone minaret, the mosque evidently having been destroyed. It was old and discolored and broken off near the top, without the ever present crescent rising from the tooth-pick point. Crowning this jagged break was a huge nest of straw holding a solitary scrawny stork, standing vigil—the so-called sacred bird of the Mohammedans. It was the picture of loneliness and destitution. To me it symbolized the fate of the Turk, the end of his five hundred years in Albania, the oft referred to stronghold of Mohammedanism in Europe.

Arriving in Albania in October, 1921, I found it to be the ideal setting of Omar Khayyam: the picturesque mosque and minarets; the muezzin's call; the quiet tombs of the dead with their tall exquisite cypress trees, the guardians of the departed. It was the land of "*nesor*," the Albanian word for "tomorrow." A year later, in October, 1922, I left a "New Albania." Perhaps it was the same physically but there was a new spirit of life, the old "*nesor*" was dead, gone forever, and its place taken by the western "today."

A marvelous transition had taken place in this little country of a million souls whose once great King Skanderbeg before the days of the Turkish conquest, had aided the kings of Europe in the Christian Crusades. Full political independence was obtained, the land was freed of foreign armies of invasion and occupation, and a stable provisional government was placed in power. The cabinet, composed mostly of young men, inaugu-

rated and carried out radical reforms in the economic and educational life of the country.

Standing in the market place of Tirana, the capital city of some 12,000 inhabitants, one could hear almost daily remarkable utterances of the official crier announcing new laws and regulations: "Polygamy forbidden"; "Turkish titles of Bey and Pasha abolished"—I recall being sharply corrected by an Albanian peasant when I referred to a leading member of the government as "Ahmet Bey." It was done so seriously as to impress me with the meaning of this new freedom to these people. "No more mud brick walls"; "Paint store fronts white"; "All cattle must be examined by the government veterinary," and many others. The white plastered mud brick walls with the wide red-tiled eaves were torn down, as well as the sheds holding age-old coffins of dead *Hoxhas* nightly lighted by the flickering open oil lamps, all done to make room for wider streets and the carrying out of the "City Beautiful" plan.

The construction of roads and bridges was undertaken, and repairs made to those built by armies during the war. In the time of the Turk few roads were made in the whole country. An Albanian Red Cross Society was formed and admitted to membership in the International Red Cross of Geneva. It was no mean triumph for the originators to have the symbol of the cross adopted in the country, as the majority of inhabitants are Mohammedans.

Many times I have joined quiet wide-eyed throngs of natives who looked on approvingly as government workmen removed the old, moss-eaten, slanting, fez-topped tombs of the dead from the central part of the city to new cemeteries outside the city limits. Not a few of these held the remains of the old and powerful Bey families. However, it must be noted that this modern movement is shared in by Mohammedans as well as Christians. The country is perhaps sixty per cent.

Mohammedan, while the representation in the government is slightly above that figure.

There is, moreover, an admirable spirit of religious tolerance in the country. At the Mohammedan funeral services for an officer killed in the service of his country the priests of the Roman Catholic and Orthodox churches have been present in the mosque. The people are first Albanians, then religionists. I have heard it told of the Catholic tribes in the mountains that a man who has killed another for honor and refused participation of the sacrament by the priest would continue to attend Mass, informing the priest, "According to Lek I am a man of Honor." Lek was the so-called Lawgiver, perhaps a mythical figure, but none the less his laws governing conduct and particularly morality and the protection of female virtue and honor are rigidly adhered to still.

Moslem and Christian alike celebrated the day of the withdrawal of the Albanian branch of the Orthodox Church from the authority of the Greek Patriarch. Services were held and bells rung in honor of what all Albanians deemed was still another step toward the attainment of complete national independence. Bishop Fan Noli, a graduate of Harvard University, was made head of the new Albanian Church. This element centers in Korca, a city near the Greek frontier. Many hundreds of men from this section have been to America and the American influence is felt through the "Americanization" obtained, as well as the dollar savings brought back to the country.

For many years the Albanians have pleaded and struggled for education. In 1910 they aided the Young Turk movement in return for promises of schools and instruction in the native tongue. As a result of the Young Turks' success, walls were built for a school building in Tirana, but the World War brought the plans to an end. Ten years later, in 1922, this site was used as the nucleus for the construction of the Albania Vocational School,

an institution founded and equipped through funds raised by American school children, members of the Junior Red Cross. This building work is still going on as fast as funds materialize.

Likewise this same fund made possible the inauguration of the first co-educational institution in the country, an elementary school *with no religious instruction*. One cannot fully appreciate the value of this American plan school in Albania unless it is realized that the school year comprises approximately one hundred school days. One day a week is devoted to each of the representatives of the three prevailing sects; then there is a half holiday on the weekly market day; there are the two Sabbaths, the Mohammedan on Friday and the Christian Sunday; the national holidays and the numerous religious fete days that must be scrupulously observed. There would be no enthusiasm among Albanian school teachers for labor union organizers; there is no need and no wish for "shorter hours." Perhaps some satisfaction can be had in the thought that should there be Jewish followers in the country another Sabbath must be added to the weekly holidays.

The attitude of the Albanian people toward this Elementary School may be gauged by the fact that the enrollment had to be forcibly kept down to two hundred and fifty, due to the lack of space in the big house of an ex-Bey, and the few teachers available.

Today it is not the *Hoxha* who is the school teacher, as in the days of the Turk, when the Koran was practically the sole study. Young men selected and maintained by the Ministry of Education are the instructors, and they are sent out as fast as men of fitness can be found, and funds derived to support them. Following five centuries of Turkish domination material for the selection of school men is not over abundant. The courses of study are in Albanian, which is said to be the oldest language in Europe, and which is not an offshoot of the Greek, as is commonly believed. Today Albania has the unique

feature of an unwritten language, since it was long ago banned by the Turks. It is surprising that in spite of this measure every Albanian knows the native tongue. It was handed down from generation to generation, kept alive with other marks of their nationality that the Turk attempted to wipe out.

The Albania Vocational School is to become a permanent institution. Following the first five years of American support, the Albanian Government will undertake the full expense of maintenance. Undoubtedly this school will be a model one in the Balkan States. All sections of the country and all religious sects are represented in the one hundred boy students, ranging in age from eleven to seventeen. The school will be the foundation of the future industrial life of Albania. Rich in agricultural possibilities and unexplored oil deposits and mineral resources, the people may well look forward to more material prosperity.

This is the second year of this school. It has rooted itself in the hearts of the people, who look upon it as the fruits of their long prayer and struggle for education. Their hopes are unbounded for the future benefits it will bring to the country. Within its walls Catholic, Mohammedan and Orthodox eat at the same table, study the same book, play the same American games of baseball, football and basketball, sleep in common dormitories, and are all as one in their whole-hearted eagerness to learn, to obtain the light, and later to help their beloved country.

"Work" is the by-word of the school. The only holidays are the two Sabbaths of each week, Christmas and the 28th of November, the Albanian Independence Day. Catholic and Orthodox priests visit and commend the school; Mohammedan *Hoxhas* come to enter their sons. I recall an old *Hoxha* who came to me with his son. Very solemnly he presented the boy to me, saying, "I give him to you to be taught—take him and may God bless you." The old man in his white turbaned fez and long flowing

robes spoke the heart of this New Albania. How different from the days of the Turkish rule, when Christians were not allowed even the right to testify as witnesses; when the *Hoxha* was the priest, the doctor, the school-master—in short, the All-Powerful!

Albanian boys are rich material for this American education. They have a unique racial background of the centuries' long struggle for freedom from the bondage of the Crescent hordes. The courage and character of the Albanian is known throughout Europe, and appreciated by his neighbors. Honor is the most precious and oftentimes the only heritage of these boys, whether they are from the famous tribes of the mountains, the Adriatic coast lands, or the southern frontier of the Epirus. They have an unbelievable capacity for study, and their eagerness to adopt American games and the spirit of play and life is astonishing in this country that breathes of the Orient and medieval times. A selection from the House Rules drawn up by the boys of the school, and in English, which is the language of the school, may be illuminating—

“A good citizen is one who can keep his own house in order. He is one who can control his own thoughts and his nation's. A good citizen is one who lives with his fellows, asking less for himself than he is ready to give to others. A good citizen gives more of happiness than he takes.”

At the final exercises bringing the first year of the school to a close, the boys one after another spoke a few words from the platform after the formal exercises were over and the audience departed. They recounted their first appearance in the school; their introduction to knives and forks, beds, regular meals and the strange English language; they spoke of their feelings for the school, and their appreciation of what it meant to them. The last to speak was a big husky boy who had come to the school weak, undernourished and full of malaria. He said:

“Boys, I come from a small house without windows. I came to the Big House with windows. (The school.) I love the Big House with

all my heart, but, boys, I love the little house more, and I will tell you why—*because that's where my mother is.*"

What will happen when these boys are fully acquainted with the civilization of the Western world, and they see the beast-like slavery of their own mothers due to the religion of the Turk?

This school is a splendid monument to the ideals "Service and Friendship" of the thousands of American boys and girls, members of the Junior Red Cross. It is established in a country only recently freed from the hand of the Turk, and in dire need of just such "Service and Friendship." Who can foretell the benefits to flow from this school, where these ideals are inculcated in the minds of young noble Albanians?

To-day Albania is on the road to civilization. There is, to be sure, much to be done and innumerable obstacles in the path of fulfillment. However, like the Broken Minaret of Valona, the hold of the Turk has been broken, the spirit of lethargy and "tomorrow" has given way to trust and confidence, to the belief that Albania can and will take her rightful place in the civilization of the Western world, from which she is removed geographically only by five hours of Adriatic Sea, but socially, by five hundred years, due to the Turk and his "Kultur."

*Elmhurst, N. Y.*

AMBROSE BRADLEY KELLY.

## PRAYING FOR RAIN AT MARSOVAN

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April had been unusually warm. The ground had lost the moisture of the early rains, and had become parched and dry, while inch-wide cracks were opening among the growing grain. The wheat fields, luxuriously green in their early spring growth, were too dry to produce the full heads of wheat for which the farmers were looking. The crop, promised but poor returns for seed and labor unless there were rains in May.

One morning before sunrise we were wakened with strange sounds coming to our ears. It was something we had never heard before and could not understand. It was on a higher note than usual with the human voice. I thought of hundreds of swarms of bees, not near by, but at some distance, a mass of sound on a high key. After listening for some minutes, we were able to locate it is coming from a near-by cemetery. My husband said, "Oh, I know what it is! It is the Moslem prayer for rain."

During breakfast the morning breeze brought the sound to us through the open windows—still the same monotonous high-pitched chant. Dr. Marden remarked that he had heard a few days before of preparations among the Moslems for a general prayer for rain. We decided to go right over and see what was going on.

On the street-side of this large old cemetery stood an ancient plane-tree near a fountain. Under this tree and beyond it to the bordering walls of the enclosure the school children were massed, hundreds and hundreds of them. At one end were the muftis in charge of the proceedings, though we could not see them well at our distance. Not for a moment did the children stop or was there any apparent lull in their continued cry of what seemed to be,

"Allah, Allah," repeated as fast as the lips could speak, on a high note.

As we stood on the outskirts of the crowd we noticed a shepherd slowly approaching driving some sheep with lambs. Solemnly and slowly he and his helpers separated the lambs from the mothers, and drove them near to the outer ranks of children, where, separated from their mothers their cries rose piteously, and joined with those of the children. Then we noticed what we had not seen before, that a number of young calves were also there, at a little distance in the rear, also separated from their mothers. Some of the cows made efforts to go to their crying young, which efforts were quietly checked by the owners. It was a scene never to be forgotten. God hears the cry of the innocent and helpless.

We returned to our work, as the patients were already gathered at the clinic door, waiting for the doctor. Still I heard the sound of the chant, which must have continued until nine o'clock.

Later on we heard that the muftis had sent the children away, after bread had been distributed among them by a rich man, and the *hojas* conducted them back to the city, and that they were excused from lessons all day.

There had been fleecy clouds in the sky for some time and a little rain fell the next day.

When will the showers of spiritual blessing come to this land? Are we as earnest in prayer as the Moslems?

*Constantinople, Turkey.*

LUCY H MARDEN.

## IGNAZ GOLDZIHNER

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Dr. Ignaz Goldziher, Professor at the University of Budapest, Hungary, had been an honor to the membership of our Society\* since the year 1906. His death on November 13, 1921, has removed from the learned world the one who not only had penetrated furthest into the real essence of Islam, but who had also made himself most thoroughly acquainted with every excrescent movement to which it has given life. To many persons, Islam represents a political organization; to others it is merely a religious system. In reality, it is both, and it is something more. It connotes a definite and certain philosophical view of life. As its influence stretches from Morocco to China and to the Malay States, it has come into contact with the most varied forms of government and with every kind and class of man. In this wonderful sweep of its power, it has learned much, and it has taught more. But it has seldom budged from the root ideas in which it was born and nurtured.

To be at home in the mass of deed, thought and writing that this progress has brought forth needs a brilliant and capacious intellect. Such was that of Goldziher. Born in Stuhlweissenburg, Hungary, June 22, 1850, at an early age he was introduced not only into the secular learning of the schools of his day, but also into the Hebrew and Rabbinic dialectics that have grown up around the Bible and the Talmud; and his doctor's dissertation showed his leanings, as it dealt with a certain Tanhum of Jerusalem, a liberal Arabico-Hebraic exegete of the thirteenth century. It was just this training in argumentation that made it possible for Goldziher to penetrate where others were afraid to tread, and to discern the minute differences which have produced so many so-called sects

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\* The American Oriental Society. See Notes on Contributors.

in Islam and have divided its devotees into so many categories, each category following a specific line of devotion or of action. During his training in Semitics he had the benefit of sitting at the feet of the foremost leaders in France and in Germany—de Sacy and Fleischer (1870). In 1872 he became Privatdocent at the University of Budapest; but, because of his race and of his religion (to which he was attached devotedly), it was not until the year 1894 that he was appointed professor. During this whole time he met his material necessities by acting as secretary of the Jewish Community in the Hungarian capital and as lecturer on Religious Philosophy at the Rabbinical Seminary.

Book-study was, however, not sufficient for him. He felt the need of coming into closer relations with those who professed the religion that he was studying with so much care. In 1873, and once or twice afterwards, he went as a student through a good part of the Mohammedan Near East, drinking deeply at such fountains as the public and private libraries at Damascus, and sitting at the feet of the learned men who had made al-Azhar famous. Nor did he neglect the language of the streets nor the poetry of their denizens. He spoke Arabic very fluently; and I remember well how, at the Congress of Orientalists held in Geneva in the year 1894, he privately rebuked a number of young Egyptians who were hilariously drinking wine, telling them that if only out of respect for the religion they represented, they ought at least to show outward respect for its tenets.

There are few Semitic scholars of our day who have published as much as has Goldziher. But not for one moment did he ever deviate from the high standard of scholarship that he set for himself. He was meticulously exact in all details, in all his proofs, in all his citations. But he never permitted this extreme care to lead him into the blind alley of mere "Gelehrsamkeit" or into the show-window of a pack of citations for citation's sake. As a true scholar, the larger and weightier problems—

whether they were of philology, of history, or of philosophy—were continually before his mind.

What all this means one can realize, if one thinks for a moment that there is hardly a volume of the *ZDMG*, since vol. 28, which does not contain one or more contributions from his pen, that many have appeared in the *WZKM*, in *Islam*, in the *JRAS*, in the *JQR*, in the *Denkschriften der Kaiserlichen Akademie der Wissenschaften*—as well as in the *Encyclopedia of Islam* which is now going through the press.

But the great value of Goldziher's numerous works lies in the fact that he levelled new paths for us to walk on in dealing with the evolution of Islam. In the introduction to Vol. 26 of the *ZA*, which was dedicated to him upon the occasion of the celebration of the fortieth anniversary of his connection with the University of Budapest, Nöldeke says to him: "Ich hebe hervor, dass erst Sie das Wesen der muslimischen normativen Tradition ins wahre Licht gestellt haben." And, in like manner, it was he who first attacked the problem of Shiism (*WZKM* 13; *KADW* 75)—a subject which had been quite neglected by European scholars. In his "Zahiriten" (1884), Goldziher for the first time brought light into an obscure, though important, drift in the interpretation of the Koran and showed its influence upon the practical workings of Mohammedan law. In his "Muhammedanische Studien," he gives us an insight into the Shu'ubiyah—which touches upon the delicate question of the relation of Arabs to non-Arabs within the charmed circle of Islam; and in his edition of the writings of Ibn Tumart (1903), together with its learned preface, he has given us the material with which to study the beginnings of the Almohad invasion of Spain in the twelfth century.

A subject of equal interest to all those who deal with Mohammedan questions is that of the Hadīth or Tradition concerning the Exegesis of the Koran, which Goldziher has treated in a broad and masterly manner in the

second volume of his "Muhammedanische Studien" (1890). With these as a basis he enlarged upon the subject in his lectures at the University of Upsala, which are printed under the title "*Die Richtungen der Islamischen Koranauslegung*" as Vol. 7 of the series of the de Goeje Stiftung. Along the same line run his publication and translation of al-Ghazali's attack upon the Bātiniyyah sect, the sect of those who looked for hidden meanings in the words of the Mohammedan scriptures (published as Vol. 3 in the same series).

One has only to go through the array of Goldziher's many articles to see the diversity of his interests in matters affecting Islam. From his "Jugend- und Strassenpoesie in Kairo" (*ZDMG* 33) to his edition of the poems of Jarwal ibn Aus al-Hutai'ah, the wandering poet whose biting sarcasm Omar himself feared (*ZDMG* 46, 47); from his "Eulogien der Muhammedaner" (*ZDMG* 50) to his "Stellung der alten islamischen Orthodoxie zu den antiken Wissenschaften" (*KPAW*, 1915), no subject was strange to him. And, at the same time, he never forgot his own people and their literature. Many articles in Jewish periodicals stand as witnesses to this—and especially his careful edition of the Arabic text in Hebrew characters of the philosophical work entitled "Ma'ānī al-Nafs" ("The Essence of the Soul," *AKGW*, 1907).

By the general public Goldziher will be remembered best by reason of his "Vorlesungen über den Islam" (1910)—the first intelligent and consecutive presentation of the system of Islamic doctrine and tradition, based upon the widest possible study of all its ramifications. The lectures were intended originally to have been delivered under the auspices of the American Committee for Lectures on the History of Religions; but at the last moment the arrangements went awry, and they were published in book form. An English translation of these lectures appeared in this country for a while, but then suddenly hid its head in blushing concealment.

Since the Geneva Congress of Orientalists in 1894, where I made the personal acquaintance of Goldziher, it has been my good fortune to remain in constant connection with him. In 1910 I had the pleasure of spending an evening with him in his own study and of seeing the wonderful collection of books that he had accumulated. Unfortunately, when he came to this country in 1910 for the purpose of attending a congress of religions, I was in the Near East and missed him. In 1921 I had three communications from him, but he complained much about his declining health—especially in the last one, dated May 4th. But up to the very end he showed the same desire to read, to learn, to know. The war had made a serious break in his studies, and had cut him off from his customary learned and literary connections in many lands, especially in America. It is certain that the war had affected him in other ways also; and his end on November 13th, 1921, did not come in the circumstances in which his friends would have wished.

Deeply pious in his own soul, and passionately attached to his own faith, he had a wide breadth of vision that permitted him to approach other religious systems with affectionate care. I am sure that he felt as did the Mohammedan when he wrote: *Ras ul-'ilm al-khauf lillah* (Ikd I, 202).

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New York City.*

RICHARD GOTTHEIL.

## THE WHIRLING AND HOWLING DERVISHES

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Most of the dervish orders exclude the public from their *zikrs*, which are usually held in private. The Mevlivis and Rufa'is, however, are exceptions, at least in Constantinople. The two *tekkés* mentioned below are the ones visited by most of the tourists who come to the city, and who always pay a small admission fee to see the ceremonies.

It should be mentioned that the performances, or shall we say exercises, are usually longer and more intense in *tekkés* not usually frequented by the public. This is particularly true of the Rufa'is. It is indeed their common practice to continue the "howling" until the dervishes fall over in a state of unconsciousness. I am creditably informed, too, that the self-inflicted tortures are much more severe in private meetings. Not all Rufa'is, however, mutilate themselves. I have attended exercises where nothing but the *zikr* was performed. The following accounts are written from notes made at the time, as indicated.

### I. A VISIT TO THE HOWLING RUFASI DERVISHES— PERA TEKKE, CONSTANTINOPLE

*Friday, March 4, 1921, 2:30 p. m.*—This Dervish House or Tekké is on old ramshackle wooden structure much out of repair. On entering we paid a fee of 20 piasters to an old Moslem woman, and then proceeded upstairs to the second story, and were ushered into a room twenty feet wide by thirty feet long. Wooden benches were placed around the room on three sides against the wall; in one row on the east side, and in two rows on the north and south sides. A wooden railing about four feet high on three sides reserved an almost square space

for the performers and Moslem adherents. In the wall was a *mihrab* giving the *kiblah* or direction of Mecca, which the performers faced, but in front of which sat the Sheikh or Head-dervish who led them. On the floor were many sheepskins and one or two goatskins (most of them very dirty), on which sat the performers and the native adherents. The floor of the enclosed space, however, was bare. When we entered, incense of some kind was being burned on a small brass brazier of unique design. Later a large brass brazier was brought in, on which was a bed of hot charcoal and into which were thrust some of the sharp utensils used later in the ceremony to torture some of the dervishes. The walls were hung with an old print of the Kaaba at Mecca, and some other sacred structure; and with framed verses of the Koran. Around the wall of the concave *mihrab* were stacked a lot of old Turkish swords and other implements. Nineteen long unused olive oil lamps hung from the rafters around the room—some of them much out of repair. Along the upper east side of the room was a wooden screened balcony from which the native women could see the ceremony without being observed. We could distinguish their dark forms through the wooden slats, enshrouded with the *charshaf* or outer garment worn by most Moslem women. Some of the high brown dervish caps hung on the wall near the *mihrab*.

There were more than one hundred and ten people present, most of them Moslem adherents; but there were also a number of British sailors and some French officers, two Franciscans and a few women. One lady, I think she was English, fainted during the ceremony.

The exercises began when nine performers came in and sat cross-legged, in native fashion, in a row opposite the *mihrab*, with backs next to the railing. All wore low fezes, rather old, with black bands or turbans. One fellow, who wore a green coat, a rather large, fine looking man having an enormous black mustache, commenced to intone in a pleasing voice what I supposed

was some passage from the Koran. He began at half past two and the ceremonies ended about five o'clock.

After perhaps five minutes the old leader or Sheikh, wearing a green turban, appeared. An old man, second in authority, sat near him. Another man, also under the Sheikh's orders, looked after the seating of the visitors. When the Sheikh came in, all the performers bowed to him, but remained seated. Later comers, however, kissed his hand before sitting down. At a signal from him all the dervishes began repeating in a singing tone, "*La ilaha illa 'llah*,"—"There is no god but God," and "*Allahu akbar*,"—"God is great."

This was kept up for about two hours, with one or two intervals,—the accent being placed now on one syllable and now on another. Also, as time went on the repetition of the creed became very abbreviated,—and finally only the name "Allah" was spoken,—or rather, grunted. Meanwhile a native, apparently an adherent of the sect, but not one of the performers, kept up a cry similar to the one made by a muezzin when he calls the faithful to prayers.<sup>1</sup>

Once during the performance three or four others united their voices with those of the crier (muezzin). The Sheikh from time to time regulated the speed and accent of the dervishes' repetitions; and once or twice had them stop, evidently to give them a rest. A few dropped out, and their places were taken by others.

After perhaps half an hour, the old Sheikh became the center of attraction and chief performer. He took off his outer garment and stripped his waist bare, after having discarded his green turban, while his long, black and gray dishevelled hair fell down his back. He seemed to be the only one wearing his hair long, so far as I could observe.

First he took a long sharp steel pin about 15 inches long with a ball of steel on one end of it, flourished it in

<sup>1</sup> This was probably the mystical song called the *Ilahi*. See *Mysticism and Magic in Turkey*; Garnett, London, 1912; page 129. Miss Garnett gives an excellent description of the Rufa'i and Mevlevi exercises.

the air a few times, crying "Allah, Allah," leaped two or three steps toward the *Mihrab*, then (apparently) plunged it into his breast just below the neck; then he grabbed a mallet, and hit the end of the pin several times to drive it deep into his flesh. Then raising himself so that the feat might be displayed, he suddenly drew it out, putting his finger on the spot until an assistant handed him a large soft piece of cloth to staunch the wound. He repeated the performance, putting in the steel *poignard* just above the right eyebrow. He repeated this with two Turkish daggers, apparently piercing himself in the stomach. Then he took a long Turkish sword, drew it lengthwise down his face over his nose and lips, after which with some more flourishes and whoops he apparently cut himself with the sword right across his body just above his abdomen by placing the "sharp" edge against it and pressing it hard,—staunching the wound as before. Then he knelt down and bent over the edge of the sword ostensibly to press it a second time deeper into his flesh. Unfortunately (?) no blood was to be seen as a result of any of these mutilations. His last "stunt" was to take a hot ember from the brazier and put it between his teeth and hold it there for a time. This was also done by his assistant. A feat I once saw at this same place, but not performed at this time, was that of a man filling his mouth with raw eggs, and then putting into it the rounded head of a red hot steel pin, which was withdrawn in a minute or so with the head of the pin covered with the cooked egg.

Meanwhile the dervishes were still continuing their *zikr* or repetitions of the name of Allah with various inflexions and at different rates of speed. All through the exercises individuals would shout "Allah! Allah!" outside the regular order.

Two of the performers were then called out by the Sheikh, who had now readjusted his long garments and green turban. One was a boy of sixteen; the other a middle aged man. The Sheikh took two skewers or

spits, which had been heated in the brazier, but were cooled off by this time, and proceeded to put one through the cheek of the boy and another through the cheek of the man, passing them in by their mouths. He then stood them up against some wooden posts (uprights) and with a mallet knocked the steel pin into the wood, pinning the victims there. They were released after about five minutes, and the pins withdrawn.

The Sheikh then took two other steel pins, and passed them through the skin and muscles of the breast of one of the dervishes, one pin in each side, about three inches below the shoulder blade. These were *bona-fide* cases, this man as well as the other man and boy being so close we could easily see there was absolutely no deception.

Another "stunt" was that of taking a very hot poker from the brazier coals and licking it with the tongue. The Sheikh and two others did this. The pokers were certainly very hot, for every time the tongue touched the poker, steam arose accompanied with a sound like that of a few drops of water on a hot stove. One of the men showed me his tongue afterwards and told me it did not hurt; that Allah kept it from hurting; but that eating a little sugar afterwards took away all pain! His tongue looked to me like fresh beefsteak.

The last "wonder" was that of the Sheikh standing on and jumping on children and men without injuring them. At least they made no outcry. He, however, always put his hands on the shoulders of two men, one standing on each side of the victim. The first subject was an infant in arms, bound all in white to a board like a little papoose. The second subject was a boy; and these were followed by perhaps fifteen men. Evidently it was considered an act of holiness to be stood on and jumped upon by this "holy" man. He spoke a few words to each after the man arose, evidently words of blessing. Each subject then kissed the Sheikh's hand. All the dervishes paid great deference to him.

After this the performers joined hands and formed a circle, continuing their howling, grunting or barking; a little later they began to move around, keeping step and time with the recitation, returning to the full Koranic sentence they began with, viz., "*La ilaha,*" etc. Some of the time the old Sheikh was in the center, but usually he was outside, although he joined hands with the circle part of the time. The most enthusiastic performer was the man in the green coat. He seemed very earnest, and for a time was on the verge of unconsciousness. This man was in the center doing his part almost involuntarily now, since in most cases the sing-song repetitions had become nearly automatic. There was also a black man in the circle, which now numbered twenty-two and included one small boy, about eight years old and another aged about sixteen, whom we have already mentioned.

I was surprised to see a *whirling* dervish in the circle, since these are *howling* dervishes. This dervish went into the circle and whirled for twenty-two minutes. He made fifty-two turns to the minute most of the time; but part of the time he went faster than this. He wore a high brown fez and long coat which the whirling dervishes use. These evidently belonged to this *Tekké*, for the dervish took them off and left them there. Was he a member of both orders? A Mevlivi dervish told me a Mevlivi could not retain membership in any other order.

The old Sheikh gave some sign, and all resumed their places. He then offered what was evidently a long sentence prayer in which was heard the name of Mohammed, the founder of their Order, various saints, the Sultan, etc.

After each petition the whole assembly would respond "Ameen," which of course is the English "Amen." This closed the dervish ceremonies. This Chapter of dervishes holds its regular meeting on Friday afternoons about 2:00 p. m. Most of the audience then left; but about twenty adherents remained. These then stood up

in two equal rows, facing the *mihrab*, and just in front of them and nearer the *mihrab* was the prayer leader (the old Sheikh was now in the ranks), evidently a mollah, who gave the sign for "Ameen" in each genuflexion and prostration. The prayer (*Namaz*) was silent, no one praying audibly. I could see their lips moving rapidly. I noticed there were four series of two prostrations each—the regular form.

After the meeting, we spoke to two or three of the dervishes as we went out, and these seemed very cordial, and asked us to come again. We told them we were Americans, and that we would be glad to come again, for we wished to understand and learn the meaning of their ceremonies. They saw us taking notes during the performance, and evidently did not object to our investigating their Order. I found the man in the green coat to be an Arabic-speaking dervish, and a most genial individual.

Within a week or two we took occasion to visit the old Sheikh privately, and he gave us his views on the meaning of these strange ceremonies. We called on him at another time also, but he was absent praying over some sick people, a frequent ministration of this dervish-priest. For such service he made no charge, but accepts any offering they may bestow. He stated that while Fate determines the outcome of any illness, yet prayer helps.

The Sheikh informed me that no meaning attached to the particular acts of torture.[?] The purpose was to show that the religion of Islam and the Rufa'i Order were approved by God, through God's enabling these things to be done without hurting or harming the dervishes. In other words, God takes away pain, and thus put His seal of approval on these dervishes and their ceremonies.

The Sheikh devotes much of his time at night to prayer. He uses a rosary, not for remembering God's names, but simply to assist him in counting. He repeats the name of God (Allah) many times every night, in accordance with the teaching of the Koran, for merit is

gained thereby. To use the Sheikh's own illustration: "Repetition of the name of Allah forms a spiritual army to fight evil." The best time for prayer, he thinks, is between midnight and 3 o'clock in the morning! Asked his views of sin, the Sheikh said it must be repented of. No atonement is necessary; but God wishes us to sacrifice something for Him, e. g., "as Abraham offered Isaac." When asked if a dervish was holier than other Moslems, he answered in the affirmative.

## II. A VISIT TO THE WHIRLING (MEVLEVI) DERVISHES, STEP STREET—PERA TEKKE, CONSTANTINOPLE

*Friday, March 18, 1921, 1:30 p. m.*—The interior of this *Tekke* is octagonal in form, two stories high, three of the rooms of the second story being screened off for Moslem women. A *mihrab* is on one side, near which are the movable stairs and pulpit, from which the Imam preaches as in mosques on Fridays. In the gallery room opposite the *mihrab* the musical performers were seated. One had a reed instrument or pipe; another a small drum; and another a pair of cymbals or something similar to them. These furnish music for the ceremony while the whirlers perform and during their intervals of rest. At times the voice was used with or without the instruments, intoning passages and prayers from the Koran.

Within the octagonal inclosure near the *mihrab*, sitting on a red-dyed sheepskin which was placed on a Turkish rug, was the leader or Sheikh, an old, gray-bearded man, very venerable looking. Behind him were some leading adherents in ordinary clothes; and on the sides of the octagonal inclosure were other adherents, about seventy-five in number. These dervishes seemed cleaner and more refined than the "Howlers" visited two weeks before.

Through the courtesy of one of the prominent lay leaders, we entered by a side door, and were escorted up-

stairs to one of the galleries of the octagon to the left of the musical performers, where we had a fine view of the ceremonies. The performers and adherents were all kneeling in prayer facing the south (the *mihrab* side) toward the holy city, Mecca. This was the afternoon prayer offered the world over by Mohammedans in their mosques.

We noticed that the octagonal space was quite large, about sixty-five by sixty-five feet. The central part was the bare pine floor, worn smooth by the feet of dervishes during many years—for the present buildings are very old. All around the border of the space was ordinary palm matting. Outside the railing in the inner spaces opening on the octagonal court were matting and rugs on which sat the adherents. The dervishes seated themselves on the matting inside the railing facing the center of the open space, some towards the east and some towards the west. Of course there were no chairs or *sedias* in sight. In the gallery and beyond the outer railing downstairs on the main floor, were visitors, natives and foreigners, including many tourists.

After a short time the cymbals and drum began to beat time with the reed instrument, and the dervishes in the inclosure commenced to march around the octagon, step by step, slowly and deliberately, headed by the Sheikh, encircling the place three times. Each time they came to the space just opposite the *mihrab*, the dervish in front turned and bowed to his brother dervish immediately following him. This was done in a very dignified manner,—a space of about five feet separating them. This occurred in front of the *mihrab* just where the old Sheikh had formerly been sitting; and also again it was done a second time at the opposite side of the circle (or octagon), i. e., 180 degrees further on. This was repeated at three different times. The costumes of the dervishes, who numbered nine, besides the leader and his assistant, consisted of high rounded light brown hats like enlarged fezes; and brown, black or blue cloaks reaching almost

to their feet. The Sheikh had a wide green band around his hat. One wore a green robe.

After bowing towards each other for the last time, at the end of the third march around the octagon, the whirling began. This was repeated three times. The whirling lasted the first time six minutes; the second time two minutes; the last time eight minutes. After each period of whirling the signal to stop was given,—either by the pause in the music, or through a period of change in the recitation of the singers who accompanied the music.

The whirling began very slowly, each dervish bending his head to his left shoulder, after bowing towards Mecca, with arms crossed and hands clasped to each shoulder. As the speed increased the arms were raised to almost a horizontal position. The cloak or outer garment had been taken off, leaving an undergarment or robe which is tight about the waist. The skirt fills with air and swells out like a hoop and undulates with the current of air according to the speed of the performers. The palms of the hands are open, the right one open upwards and the left one downwards. All the dervishes removed their shoes and whirled in their bare feet.

When the music stopped for the last time, one of the dervishes (not the leader), in this case a Persian, faced the south and praised (1) Mohammed, (2) the founder of the sect, (3) the various heads of the sect or Khalifs (successors to the founder since the founder's death); (4) prayed for the Sultan and his family, viziers and officers. Then the head dervish prayed for Mohammed three times (or in three petitions), and all the audience responded with a long "Oh——!"<sup>1</sup> and marches out. The chief dervish bowed as he passed out, and the other dervishes did the same.

After the ceremony we went in and met the Head Dervish, a venerable looking old man with a long gray beard. Several *effendis* were present, two of whom spoke French. We were well received.

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<sup>1</sup> The exclamation may have been "*Ya Allah*" (Oh God!).

The first Mevlivi ceremony I recall attending was in 1912, when I was the guest of Sallaheddin Bey, on the evening of the Night of Power at a *Tekké* outside the old walls of Stamboul. The other guest of honor was no less a personage than the French writer, Pierre Loti, to whom I was introduced. Pierre Loti seemed as much interested in America and Robert College as in the dervishes at that time.

Professor Birge has shown very clearly the chief meanings of the whirlers' ceremonies, and these were confirmed by Sallaheddin Bey's explanations to me.<sup>2</sup> The various postures all have some significance or interpretation, as well as a central meaning. Even different parts of the costume have import. The whirling dervish is supposed to concentrate his whole attention on God, and by so doing has communion with Him in the ecstatic state which results. As is well known, these dervishes, in common with all Sufis, are thorough-going pantheists.<sup>3</sup>

Would that they might realize that the communion and fellowship with God which they so much desire is possible only through our Lord Jesus Christ. I am inclined to believe that our most potent contact with Islam might be brought about through wise and sympathetic approach to the dervishes along this line.

*Los Angeles, California.*

SAMUEL ANDERSON.

<sup>2</sup> Cf. *MOSLEM WORLD*, April, 1922, page 165.

<sup>3</sup> Cf. Garnett, *Mysticism and Magic in Turkey*, Chapters III and VI. London, 1912.

## CURRENT TOPICS

### A Moslem Tribute to Jesus Christ

The following is a translation of an article by Hassan El'Asselba, published on Christmas Day, 1921, by *El-Irak* newspaper (Baghdad):

"The East, the birthplace of religions and the home of prophets and apostles, had already been suffering oppression and persecution at the hand of the West for more than twenty centuries. The want of collaboration among the members of the community, which is the inevitable result of foreign servitude, led to degeneration in morals and character. The nation became the prey of the priest, who tried to catch men by his prayers, and of the chief, who exercised a destructive influence by his conduct. The one party departed from the law of Moses and the books of Abraham, and the other abandoned the teachings of Aristotle and of Plato. Both the rulers and the ruled were in the lowest depths of error.

"The sentiment of love in the heart of man had been weakened, and darkness replaced light. Love is the only divine light. 'Ye will not enter Paradise unless ye believe, and ye will not be considered as believers unless ye love one another.'

"Consequently, Providence had to send a bright torch of light to lighten the way, and to destroy the germs of evil and of unbelief.

"On the morning of December 25, nineteen hundred and twenty-one years ago, the ray that leads to the right path appeared in Bethlehem as a bright star, and His light spread over the East and the West. On that day was born the Image of Love and the Great Child.

"He spent the days calling people to the Truth and guiding them to the right path. He was a good shepherd Who sheltered His sheep and defended them against the wolves. He was pure of heart and His hidden thoughts were clear. He was humble, like a blessed ear full of wheat grains, and that in an age when error had a universal rule, and when the wolves longed to be ferocious lions so as to enslave others. Man's innermost thoughts had been covered with a tissue, the warp and woof of which were pride and arrogance.

"All His life He was loved by the poor and the good, and was shunned by the arrogant and the proud. He showed love to the poor and to the weary, and revolted against the tyrants and the oppressors. He devoted His life to the assistance of humanity, which was suffering from persecution, colonization and that warfare which man wages against his brother.

"Neither the greatness of the Cæsars nor the sophistry of the priests could turn Him away from His purpose, for how can perishable greatness and apostate priesthood wrestle with immortal glory?

"The greatness of Cæsar was passed away, and Nero's page in history is a dark one, but time has failed to efface the greatness of the Apostle of Love, and His page in history remains white with no spots on it.

"The world may remember Alexander's conquests, Constantine's empire, or Charlemagne's conversion, but the memory of these deeds

pales and disappears before that of the 'Good Shepherd,' for the structure built on self-sacrifice for the good of humanity is superior to and more durable than that built on oppression and on war. 'It is for such ends that men should labor.'

"O ye who are inclined to render homage to the great! If ye are really what ye pretend to be, then salute Him with the divine salutation: "Peace be on Him the day whereon He was born, and the day whereon He shall die, and the day whereon He shall be raised to life.'"

### The Lesson of Smyrna

Mr. S. Ralph Harlow, of the American International College, Smyrna, writes as follows in *The New Armenia*:

For over one hundred years America has poured life and money into the Near East. When the World War broke out there were splendid colleges and schools, hospitals and dispensaries, ministering to the people all over Asia Minor. In those schools and hospitals were Americans and their associates giving their best to the needs of the land.

To-day those colleges and hospitals lie in ruins, countless thousands of the students and native teachers and doctors lie tortured to death, thousands of the Christian girls and teachers and nurses are slaves to the lust and brutality of the Turk. During the past ten years in Asia Minor I have seen sights which would move hearts of stone.

In 1915 and 1916, I traveled back and forth over the Bagdad Railway, and was an eye-witness of those shameful and heartrending atrocities which led Lord Bryce to declare that the blackest crime in modern history was the deportation and cruel massacre of hundreds of thousands of Armenians by the Turks.

The world was tired of hearing of atrocities, but when I returned to America just before we entered the war I was urged to tell of these things, not only to the public, but more especially to our soldiers. With the army I went to France. In those days flaming posters and countless editorials proclaimed that America, stirred at last by the cry of Belgium and by the atrocities which spared neither women nor children on the sea or on the land, was going to throw her heart and soul into ending such conditions. Not for commerce, not for selfish reasons, it was asserted, but because as a nation we loved the right, and could not be deaf to the cry of the oppressed, the United States took the sword. I call to mind the hundreds of camps and ships where I spoke to American soldiers, and told them that such terrible things as were taking place in Asia Minor could never happen again, and that they were offering their lives that women and children might not know the terror and the anguish which for centuries has cursed the Christian women and children under the Turkish yoke.

They enlisted, they went to this terrible thing called war, boys who had been brought up to hate war, and they offered their lives and laid them down in order that the sufferings of the helpless in all countries where oppression raised its cruel hand might be ended.

In August, 1919, I returned to the Near East. For 500 years that land has been under the Turk. What have these years brought forth? Where once there rose great marble cities, with shining cathedrals, schools, and universities, and fine roads, one visits today a land of mud villages, wretched roads, and utter lack of those signs which indicate

progress. The Turk has not made a single contribution to the human race in the line of culture, no scientific discovery, no beautiful picture, no poem.

For nearly 500 years the Christians of the Near East have paid their tax in children. For centuries a Turkish commission visited the Christian towns and villages, the children were brought out, and the commission took those whom they desired. The boys were brought up to fight in the Turkish army.

During those 500 years there has not been a single period of 25 years free from some cruel massacre of Christian subjects by the Turks. There is no word in the Turkish language for citizen, no word for citizenship, no word for community. There are scores of words for slave, subject, servant, and the like, and the Christian subjects of the Turk are everywhere called *rayah*, slave.

Smyrna is not the first city the Turks have burned. I know of no record of any city having been captured by the Turks, in which a large Christian population was found, where massacre and fire did not follow. And all the world knew of these unspeakable atrocities, and this ruthless rule of oppression, by the lives sacrificed.

The wrongs to Belgium at the hands of the Germans were utterly insignificant compared with the wrongs endured by the Christians of the Near East at the hands of the Turkish government. The atrocities committed by the Germans were the work of tyros compared with the horrible atrocities of the Turk upon the Christians of Asia Minor. We fought on the battlefields of France to render the repetition of such fiendish atrocities impossible. If it is true that America entered the war for the cause of humanity, will any thinking American claim that the mere ending of the war freed humanity from the curses which beset it?

America's failure to grapple with problems into which the close of the war plunged the world, has caused the loss of thousands of lives in the Near East and the destruction of hundreds of towns and villages.

The present Administration seems to say: "No—we will not, we shall not, listen to the cry from half a million tortured people, fellow Christians, people whom we pledged we would remember when the day of victory and justice dawned. Sympathy, relief, yes, but action to save them, to punish the cruel and atrocious hand raised against them—no."

Humanity, honor, the idealism that prompted us to fight—where are these to-day? That our pledges in blood and agony on the fields of France have become mere "scraps of paper" to the leaders of our nation will be read by a generation yet unborn, with sorrow and humiliation.

### The Egyptian Press on the New Caliph

With reference to the Caliphate question, the Press of Egypt, at first timid, has at last come out wholly on the side of the Kemalists, the *Nizam* says:

"For the first time in the history of the glorious Turkish nation, a Caliph from the Othman dynasty sits on the throne of the Caliphate separated from the Sultanate. For the first time, this Caliph accepts the position in order to safeguard the rights of Moslems, not only in

Turkey but also in the whole Moslem world, sacrificing temporal power and removing its heavy burden from his shoulders, and leaving the nation to assume alone the administration of its own affairs, contenting himself with the protection of the faith. Moslems in East and West, who remember the protection that has been afforded to Islam by the Ottomans for five centuries, and remember how they sacrificed their lives for our advantage, how they exposed their country to danger in order to defend our religion, receive with deep gratitude the new step taken by Prince Abdul Magid, who has accepted the Caliphate alone, putting the Moslem world before an urgent necessity—the necessity of directing their attention and giving all assistance to him. This may be considered as the beginning of a new era for pan-Islamism, the shadow of which has often threatened Europe, and which is now being realized. The Kemalists are to be profoundly congratulated on having selected Prince Abdul Majid as Caliph, for he was the first to sympathize with them in their days of distress and misfortune; the Islamic world is at the same time to be congratulated on the accession of Abdul Majid to the Caliphate.”

And the *Lewa*, writing on the same subject, says: “The National Council has done well in taking prompt measures to elect the new Caliph. This will do away with the plots upon which England continues to rely in her policy regarding Turkey. The Islamic world which has seen the flight of Mohamed VI under the protection of the British flag, as disgraceful defiance to Moslems, will receive with pleasure the attitude of the Turkish National Assembly and its election of the new Caliph. Mohamed Wahid el Din, who fled recently on board a British warship, is the same Mohamed VI who considered Ghazi Kemal Pasha, organizer of the National movement, as a deserter who had revolted against the law. This was the time when the Ghazi was laying the foundation-stone of the structure of Turkey’s glory.”

### The Koran Translated into Swahili

The following taken from the Missionary Magazine of the Society for the Propagation of the Gospel will interest all of our readers:

It will have surprised many people to hear that the great need of the Christian controversialist against Islam is a translation into Swahili of the Koran. Two years ago the Bishop of Zanzibar, who had just been in the Rovuma country, asked Canon Dale to undertake this. The native teachers were asking for it. Canon Petro Limo, whose work, as readers of the Bishop’s diary of his tour through Ziguiland country last year will remember, is largely among Mohammedans, was asking for it. It is so necessary that those who work in such districts and have to meet the Mohammedan teacher, should know what he is talking about. Without a knowledge of the Koran they cannot answer his arguments. Canon Dale has now completed the translation, and added a large number of notes. These notes have been drawn up by him and Padre Broomfield. They went through the whole of the Koran together in Rodwell’s edition, marking the passages which they thought ought to be annotated for the benefit of the native Christian converts. The notes on these passages are intended to be printed at the end of the Swahili translation. Canon Dale has spent a great deal of time and a great deal of trouble over the work, which it is believed will be

almost indispensable for Christian teachers in Mohammedan districts. It is an edition of the Koran edited by a Christian as a contribution to the literature of Christian apologetic against the religion of Mohammed. What should we think of a missionary to India who knew nothing of Indian faiths or of the arguments by which they were defended? Should we expect him to have any success? Should we not insist on the need on his part of some knowledge of the Indian sacred books? Equally is this the case with regard to Islam. How can we expect our teachers in Africa to be successful if they know nothing of the Koran because there is no translation of it into a language which they know? If anyone to-day in Europe were organizing a band of teachers to combat Bolshevism, the first thing he would do would be to provide an annotated edition of Karl Marx for their use. Without a knowledge of that philosopher's teaching they would not be able intelligently to meet Communists in argument. The first thing in persuasion is to understand what your adversary means and what there is to be said for his case. Moreover, if Bolshevik doctrines were making their way in Czecho-Slovakia, it would be necessary to provide for those who were opposing them a translation of Marx into the Czech language.

For the moment though, the publication of Canon Dale's translation is held up. A publisher cannot be found.

### The "Mishkatu'l-Masabih"

We take pleasure in announcing that the Christian Literature Society of Madras will soon publish "Selections from Mohammedan Tradition," by the Rev. William Goldsack, of Jessore, Bengal. Mark Twain once defined a "classic" as a piece of literature which everyone talked about but no one had read. One fears that this remark would apply to the *Hadith* as regards many missionaries among Moslems, who are nevertheless well aware that not the Koran only is among the sources (*usul*) of Islamic theology, jurisprudence and the practical duties of daily life. These sources are four, and among them the *Hadith* is undoubtedly of the greatest importance. Both in quantity and in quality of interest and of influence the *Hadith* collections surpass the Koran. *Ijma'* and *Qiyas* also, i. e., the agreement of the learned as representing the body of believers and their deductions, are based on *sunnat-an-nabi*, the practice or example of the Prophet. What the *mihrab* (prayer-niche) is to the true *kibla*, that the *hadith* is to the *sunna*. It is the exact indication of what Mohammed did.

These collections are therefore as popular among the common people as Sheldon's "What Would Jesus Do?" proved popular as a story. Only in the former case it is not religious fiction, but actual, divine revelation (*wahi-ghair-al-matlu*). The six standard collections are well known by name, but who has read them? In the sixth century of the Hijra, Imam Hussain al-Baghawi prepared a careful and authoritative collection from all of the six standard books, entitled "*Mishkat-ul-Masabih*." This has had an enormous vogue, and is perhaps the best known summary of the vast Moslem Talmud. It has been translated by Moslems into Persian and other languages, and was also translated into English by Captain Matthews and published at Calcutta in 1809.

The book, however, is so rare as to be inaccessible and unobtainable to most of us. Hughes used it almost exclusively for reference in his

Dictionary of Islam, and this makes it the more important to have access to the work in English form.

We congratulate Rev. William Goldsack on the completion of his task of preparing a new, revised translation of *selections* from the Mishkat. While we still hope that the whole work will be made accessible at some future date, *we urge every missionary to secure a copy of this book immediately.* It is as hopeless to judge of the real character of Islam from the Koran alone, as to deduce the beliefs and practices of Christians in Mexico from the Pauline epistles, or of orthodox Judaism from the Pentateuch. There is not a single Moslem sect that looks to the Koran as the only rule of faith and practice. The lock of Koran obscurity only opens to the key of tradition. The *Hadith* is at once the strength and the weakness of Islam. It reveals the real Mohammed and indicts him. Intelligent Moslems reverence and yet dread the collections of Al-Bukhari and Muslim. The untrustworthiness of many of the Traditions, and the weakness of the whole as a support of Islam, only increases the importance of knowing them. (See Professor Wensinck's article in *THE MOSLEM WORLD* for July, 1921.)

### Railways for Afghanistan

It would appear that the notion of establishing a railway system in Afghanistan is being received with favor by the press in that country, and therefore it may be assumed, says *The Pioneer Mail*, that the Amir himself has given it his support. The indications are that the first railway which will be opened will run between Kabul and Dar-ul-Aman six miles away. Engines and rolling stock have been collected at Kabul for the project under the direction of Italian engineers, and it is believed that these engineers will shortly begin the work of constructing the line. The suggestion is mooted by one paper that it would be better to make the line a kind of electric tramway and that Kabul might, by such a means of communication, be linked up with other suburbs in due course.

### The Gap in Protestant Missions

Mr. W. J. W. Roome, Secretary of the East Africa Agency of the British and Foreign Bible Society, writes:

Recently, when crossing Africa from the Indian Ocean to the Atlantic, I passed along the chain of Mission Stations as far as they reached to the interior from the east and the west. These stretch over a line of about 3,000 miles, but leave a "gap" of 500 miles quite untouched by Christian (Protestant) Missions. This "gap" passes through the great Congo forests, between the boundary of Uganda, where the last station of the C. M. S. is at Kabarole, and the first after the "gap" is Yakusu, of the B. M. S. From both these centers there is a fine work in progress and many out-stations. Between them there is this vast untouched area, with many tribes and large towns, some of them with thousands of people. In the old days the slave raiders, who came from Zanzibar and crossed Lake Tanganyika to the Lualaba River, penetrated as far north as the present Stanleyville. Here Tippu Tibb settled with his slave gang, after raiding the country round. A way was opened up into these forest tribes and many camps

were formed on a march back to the east. On this journey I found that these have now become, in many cases, large Moslem towns, peopled with Arabisé, that is the descendants of the old Moslem slave raiders. At the present time they carry on all the petty and retail trade of the district, and thus exercise a great influence over these peoples, who have so far been without the light and freedom of the Gospel. Some of these forest tribes are very low and degraded, and far back from the larger towns have remained in pagan darkness, little relieved even by Islam. Along this 500 miles I counted 203 of these villages and towns on the direct track, without those behind the route. A curious coincidence is that the last large town founded by these Arabs is still called Mombasa, apparently after the coast town, that in early days was one of the landing places for the Arabs from the Red Sea. Along this 500 miles I mapped out the strategic centers for four Mission Stations, about 100 miles apart, hoping and praying that some day the long separated hands of the C. M. S. and the B. M. S. might at last be joined, and the chain of "lighthouses" that dot 2,500 miles may soon be complete over the 3,000 miles.

### Prayer, the Supreme Method

"Underneath the surface in all Moslem lands there are latent forces of bitter enmity to Christianity. When the Turks took Smyrna the Moslems of Alexandria paraded the streets with a broken crucifix, as an insult to the Christian population and a token that they believed the Crescent had once more triumphed over the Cross. Some leading Sheikhs in Cairo are protesting against the clause inserted in the Constitution of Egypt which granted freedom of conscience in religious matters. We need to guard that clause by prayer. We need to hold our ground in prayer that the smoldering fires of hatred may be kept in check until God's message has been fully declared. Our wrestling is not against flesh and blood—not against Moslems who hate us—God forbid! "The love of Christ constraineth us" to carry His message to them—but our wrestling is against the unseen principalities and powers, the rulers of the darkness of this world, the hosts of wicked spirits in the heavenlies. As we seek to prevail in prayer we shall find ourselves up against "the wiles of the devil" and "the fiery darts of the wicked one," and we shall find an ever increasing need to learn the overcoming power of the blood of the Lamb (Rev. 12: 11). It is only as we know the power of the precious blood, and are able to stand on the promises of God in prayer that we shall be able to prevail and to pray through."—*Fellowship of Faith*.

### The Problem of Iraq

An editorial in the *Near East* discusses the various problems that face the British Government in their mandate over Mesopotamia, economic, financial and educational as well as administrative. The main factor in all is the real attitude of the Arabs.

"The sweeping generalization that the Arabs do not want the British is altogether misleading. If we eliminate the two holy cities of Kerbela and Nejef, where there is a rooted hostility to any form of enlightened government, whether British or Arab, as being calculated ultimately

to prejudice the interests of those who batten on the position of the two cities in the Moslem world, it will be found that Arab opinion is divided into two main schools of thought—the moderate and educated section of the towns on the one hand, and, on the other, the tribesmen. The former are well aware of the shortcomings of the country and its inhabitants; they know that its present condition is incompatible with real full-grown independence; but they are convinced Nationalists, and they hold that only personal, not vicarious, practice in the art of government can make them perfect. The tribesmen are torn by conflicting opinions; their instinct is against foreign control, but they are equally opposed to the unfettered government of their compatriots of the towns; they recognize that the presence of the British in the country makes for a welcome uniformity in the matter of justice, but they find British thoroughness alien to their ideas, and therefore objectionable; they are prepared to admit that the British exercise a moderating influence on their *bête-noire*, the effendi class, but they reflect that the withdrawal of the British would leave them free to settle their own score with the towns. Of the two sections, the tribesmen, as was to be expected, have the narrower outlook. The moderate educated Arab knows that he cannot stand entirely alone; but he does want to be master of his own destiny as much as possible.”

### Classical, Vernacular or Vital Language?

In a letter received from Louis P. Massignon, of Paris, he refers to this disputed theme, and his words carry a spiritual message for all:

“I do not agree with the MOSLEM WORLD article against the use of classical Arabic. If Arabic, as missionaries use it, does not convey to the minds of the Arabs the Christian Message, then ours is the fault and the responsibility before God.

“The day of Pentecost came for all languages, and we must try and excel in them, especially when it is Arabic—the last living Semitic dialect—because Semitic is above all others the language of Monotheism. What we need is living gospels. As for the exclusion of controversy I think this does not mean antinomous dogma, but more and more I am convinced that unless you try to atone for others (not saying it to them of course, but construct your whole life toward them in this main direction) it is quite useless to pray that they may believe in the atonement.

“Words are weak. The cinema and phonographs are burying the old apologetics. More and more we must embody in *ourselves* the very structure of the Gospel, the Word of life, and of sacraments by practising thoroughly and unconditionally the Sermon on the Mount, so that Moslems may recognize it in a flash.”

### Do We Face Defeat in Turkey?

Dr. Mark Ward, who went out as a medical missionary in 1915, answers the question in no uncertain terms. He is an optimist, because a Christian:

“At the end of a hundred years we find many of our missionary plants in ruins, our buildings leveled to the ground or demolished beyond repair; some of them standing, but their doors sealed by the govern-

ment or used for other purposes. But the result of our labors is not in buildings of wood or stone. It is in the converts to Christ. Yet where are they? How many can we count as communicants who were in darkness and are now in the light? Many, many have passed on to that better land steadfast in the faith, true soldiers of the cross. Many have fled from the country, but to-day those that belong to us and are still alive are few and scattered. Persecution and massacre have claimed some of our best. We have lost heavily in officers and leaders in the army of the Lord. Are the forces of evil driving us out of the Near East? Do we face defeat there? If so, had we better not withdraw before we lose any more workers or supplies or money?

"But wait! Have we not made an impression on the people of those lands? Have we not taught the Mohammedan anything of true Christianity? Does he not know more about Christ than before our missionaries went there? Why all this opposition to the missionaries and their schools and hospitals if we are not advancing? If we are not stronger than before, why all this persecution of Christians? If we are so weak, why do they rise up against us? If we have failed, why do they trouble themselves about us and our work? If their faith is better than ours, why do they not ignore us? If there is no good in us, why take up the sword against us; and, having taken up the sword, do we admit that we can be driven out?"

### Islam in Borneo

We are indebted to Rev. Charles M. Worthington, Superintendent of Missions of the Methodist Episcopal Church in the West Borneo District, for the following note:

"The total population of West Borneo is more than 320,000 inlanders and 12,000 foreigners (Europeans, Chinese, Arabs, etc.). Of the total inlanders about one-third are Mohammedans and the others heathens. The Dyaks are the original inhabitants of Borneo, and have been driven back to the mountains and inland sections of the island by the Malays, Arabs and Chinese. On the west coast there are two Malay Sultans with their princes and chiefs. In early days the Chinese gold miners were divided into two or more *kongsis* or companies, who strove to control the coast, and refused to obey the Malay Sultans, who asked the help of the Netherlands Indies Government from Java. As the result of subduing the Chinese, several trading posts were granted to the Netherlands Indies Government, who slowly introduced reforms and new laws, until now the Sultans have little power, and the Chinese have turned to rice, cocoanut and pepper planting, and the old secret societies have almost disappeared.

"The Malays are an easy-going people, satisfied to have enough for the day or hour, leaving most of the trade to the Chinese and living in contentment under the rule of the Holland Government. The Mohammedans are not fanatics, being willing to discuss questions of religion, and allowing their children to attend the Government schools and the private or mission schools. Many Malays go to Mecca, and return as *hajis*, some of whom conduct prayers at the mosques, although there are a number of Arabs who serve as priests. The mosques are small, wooden buildings, often in disrepair.

"At present there are two religious societies at work among the Chinese and Dyaks, the Capuchin priests and nuns, and the Methodist Mission. Little or no work is done among the Malays or Mohammedans, though the friendship of these people is cultivated. Most of the religious work is done among the Chinese, as so many Christians come from China or Singapore, and form a nucleus for new work. A number of schools for the Dyak children have been opened by the missions, while the Government turns its attention to the Malays, thus avoiding any religious friction. A few of the Mohammedans from British India or the Malay Peninsula could be reached through English schools, but this is not favored by the Government or the missions, as the school work in Malay and Chinese will reach the greater number.

"The Dyaks have not become Mohammedans in any large numbers, at least along the coast, though some of the up-river Dyaks are said to be Mohammedans. The coast Dyaks have been so cheated and driven back by the Chinese and Malays that they have no liking for any religion presented by these folks. Wherever the Protestant and Catholic missionaries open schools for the Dyak children in the Malay or official language, the children are eager to learn a little, but have no idea of higher education, as the Government aims only at four or five years study for the native children, though there are higher schools for the brighter boys and girls."

### Constantinople Woman's College and the Future

The aim of the founders of this institution was to offer the best that America has, to all the nations of the Near East, regardless of race or creed. This is what the College has tried to do, and in many instances it has been able to change the spirit of hatred to the spirit of love and mutual understanding.

Constantinople Woman's College has graduated women of the following nationalities: Albanian, American, Arabian, Armenian, Austrian, Bulgarian, Danish, English, Hebrew, Hungarian, German, Greek, Roumanian, Russian, Serbian, Swiss, and Turkish. Among these are many who have brought honor and distinction to their Alma Mater.

When the forces of historical development mixed so many nationalities together in the same part of the world and gave to each a different language, a different religion and even a different currency, and withal too small a piece of land for their purposes, difficult problems arose which one war after another has proved unable to solve. War cannot find a solution, but a college can.

Suppose a cosmopolitan institution like ours should send out fifty graduates, of several different nationalities annually, each one imbued with a spirit of international love, how long would it take to bring peace to the Near East? A little thought, however, shows that is not a question for mathematical calculation—the results of a spirit of uplift may come slowly, and then again they may come very suddenly in new types of individuals and in new forms of government.

The Turkish people are coming to the front in a new way with a new spirit of progress. One of their first steps has been to separate church and state, something that has not been done in any other nation of Eastern Europe, except Russia. Separation of church and state without any previous announcement, and in a nation where the religion has always

thus far been the State itself has come so suddenly that it has been a great shock to the world. The ultimate result of this change is as yet unknown but it has vast possibilities.

The spirit of progress is always a fluctuating force but once started it is not likely to die down again. Look at Arab women in Damascus! Some of them are writing regularly for the press for the first time in the history of Arab civilization and others are leaders in new movements that are inevitably contributing to a new social order. Bolshevism in Russia also near at hand gives women the same opportunities as men, but its own universities are not at present in a condition to attract new young blood to a life of study.

American education in the Near East must wake up to meet all these new demands. It has thus far been too stereotyped—too great an effort has been made to reproduce American types in education—whereas what should be reproduced is not method, but principles of freedom, democracy and altruism. The Near East has its own supreme needs—they must be studied and the educational methods of cosmopolitan colleges must be adapted to the needs.

PRESIDENT MARY MILLS PATRICK.

### Modernism and Islam

Under the above heading the April number of one of the Cairo monthlies, *Al-Manar*, has a couple of articles, which are prefaced by the words from Surat As-Sajda: "We will show them our signs in different countries and among themselves, until it become plain to them that it is the truth."<sup>1</sup> The former article is an attempt to assert the superiority of Islamic methods of silent propaganda to the Protestant blasts of Cairo and elsewhere! The former's methods are silent apparently because the magazine in question has been forbidden in the Sudan!

It is claimed that the thinking clergy of England and America have been approaching almost automatically the theological position of the Unity of God, so that there has been no need, as in the days of old, for Islam to resort to the sword and the battle. And after all the East is the seat or source of all the religion and philosophy, which has in time come to be adopted by Western nations. Witness, for instance, Hindu philosophy, Sufism, Bahaism and the more modern development of the truth preserved by the Mahatmas, Theosophy. All this is naturally influencing present-day Christianity, which is founded upon the necessity of ecclesiastical tradition without opposition and without investigation. And so, of course, the day is not far distant when idols will be demolished and churches razed, while true piles will be erected to the worship of Almighty Unity in accordance with the laws of Mohammed, the master of men.

The second article, under the title, "The Relationship of Christ with God," purports to be a summary of the Modern Churchman's Conference held at Cambridge in August, 1921. It is based on a report in the *Daily Telegraph*, and is apparently a fairly faithful translation of certain parts of two addresses delivered at that conference. The writer quotes more or less fully the concluding paragraphs of Dr. Hastings

<sup>1</sup> Rodwell's translation. Verse 53.

Rashdall's paper, where he speaks of the world having received its "highest revelation of God in the life and character, the teaching and the personality of Jesus Christ," closing with the remark that Christ's life "is still the truest and the highest we know." Curiously enough it is this<sup>2</sup> which has seemingly gripped the writer in *Al-Manar*, for he accepts the dictum as generally admitted by the following remark in a footnote: "The summary of this tenet in the terms of Sufic Islam would be that these Incarnations" (i. e., such as Jesus), "are one or another of the interpretations of the characteristics of God (may He be exalted), such as His knowledge and wisdom, and that the best of men, like prophets and saints, have had revealed in them what characteristics there are of divine perfection in man, which has not been revealed in others beside them. So that was seen in their characteristics, teaching and actions. Consequently it is no wonder that what was revealed of this in Christ (on Him be prayers and peace) surpassed what had been revealed in the rest of the good men among mankind." This, of course, leaves the door open to Mohammed being a fuller "revelation" from the Sufic point of view, but may it not open up possibilities to Christianity in her approach to Islam? In other words we must take the subject of the reality of the humanity of our Lord, which is the common heritage of Jew as well as Christian and Moslem, and treat it as seriously as we have treated the doctrine of the Trinity.

Our writer continues with a few quotations from Mr. Major's paper under the heading of "The Consciousness of Christ." His information is very piece-meal, for he mentions the remark about Christianity's indebtedness to Dr. Lake in emphasizing "the antipolitical character of our Lord's teaching," and then proceeds to the allusion as to whether Jesus claimed to possess preexistent consciousness and knowledge, and would have sanctioned the language of Devotion, as found in the Fourth Gospel, directly. He then adds that it is abundantly plain that they (i. e., apparently modern theologians) are returning to the "realization" and "reformation," which God made known to His servants on the tongue of the spirit of truth, by which Christ preached and said that it would teach them everything. We are left with the feeling that the author of the article has no conception at all as to what Christianity means by the humanity of Christ. We do not expect him to, for is it entirely his fault? Has sufficient attention been given to "Jesus as He was" on the part of Christendom to-day, in the most popular sense of the word Christendom? For after all it is those who realize the depth of Jesus' humanity as Thomas understood it, when he said, "Let us also go, that we may die with Him," who rise to the height of meaning what Thomas meant by "My Lord and my God." We have simply got to take the humanity seriously.

### Islam in Northwest China

It is not very easy to give a summary of the present Mohammedan situation in Sinkiang, owing to the vast extent of the province. The late political upheavals in the world, and especially in Russia, have also affected this part of the world. There are various Mohammedan tribes in Sinkiang, i. e., Turki Sarts, Kirghiz, Qazaqs, Tongan Chinese Mohammedans, and Russian Tongan Mohammedans. The latter are

<sup>2</sup> As compared with other remarks of Dr. Rashdall's which are quoted.

of the same origin as the Chinese Mohammedans, only that a few decades' stay in Russia has caused them to assimilate some of the Russian habits. But they are as difficult to reach with the Gospel as are other Mohammedans. They are also unsettled and scattered about in the province. The recent troubles in Russia have also unsettled the Kirghiz and Qazaq tribes, as many of these stay on the Russian frontier. During the late war the Kirghiz and the Russian Tongan Mohammedans were scattered and driven out of Russia owing to their refusal to do military service. So that many of these are now refugees in Sinkiang.

Also it is difficult to describe the real situation without bringing in the political side of the question. Sinkiang province is now practically ruled by a Chinese governor by the aid of Chinese Tongan Mohammedans. Nearly all the important military positions are held by them, and also quite a few of the civil ones. Eleven years ago, when China changed from a monarchical to a republican form of government, the present military governor, who was then a subordinate official, was installed in his present position, partly by the aid of a Yunnan Mohammedan official named Ma, who was banished to Sinkiang during the reign of the late Manchus. Mr. Ma then became the next in military rank to the governor. After Mr. Ma got into power, he put down a secret society called the "Old Brother Society." He was then promoted to be commander-in-chief of the forces in Kashgar, so at present the province is ruled by a military governor in Lihwafu and a military commander in Kashgar. When Mr. Ma was in Lihwa he ordered a half-witted Chinese to be shot, as he was found with matches in his possession, and when he was asked what he was going to do with the matches, he answered that he was going to light a fire. Nearly everyone knew that this poor man was shot wrongly. Another man was caught stealing. Mr. Ma ordered that his fingers be cut off, and as a warning to others his fingers were nailed to the south gate of the city.

A short time ago Mr. Ma arrested a postal official and ordered him to be shot in Kashgar. This was done before the Postal Commissioner could send a telegram asking that the man might have a proper trial. Word has come since that he was accused of putting up seditious matter on the Post Office in Kashgar, although there is proof that the seditious matter was put up after the man was shot. This is what goes on in high circles, and no one can check or stop it. It is not possible for a native to ask for any form of redress, owing to the strict censorship, and to complain might cost one his life.

This situation creates a backward policy in the province, so that none of the progressive officials, school teachers, or mullahs dare to differ from the old style of doing things. Mohammedans dare not even change the style of their garments for fear of being accused of sedition.

Many of the Mohammedans themselves are quite content with this backward policy. The only thing they do not like is the interference with their financial matters, which is also being done now on a large scale through the use of paper money, etc. A large amount of hard cash, land property, house property, goods and live stock are in the hands of high officials, while the merchants and poorer people have to accept government local paper money, now one-fourth of its face value and still going lower.

No native newspapers are allowed to be printed or circulated in the province. One of the Christians here had to get a guarantee because he quoted a chapter of Scripture in one of his letters. Secret dispatches are put out asking that missionaries be strictly watched, and suggesting that selling Gospels to Mohammedans is to make the natives foreign subjects. Some time ago a dispatch was sent out to various cities in the province saying that the literature issued by the Mission Press in Kashgar was not according to the Koran, and giving orders that all the literature issued by this Press must be confiscated on passing through the post. Still work goes on in Yarkand and other places. Quite a number of Turki Mohammedans have been baptized, also some in Kashgar. One Chinese Tongan Mohammedan has been baptized in Tihwa. Others buy Christian books and readily listen to the Gospel.

G. W. HUNTER.

### "The Light"—A New Moslem Paper

Whatever else one may say about the Ahmadiyahs of India, they at least are not asleep. One of their latest methods of propaganda is found in *The Light*. This is a bi-weekly four page journal, published in English by Master Faqir Ullah from the Ahmadiya Buildings, Lahore, and printed by one L. Hari Chand (a Hindu) at the Khosla Brothers' Press of the same city. The editor is one Mustafa Khan, B.A. The paper was started evidently late in 1921, for the April 1, 1922, issue bears the number Vol. I, No. 8.

The object of *The Light* is set forth as follows: "To disseminate Islamic doctrines, and to repudiate charges against Islam. Short articles, letters and questions will also be welcome. Non-Moslems are also invited to send questions to be answered." The subscription price is only one rupee a year post-paid, and everyone is invited to subscribe.

A list of the subjects treated in the number of August 16th will convey a fairly satisfactory idea of the character of the paper. "The Position of Christianity"; "Islam and Christianity in Africa"; "Moslem Mission in Germany"; "The Atonement"; "A Study of the Bible." The last column of the fourth page is devoted to questions and answers. Perhaps the most suggestive question and answer of the lot is the following:

"Q.—It is said that Japan is sending off a mission to find out the best and convenient religion. Have you done anything to convince her of the truthfulness of Islam?

"A.—The matter is receiving consideration."

Anyone who knows the small Christian paper, *The Epiphany*, published by the Oxford Mission of Calcutta, will see at once where Mustafa Khan, B.A., got his idea. It is a good replica from the Moslem point of view. What *The Light* at once suggests to the careful student of the evangelization of Moslems is that for India, at least, we need a similar paper from the Christian standpoint written especially for Mohammedans. Unfortunately *The Epiphany* is not sufficient, as it is designed chiefly for the educated Hindus, who form a problem by themselves. The question is, Where are the funds coming from, and who can do it?

M. T. T.

### Medical Mission Work in Kansu, China

Our readers are probably already acquainted with the existence of a hospital connected with the China Inland Mission at Lanchow, the capital of the province of Kansu, in northwest China, built in memory of the late Mr. William Borden, of New York. The funds for the erection of this hospital were part of his munificent legacy—a concrete manifestation of his whole-hearted surrender to Christ and devotedness to the cause of foreign missions.

The city of Lanchow has a population of about 150,000 inhabitants, of whom some 15,000 are Moslems. They live in communities in different parts of the city, and are associated with one or another of a dozen or more mosques.

To the southwest, at a distance of about eighty miles, or three days' journey, lies the city of Hochow, a veritable Moslem center, where the followers of this faith are about equal in number to the heathen Chinese. North and south of this city and along the Kansu-Tibetan border Moslems may be found in large numbers, especially perhaps in and around Sining on the north, and Taochow on the south. In the latter city they outnumber the Chinese by three to one.

Turning to the eastern half of the province, Moslem communities are found all the way from Ningshia and the Mongolian border on the north to the very south of the province, and link up with a long chain extending southwards to the provinces of Szechwan and Yunnan. The most important center is the city of Chang-chia-ch'uan, where there are nine Moslems to every one of other religions. The Moslems of this section belong to what is known as the "New Sect," the "Old Sect" confining itself mostly to the western half. The total number of Moslems is about 2,000,000, but they are undoubtedly on the increase.

Throughout the eastern half of Kansu the terrible earthquake of December, 1920, which exacted a life-toll of over 200,000, wrought terrible havoc. It may be of interest to recall here that in this catastrophe the famous Mohammedan ecclesiastic Ma Uen Chang (known as Ma Shan Ren, or Ma the Good) perished along with thousands of his followers amidst the ruins of their homesteads. Rumor has it that his whole village was deeply submerged beneath mountains of earth that rolled down, completely obliterating the valley in which it was situated. Excavations continued ever since have failed to unearth the mosque in which he perished. The writer cannot give first-hand evidence of the real conditions there, but he recalls the statement made to him by one of his patients—Sa Pao Chen—when he went to the city of Tsingning immediately after the earthquake on relief work. This man was a personal attendant of the "Shan Ren," and accompanied him on a visit to the Lanchow Hospital in 1919. Later he came again as the bearer of a complimentary present from his master in the form of a beautiful red satin banner with large characters inscribed thereon—which, by the way, now adorns the wall of the hospital chapel. Sa was in attendance on the "holy man" when he met his death, escaping himself with an injured foot. His master, he said, had gone earlier than usual to the mosque for his nightly prayer vigil, and perished amid the falling debris along with his third son and some followers, the mosque, like every other building in the village, collapsing at the first violent shake.

To return from this slight digression, one would point out that the Borden Memorial Hospital is almost centrally situated as regards the Moslem population, and the workers there are seeking to lead into the true Light those who come for treatment. No distinction is observed in the out-patient department, where the Moslems come readily, and represent about fifteen per cent. of our patients. Special ward and kitchen accommodation is provided for them as in-patients, but considerable reluctance is evinced when they are urged to come in for operation or medical treatment. In recent years only about three per cent. or four per cent. of our in-patients belong to the Mohammedan persuasion, but that the hindrance to their coming has been other than suspicion of the foreigner, or fear of operation, has been satisfactorily demonstrated, both in Lanchow and also in medico-evangelistic visits to Moslem centers. There is reason to believe that a medical missionary institution devoted exclusively to Moslems would be more largely patronized by them, and would present better prospects of leading them from Mohammed to Christ. This brings one to mention that a site has been purchased in the city of Hochow, called the Mecca of Kansu, where a branch dispensary and future hospital may be opened.

Pray then for the work of the Borden Memorial Hospital, now in the sole direction of Dr. George King, and also for all medical mission work, which has been called "the golden key" to the Moslem world.

Men are wanted, and women too, in every Moslem and heathen land to carry on this Christ-like and Christ-commanded work of preaching the Gospel and healing the sick.

ROBERT C. PARRY, M.R.C.S., L.R.C.P.

### Egyptian Students in Europe

The Egyptian Government is displaying remarkable activity in sending out educational missions to Europe and America at its own expense, and in looking after the interests of other Egyptian students abroad. There are at present 1,031 students in Europe receiving higher and technical education. Of these 179 comprise the various missions sent by the Government; 581 are under Government supervision, and 271 are students independent of any such control. Of the 581 students under the supervision of the Government, there are 236 in England, 163 in France, 39 in Switzerland, 123 in Italy, eleven in Germany, seven in Austria and two in Belgium.

The number of Government students of the various arts and sciences is as follows: Medicine, 17; architecture, 10; mathematics, history and geography, 15; law, 15; agriculture, 9; economics, 5; commerce, 4; chemistry, 3; political economy and history, 3; arts and crafts, 3; drawing, 2; nursing, 1. Ten students are attached to the Naval Mission, while nine, of whom four are girls, are training as teachers.

## BOOK REVIEWS

**"Constantinople Today: The Pathfinder Survey of Constantinople,"**  
The Macmillan Company, New York. Price \$5.50.

Very different indeed from the "other good books of travel and description" listed on the back cover by its publishers is this study of life in Constantinople. Conceived by James Perry, of the Y. M. C. A., who insisted that accurate knowledge of the community must be possessed by any who wished to do effective work in it, the book was brought into being after his death through the efforts of a number of missionaries, educationalists, business men and philanthropists under the general direction of Clarence R. Johnson, Professor of Sociology at Robert College. The character of the book is a justification of the expense incurred in the course of its compilation. Lacking the wealth of detail which caused Charles Booth's monumental survey of London to be an epoch-making publication, "Constantinople Today" yet marks the beginning of a new era in the Near East. Not that it would have been impossible in the old days to have published a masterly chapter on the history of Constantinople such as is found at the beginning of "Constantinople Today"—although it would be difficult to surpass the clarity, conciseness, fairness and proportion of Fred Field Goodsell's account. Nor would it have been impossible several years ago for the veteran missionary statesman, Dr. W. W. Peet, if he so wished, to have made as full a statement of civic administration as he has done in the third chapter of this book. But it would have been much more difficult if not quite impossible in former years to publish accounts of community organizations, studies in industrial life and child labor, in commercial amusements and general recreational facilities, in the court system and administration of prisons, in the incidence of prostitution and the organization of the police force, or even in the quality and equipment of native schools,—such as comprise the major portion of this survey. And yet, interesting as all this material is, and valuable as are the further chapters on war conditions, refugees, orphanages and war-widows, the significant thing about "Constantinople Today" is not the actual information contained between its covers. The significant thing is rather the fact that certain information was sought in a systematic way, was obtained, and was tabulated and made accessible to those who might have occasion to need it. The value of the work is enhanced by the dispassionate objectivity of its attitude,—in very few instances have individual views and convictions been apparent. Carried out in one of the intellectual centers of the Near East it has shown students that there is no inevitable compulsion to depend forever on textbooks whose background is remote, on studies in sociology, for instance, which refer continually to the unfamiliar streets of Minneapolis, York or Frankfurt. This survey has brought a new vitality to certain university courses. Again, the information contained in the Pathfinder Survey is almost up-to-date,—a remarkable fact in a locality where changes are kaleidoscopic. There comes, accordingly, a quickening realization of the fact that the present and the obvious are worth studying; a revaluation of human life is bound to follow hard upon

such a study. The survey, then, will be welcomed not only by those actively engaged in the work of community leadership in Constantinople who felt that something of enthusiasm and intense personal interest was being wasted through ignorance of simple facts about community life, —but it will be welcomed also by all those in touch with the Near East or the Moslem world who trace in this book evidence of the sturdy development of a principle at once scientific in its origin and humane in its result.

ELIZABETH MACCALLUM.

**Progress in Religion to the Christian Era.** By T. R. Glover, M.A., LL.D., Fellow of St. John's College, Cambridge, and Public Orator in the University. *The Wilde Lectures, Oxford, 1918, 1921, Lowell Lectures, Boston, 1922.* (Student Christian Movement, 10 Shillings, Sixpence.)

The wide range of the book within its chosen field is shown in the table of contents: Introductory, Early Man and His Environment, Homer, The Beginnings of Greek Criticism, Earlier Israel, The Hebrew Prophets, The Great Century of Greece, Plato, The Greek World After Alexander, The Stoics, The Jews After the Exile, The Gods of the Orient, Roman Religion, Judaism After Antiochus, The Victory of the Orient.

Readers of Dr. Glover's other works will find the same characteristics here, if anything even stronger. Here is extraordinary scholarship, most fertile familiarity with the ancient world in all its own productions and in the more recent tendencies of interpreting that world, intense religious convictions, together with a sort of stubborn determination to be true to facts with no great concern whether those facts play havoc with either modernistic or orthodox viewpoints—and all of it given with brilliancy of style and rapier-like thrusts of insight. Without question it will prove a stimulating book to any earnest mind, in any case convincing of the depth, vitality, and wide significance of the religious impulse in life.

It is not so much history, as a selection of considerations that must be reckoned with in any history of religion,—“I hope not to part company with fact, but I do not want to be in bondage to it; it is the woods with its habits that I wish to understand, not to count the trees.” The author anticipates that he may be held to account for “the spirit of History emancipated from the bonds of fact,” hence he admits a tentative use of theory as well as of facts, and boldly states that his purpose is “to get hold of the factors that make for progress in men's religious ideas—to understand why mankind as a whole is always apt to be revising its religion and cannot let it alone. I want also to master the factors that make for retardation in the progress.” Religions are constantly submitted to certain great questions! What is its philosophy? What does it make of man? How wide is the religion's range in morality? What does it make of God? How far is it dynamic rather than static, adapted to meeting changes in society, knowledge and thought? These questions are, as it were, the placer sieve through which the religions are run so that their nuggets of gold are retained. As a result, the author shows that the rise and fall of these early religions leads to more and more steady conviction in the minds of men that these are the great matters that count, by which religions rise and fall. It is made very clear that these tests are applied

by the great thinkers who seem half to sense what they demand and why, and by the common mass who instinctively know what they need: one might say that it is a movement shared by the mass, but turning about pivot individuals.

The book is not a philosophy, not a theology: it is rather a sort of psychology of experience on a large scale, interpreted by the larger insight of to-day as we have gained it from the light and experience of Christianity and turn that to the understanding of what religion is really about and what it really seeks. One might say that here are the data and the principles with which any philosophy of religion, any enduring theology must reckon. The rapier cuts into and through not a few accepted fetishes of schools, whether Historical, Modernistic, and Orthodox. But in the main, the practical Apologist who is trying to win men to true religion, will find here many weapons of offensive and defensive armor. The conservative thinker and the missionary will here find standing ground as he sees the adaptation of Christianity to the great needs of man. God made man with a certain royal nature which must be satisfied.

The book belongs in the field of Prolegomena to theology.

*Western Theological Seminary,  
Holland, Mich.*

JOHN E. KUIZENGA.

**Speaking of the Turks.** By Mufti-Jade K. Zia Bey. Pp. 271. Duffield and Company, New York. \$1.75 net.

The author is the son of the Turkish Ambassador to Britain, has lived many years in the United States, and is married to an American. He tells of modern Turkish life, womanhood, schools, education and the religious attitude of the people.

Himself a liberal Moslem who passed his childhood and early youth in Rome and was educated later in Constantinople, his view of things Turkish is that of an outsider in spite of his birth. The people, as he describes them, would scarcely recognise themselves.

Elementary education, he tells us, is "more common in Turkey than in Western lands," and illiteracy is uncommon. (Page 206).

Polygamy does not exist: "The Turkish women of this generation have had individually a better opportunity than their brothers or even their Western sisters to prepare, educate and train themselves for the work they are now doing." (Page 55.) This may account for the disadvantage a Turk has in his own country for he is a mere man.

Again, "Moslem laws placed women on equality with men long before Western laws did so and, at the time of the Prophet, women were allowed more freedom than they ever had before."

It is indeed interesting to learn that (Page 235), "The Koran explicitly states that the world is round and that together with other planets it revolves around the sun."

If Westerners will only read this book they will on the testimony of the author "convince themselves that the religion taught by the Prophet Mohammed is one and the same as the religion taught by Christ." (Page 244.)

There is an appreciative chapter on Robert College, and yet unfortunately, "The greatest handicap for the spread of American interests in the Near East is the fact that all the American educational enterprises are conducted by missionaries, who, under the guise of offer-

ing modern education, endeavor to convert people to their own denominations. The Constantinople College for Girls is conducted on identical lines, as far as religion is concerned, with Robert College. And there is no doubt that if instead of having Colleges for Girls and Boys conducted by missionaries the Americans maintained non-sectarian schools, where modern science was taught and education imparted without consideration of religion, they would render a far greater service to humanity and culture. Irrespective of religion, creed or denomination they would help in forming in the Near East new generations of modern men and women." **Z.**

**Studies in North Africa.** By Cyril Fletcher Grant. Pp. 256. London: Simpkin, Marshall, Hamilton, Kent Co., Ltd.

The book was first published in 1912 under the title "Twixt Sand and Sea," in two volumes. The first part, slightly abridged, is now brought out in a cheaper edition. The second is to appear at a later date.

As a historical study of civilizations—Phoenician, Roman, early Christian—the book is admirable.

The later chapters deal with the Vandals and the Moslem conquests, showing how the Crescent displaced the Cross.

There are admirable sketches of Kairouan, Algiers and Carthage, as they are to-day. **Z.**

**Niederländisch Indien als Missionsfeld.** Mit besonder Berücksichtigung der deutschen Missionsarbeit dargestellt von Martin Schlunk. Basel 1922, Missionsbuchhandlung. 158 S. Preis 30 M.

An admirable, although brief, sketch of missions in the Dutch East Indies, emphasizing the economic and historic background and especially the work of the German societies in this island empire, with its forty-nine millions of people.

The results of a century of missions are an evidence of the power of the grace of God. Six hundred thousand Protestant and one hundred thousand Catholic Christians are the visible result.

The author emphasizes, however, that the work for Moslems, although fruitful, has not had sufficient emphasis compared with that among Animists.

The attitude of the Dutch government, at one time hostile to missions, especially among Moslems, is now everywhere friendly. **Z.**

**Old Morocco and the Forbidden Atlas.** By C. E. Andrews. Published by Geo. H. Doran Company, New York. Pp. 295. Price \$3.00.

The writer is in love with the Orient, alert to its beauty and the picturesque quality of the people. He is fascinated by the barbaric splendor of the glory that was, but without real insight into the tragedies of life and the heartache of a great people.

As a traveler to the city of Marrekesh and over the Atlas Mountains, his account is interesting, full of adventure, and abounding in local color. There are snatches of song and folk-lore gathered from the literature of the people and translated from the Arabic and French versions. It is a book of travel for those who must stay at home, but without special value to the serious student of Morocco.

The book closes with a silhouette picture of "deepening twilight with flocks of sheep and belated caravans moving toward the ten great city

gates and night shutting down over the roofs and palaces that enclose the mysteries of Moorish life with its terrible memories and mournful dreams." Z.

**Memories of a Turkish Statesman, 1913-1919.** By Djemal Pasha. Pp. 302; 18 sh. Hutchinson & Co., London.

Another volume in the interminable post-war series. The former governor of Constantinople, and commander of the fourth army of the Turks in Sinai, Palestine, and Syria, here gives his reminiscences of the period indicated. This may be called the first authoritative account from the Turkish point of view. Djemal Pasha was one of the three young Turks who brought Turkey into the war on the side of Germany. Subsequently he commanded the Turkish Army which fought in the Sinai Peninsula and in Palestine. Those who desire to read the other side of a story already told by Mr. Morgenthau, will find it here. Needless to say, the book is frankly partisan, and yet that is one reason why we need its message. This concluding paragraph is interesting when we remember that it was written before the events of 1921-22 took place. (The author was lately assassinated in Tiflis.) "To those who say to us: 'If you had not entered the World War things would not have come to such a pass,' our reply is that if we had not entered the World War the result would have been just the same, as the French, English, and Russian lust of conquest is not a thing of yesterday, but has existed for centuries. After emerging victorious from the war these three nations would inevitably have carved up our country. The property of the weak and helpless usually is divided up. We should then have had to bear the shame and humiliation of seeing ourselves deprived without a struggle of what God had entrusted to our care.

"If God pleases, the Turks will succeed in saving proud Stamboul and beautiful Smyrna for their country, thanks to the recent national rising under the leadership of Mustafa Kemal Pasha, and if they take proper measures they will assure the welfare of their nation and the prosperity of their country within its natural frontiers."

One entire long chapter deals with the Armenian question, but leaves it unsolved, for how is it possible that the Armenians will show "themselves true Ottomans and refrain from any activities which might throw suspicion on their loyalty" if even their loyalty is rewarded only by betrayal and massacre?  
L. S. R.

**The Temptation of Jesus.** By W. J. Foxwell, M.A., S. P. C. K., London, 1920. Cloth 6s. 6d. net.

The Bible is full of intimate personalities, but perhaps none is more vital for us than the one of which we are given so critical and searching a study in this book. If we are to derive any spiritual value from the inquiry at all, the author is completely convinced that our answer to the central question, "What think ye of Christ?" must be in the very words of Peter, "Thou art the Christ, the Son of the living God." On the basis of any other conception the Temptation would be shorn of its meaning, and with Schleiermacher and Strauss we might well consider the possibility of its being either a parable or myth.

The significant thing about the record of the Temptation is that it rests upon the authority of our Lord Himself. He was *alone* in the

wilderness. And in connection with this and the purpose of the Temptation the writer is led to ask and to answer some very old and natural questions, such as, Why was Jesus tempted at all? If He was divine, how could He even be subject to temptation? Was not the Temptation, therefore, meaningless, fictitious, apparent merely, and not real? In what way was Jesus tempted? Is there or can there be a personal Devil? The answers that are given are well worthy of study, for they are full of vivid and reasonable suggestions.

The description of our Lord's sublime struggle and victory as set forth in these pages, and the interpretation given are a sure tonic to the Christian faith. A few sentences will give us a clue to the author's insight and judgment. "The relation between temptation and moral perfection is a real and necessary relation." Therefore, "Jesus went to His temptation as He went to His cross. Though He shrank from both, and though He was driven in a sense to both, yet there was no opposition to the end in view." Jesus' moral and spiritual grandeur are the result of no mechanical personality which could not sin, but "If Jesus was sinless, as we believe, it was because He *willed* to be sinless." The continual and successive victories over temptation creates a character and a personality which begets the surest confidence in His disciples and followers, for "In action He is ever prompt; He is never at a loss; His touch is firm and sure; He is never controlled by events, He dominates them."

The Temptation of Jesus with the *argumentum ad hominem* of the Tempter, "If thou be the son of God," an appeal to selfishness in the physical and the spiritual nature of our Lord is seen therefore as a very real and historical event. He told His disciples of this secret of His private life that in their discouragement they might find encouragement, since "to be tempted is inevitable; . . . but to sin is not inevitable." And with the Apostle Paul we, too, may find encouragement and strength "from the contemplation of Him Who was assailed at all points, and yet, being without sin, resisted and triumphed in all"; and join in the joyous cry of the redeemed, "Thanks be to God which giveth us the victory through Jesus Christ our Lord." M. T. TIRUS.

**L'Angleterre en Egypte.** By Madame Juliette Adam (Juliette Lamber).  
Published by Imprimerie du Center, Paris. Pp. 415. Price 10 Francs.

This book is an indictment against Britain from dedication page to the last paragraph, and voices a strong, passionate, sometimes eloquent, but generally partisan, plea for the complete independence of Egypt.

The modern Pharaohs who have enslaved this land of promise must break their yoke of oppression and clear the country.

We have first a sketch of modern Egypt, and its history from the days of Mohamed Aly until the British occupation. Then follow brief chapters on the checkered history of Egypt and the Sudan before and after the war.

Documentary proofs are abundant that Britain has repeatedly promised Egypt her independence, and the conclusion reached is that every method of aggravation is justifiable to secure liberty and self-government. "Can we conceive," she asks, "independence in a country existing simultaneously with its occupation by a foreign army? Can we conceive that Egypt is a sovereign state while the Sudan is administered

by England? Is it not true that the pretension of Britain regarding special rights in Egypt is incompatible with Egyptian independence?"

In an appendix we have a translation of the agreement between Britain and Egypt presented by Lord Curzon November, 1921, the Milner project and the correspondence between Field Marshal Allenby and Lord Curzon.

The author shows a feminine love of superlatives, a lack of balanced judgment and of historic background. She finds all the gloom and darkness resting on the oppressors. The dwelling places of Egyptians are all light. In speaking of Egyptian womanhood, for example, she writes (Page 281): "I was surprised to find among all classes of Egyptian women of whatever social standing a marked superiority. As one of them remarked to me, 'There is no difference between us than that of wealth.' The Egyptian women, Moslem or Christian, display a wonderful elegance in their dress, their homes and their manners." Z.

**Over een Plan tot Ontginning der Arabische Traditieliteratuur** door A. J. Wensinck. Mededeelingen der koninklijke akademie van Wetenschappen, afdeling letterkunde, deel 53, serie A. No. 12. Amsterdam—1922, p. 9.

This pamphlet contains an account of the call for, and the progress in the preparation of a complete index of Mohammedan Traditions. The readers of our Magazine will remember an article by Dr. Wensinck on the subject. The University of Leiden has provided a portion of the expense for this colossal task, begun in 1916, and not yet completed. Out of 400 chapters of Traditions, only 130 have yet been indexed. A list of the collaborators is given, to the number of 27. The author insists that too much emphasis has been placed on the Koran as the source of Islamic teaching to the neglect of the Traditions.

Z.

**De Islam en het Rassenprobleem.** Rede uitgesproken op den 347sten verjaardag der Leidsche Hoogeschool, 8 februari 1922. Door den rector magnificus, C. Snouck Hurgronje. E. J. Brill, Leiden, 1922. Pp. 26.

In this address Professor Hurgronje points out that Mohammed was the messenger of Allah, not for the whole of humanity, but for the Arabs, on the testimony of the Koran. The same book declares the unity of the race (49: 10-13), afterwards divided into races or groups. In the first century the Moslem Empire was Arab in its character, but the Persians in the second and third century disputed the Arab supremacy, both in literature and on the battlefield. To-day neither origin of race nor color are barriers in the Moslem world. At Mecca during the Pilgrimage, all races meet on an equality. The Netherlands in their colonies face a race problem, and the conclusions reached by the author are in accordance with his well known advocacy of ethical principles in colonization and politics.

Z.

**Mit Der Seele Erschaut.** Briefe und Tagbuchblätter eines Kabylemissionars. Dr. Fritz. Rösch. Beim Zeitbücherverlag in Nürnberg, 1921 (p. 149).

This volume of letters and sketches, descriptive of conditions in North Africa among the Kabyles, is dedicated to the German Christian Student Movement. The author visited Egypt and North Africa as an

archæologist and traveler. In 1914 he left for the battle front, and was killed in the same year. The titles of the chapters sufficiently indicate the contents of the book: Through the Algerian Atlas; In the Highland of the Kabyles; City Life; In the World of Islam; Seed Sowing; First Fruits Among the Hill Tribes.

Although these pen sketches relate conditions in 1910-12, they are vivid and hold the reader's attention not only, but awaken the true missionary spirit. Z.

**Sur Les Pentes Du Pamir.** By Maurice Heim. Pp. 330; Editions Sansot. R. Chiberre, Editeur, Paris.

Only a poet's eye could see, only a poet's pen could picture the wonders of the slopes of Pamir, the splendid coloring, the vast outlook. This poet, however, has a keen power of observation for all the realistic details along the pathway, the dead camels and donkeys, manifest to other senses than that of sight. The author has based his book on notes of a trip taken fourteen years ago with a fellow countryman, to whose memory the volume is dedicated, and two young Americans. So clearly has he depicted the whole journey that the reader feels that he too has climbed the heights to the "Roof of the World." W. H. D.

**Indian Drawings.** Twelve Mogul Paintings of the School of Humayum (16th century), illustrating the Romance of Amir Hamzah. Text by C. Stanley Clarke. London: Printed under the authority of His Majesty's Stationery Office. Price five shillings.

These Indian drawings will interest the student of Islam for two reasons. First, they represent Moslem art in the sixteenth century, and second, they prove the strong Moslem opposition to art because, owing to fanaticism the faces of the human beings and even of animals in the pictures have been wilfully disfigured and in some cases blotted out.

Plate one depicts the miraculous incidents at the birth of Mohammed. We quote from the description: "On that day, amongst the numerous portents, a sudden and intense joy inspired all good people (the minority of mankind) and creatures of the animal world (birds, beasts and fishes), whilst fear and panic took possession of the wicked. Simultaneously, idols, including the Kuraishite images which had been placed in the Kaaba (the great shrine of Arabian worship and pilgrimage at Mecca), were thrown down; in Sasania, the great archway of the famous palace at Ctesiphon was rent in two; and in Persia, the flame which had burned for centuries in the principle temple of the Fire-worshippers, or Magians (Zoroastrians), was extinguished. Visualized in the foreground of the painting is the augury of the fishes and water-animals, with certain of the good minority grouped under two trees—respectively of the chinar and khirni species—witnessing their joyous evolutions; whilst in the background a group of idolaters (portion of the wicked majority) are depicted terror-stricken at the destruction of their images. For some reason the artist has chosen to represent Mecca as a sixteenth-century Mogul city of red-sandstone and glazed tilework."

The second plate represents the inhabitants of Mecca welcoming Hamzah on his return from Persia.

Other episodes such as a feast, a prison scene, a death-bed scene, are typical of the fact that impressionism was current even at that period.

A translation of the manuscript pages of the romance is included in the portfolio.

This collection is an evidence that much of the remains of Moslem pictorial effort would be lost were it not for Christian artists who rescued even these from destruction. "The Indian section of the Museum possesses twenty-five of the illustrations from the original manuscript work. Twenty-four of these were purchased at Srinagar, Kashmir, in 1881, where they were discovered, by the late Sir C. Purdon Clarke, in one of the picturesque wooden huts on the Hawa Kadal Bridge spanning the River Jhelum. Several of the badly damaged specimens were rescued from the lattice-windows of the humble curiosity shop, over which they had been plastered by the vendor during the previous frosty season. It should, however, be explained that the numerous grayish-pink smudges which, alas, replace human faces in the paintings, are the result of Moslem fanaticism—solely inspired by the Mohammedan law prohibiting the representation of living things in art." Z.

**The Cradle of Mankind.** Life in Eastern Kurdistan. By Rev. W. A. Wigram and Sir Edgar T. A. Wigram. Pp. 430. Published by A. & C. Black, Ltd., London.

The first edition of this book of travel was published in May, 1914. Since that date the country described passed through the experiences of the Great War, and Britain accepted a mandate for Mesopotamia. Two new chapters (xvii and xviii) tell of the fate that befell the Assyrian Christians, the massacres of the Turks, and the Dead Sea fruit of political chicanery.

There is abundance of additional testimony, if testimony were needed, that the massacres and pitiless persecution of the Christians were deliberate. "Talaat Pasha's own letters are extant to prove how he hounded on his underlings to the butchery; how he dismissed and disgraced those who shrank from the ghastly tasks imposed upon them, nay, even those who permitted the slightest alleviation of horrors at which their souls sickened; how he insisted repeatedly and categorically that not even the children must be spared. And Enver and Djemal, his fellow-triumvirs, seconded him inexorably in all."

When the red massacre ended—the white massacre started. Miserable women and children were formed into columns and literally marched to death. "Talaat professing with fiendish effrontery that he was thus 'colonizing Mesopotamia.' Surely if ever assassination was justified it was in the death of this monster, and it is the shame of all Europe that it was to an assassin that they left the task."

The book deserved reprinting and will reward the reader's patience.

The volume closes with a plea to the British not to abandon Mesopotamia. This is a debt of honor. "Even apart from the guardianship that we have definitely accepted under treaty, we have contracted a moral obligation that it is impossible for us to disown. We did not make war on the inhabitants of Mesopotamia; we came to free them from the domination of the Turk. Having so freed them, we cannot honorably leave them till fresh authority has arisen to control the disorderly elements that swarm in every part of the land. That was our pledge to those who have stood by us through good and ill. We have cast out one unclean spirit; now, if we leave the house empty, seven other spirits more wicked than the Turk will enter in, and the last state of Mesopotamia will be worse than the first." S. M. Z.

## SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING, NEW YORK

*Missionary Research Library*

### I. GENERAL.

ISLAM AND THE WESTERN WORLD. Arnold J. Toynbee. (*Asia*, N. Y. February, 1923. pp. 83-88; 132-137.)

A truly impartial review of history proves that "it is only through a mutual renunciation of universality in the institutional sense that the divine revelations for which the names of Christianity and Islam, also, stand, can exert their influence upon all humanity in harmony and not in contradiction with one another." Author endeavors to answer the question, "Is either party within range of this more spiritual point of view?"

THE NEAR EAST TANGLE. Duncan Black Macdonald. (*Yale Review*, New Haven. January, 1923. pp. 345-363.)

By picking out dominant elements in the Near Eastern situation, seeks to show the futility of specific solutions and short ways with Islam, and particularly with Turkey. Studies to understand the new outburst of vitality in the Turkish race.

WHO ARE THE TURKS? William Linn Westermann. (*Asia*, N. Y. December, 1922. pp. 985-989; 1013-1021.)

After giving what is conceived to be the answer of the "average American" to this question, the answer is analyzed in the light of history and science in order to sort out its true from its false elements.

### II. ISLAM IN ARABIA.

IRAQ AND OTHER ARAB PROBLEMS. Robert Machray. (*The Fortnightly Review*, London. December, 1922. pp. 881-891.)

The Arab feels that he has been betrayed, and his case against the Allies is clearly presented in a survey of the general feeling of discontent and resentment throughout the Arab world.

### III. HISTORY OF ISLAM.

THE RETURN OF THE TURK. Charles F. G. Masterman. (*The Atlantic Monthly*, Boston. January, 1923. pp. 106-115.)

The Turk is back in Europe again, "restored to power after four attempts have been made to eject him, and after he has slaughtered perhaps two million lives." A review of the history and characteristics of the Turk as a ruler in Europe, with a severe arraignment of Western politics which brought him back.

TURKEY AND THE CALIPHATE. Clair Price. (*The Fortnightly Review*, London. December, 1922. pp. 945-950.)

Traces the steps from 1909 on, leading to the recent Caliphate decision and its relation to the Nationalist Movement. Written

"frankly from the outside, but in an attitude of the utmost respect which an outsider may command."

#### IV. RELIGION, TRADITIONS, THEOLOGY.

AMONG THE WORSHIPPERS OF SATAN. R. Newton Flew. (*The Quest*, London. January, 1923.)

An account of the religion of Yezdi Kurds, who live scattered in the mountain district north of Mosul. Gives a good description of their rites and beliefs, although it is uncertain whether the origin of the religion lies in Gnosticism, Zoroastrianism, or Islam.

#### V. RELIGIOUS AND SOCIAL LIFE.

INDIAN MOSLEMS AND THE KHALIFATE. William Paton. (*The International Review of Missions*, London. January, 1923. pp. 82-97.)

An attempt to elucidate some of the different strains in the present feeling of Indian Moslems about the Khalifate, and especially the bearing of the movement upon religion, with the problems it raises for the student of religious development and for the missionary.

#### VI. POLITICAL RELATIONSHIPS.

THE CAPITULATIONS AND CHRISTIAN PRIVILEGES IN TURKEY, H. Charles Woods. (*The Contemporary Review*, London. December, 1922. pp. 697-706.)

Endeavors to bring out the history, meaning, and importance of the distinctions between the régimes applicable to the various elements ruled over by the Turkish administration. Gives the origin and history of the Capitulations and Privileges, a complete abrogation of the former of which can only be made at the cost of considerable Allied prestige.

CONSTANTINOPLE DURING THE CRISIS. David H. Loch. (*The Contemporary Review*, London. January, 1923. pp. 25-34.)

An account from personal observation of the two critical months which Constantinople experienced before the meeting of the Peace Conference at Lausanne. Outlines the weaknesses of the Allies, contrasting with them the cleverness of the Nationalists, which won for the latter the Mudania Convention, the acceptance by the Allies of Refet Pasha in Constantinople, and finally the control of that city, wrested from under the very eyes of the Allies.

GREAT BRITAIN AND THE TURKS. Sir Charles Townshend. (*Asia*, N. Y. December, 1922. pp. 949-953.)

Turkey desires greatly to be friends with Great Britain, but above all things insists on justice and the fair treatment that should be awarded to a brave enemy. A severe arraignment of the British policy towards Turkey, whereby the good will of the latter has been strained almost to the breaking point. It is also a plea for a fair policy, necessary to prevent a general uprising of Mohammedans, imminent if Turkey be pushed to the wall.

THE NEAR EAST. (*The Round Table*, London. December, 1922. pp. 1-29.)

Attempts to identify the forces which have been influential in the recrudescence of Turkish nationalism and power; to trace the course of recent events and especially of the part played in them by the British Commonwealth, and to suggest a reasonable policy to be followed in place of that proposed in the Treaty of Sèvres.

THE NEAR EAST. Lieut.-Colonel A. C. Yate. (*Asiatic Review*, London. January, 1923. pp. 18-23.)

A live review of that aggressive spirit in the Near East peoples which has been aroused by contact with the teachings of Western civilization. As a result, it is becoming increasingly evident that it is not Europe which is going to work out the salvation of the Near East, but the Near East which is going to work out its own salvation, and play its part in shaping the destinies of the world.

THE NEAR EAST AND MR. LLOYD GEORGE. Arthur Moore. (*Asia*, N. Y. January, 1923. pp. 3-7, 58.)

Sums up vividly the history of how the eternal Near Eastern question dismissed the greatest Coalition government Britain has ever seen, plunged the country into a general election, and profoundly affected not only British policies but the social history of the century. Author has had long experience in the Near East, as foreign and war correspondent of the *London Times*.

THE TURKISH QUESTION. Lord Edward Gleichen. (*Asiatic Review*, London. January, 1923. pp. 15-18.)

Treats broadly of the questions concerning Turkey before the Lausanne Conference, her present situation in general, and the trend of her feelings towards France and Great Britain.

## VII. MOHAMMEDAN MISSIONS.

ACCESSIBILITY OF PERSIAN MOSLEMS. Robert E. Speer. (*The Missionary Review of the World*, N. Y. December, 1922. pp. 963-969.)

Indicates how the conclusion was reached that "with tact and kindness the Gospel can be preached almost anywhere in Persia, almost invariably with response." By answers to a set of seven questions, shows also what the Christian converts from Mohammedanism there regard as the weakness of Islam and the attractions of Christianity, and what they believe to be the best method of approach to their fellow Mohammedans.

ARABIA—A RETROSPECT, 1912-1922. C. Stanley G. Mylrea. (*The Church Missionary Review*, London. December, 1922. pp. 269-276.)

The growth of the "Ikhwan" and the power of Ibn Saud is described, as also the great possible influence of the medical missionary with these zealots. Touches upon the difference in the psychology of those living on the coasts of Arabia and those in the interior, and speaks hesitatingly of the possibility of a strong Arab Christian Church.

THE MISSIONARY SIGNIFICANCE OF THE LAST TEN YEARS. VI. In Moslem Lands. (*The International Review of Missions*, London. January, 1923. pp. 3-58.)

A remarkable survey, discussing the last decade in Turkey, Syria and Palestine, Egypt, Arabia, East Persia, and the Dutch East Indies, with a noteworthy summary and conclusion. Written by such authorities as Gairdner, Weitbrecht Stanton, E. W. Riggs, Nicol, W. R. W. Gardner, Mylrea, P. C. McDowell, and D. D. Bakker.

PERSIA—TWENTY-FIVE YEARS AGO AND NOW. Robert E. Speer. (*The Missionary Review of the World*, N. Y. January, 1923. pp. 33-37).

Title amplified to "the changes as seen by Christian converts in Teheran." Brief expressions of opinion made to the author on his recent trip through Persia by Mohammedan and Armenian converts. Emphasizes a decrease in fanatical opposition, while recognizing how formidable the opposition of Islam still is.

THE STUDENT PROBLEM IN EGYPT. A Friend of Egypt. (*The Church Missionary Review*, London. December, 1922. pp. 277-284.)

Divides the student community into three classes—the Moslem effendi, the Coptic effendi, and the sheik; and examines all for the effect which education and contact with the West have produced on their religious convictions. The situation is then analyzed to discover wherein the missionary schools can be most effective in helping this student community.

THE TURK AND THE GOSPEL. Geo. F. Gracey. (*The East and the West*, London. January, 1923. pp. 34-40.)

A review of the attitude of the modern Turk, both in government and in every-day life. His great need of and yet comparative indifference to modern education, his intense determination to "Turkify" Turkey, and the hostility and opposition of the followers of Mustapha Kamil all make very dark the outlook for Christian missionary enterprise in the new State of Turkey.