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THE HOLY SPIRIT AND ISLAM

Perhaps at present, more than all others in Christendom, Moslem converts and missionaries to Moslems are in need of "the comfort of the Holy Spirit" referred to in Acts ix: 31. In that remarkable chapter we have two striking illustrations of how and when that "comfort" comes. The chapter opens with an account of one "breathing threatening and slaughter against the disciples of the Lord," and before the chapter is half through we see this very man on his knees in humble submission to "the Lord" whose disciples he had been harrying to their death: he is learning "how many things he himself must suffer for My Name's Sake." On this occasion the channel of "comfort" to the persecuted Church was one Ananias of Damascus, a prayerful and obedient disciple, who is told to go and put his head into the lion's mouth, and when he protests, obtains no more assurance except that the lion is an elect lion. The precious life of this "elect lion" is itself in this very chapter the object of two plots, one by Jews and the other by Hellenists. But every servant of God is immortal until his work is done, and the newly-won Saul of Tarsus, who had just laid at Christ's feet his Hebrew genius, Greek learning and Roman privileges, for the task of evangelizing the Roman Empire, was protected in ways disclosed in this narrative. "So," runs the comment of the Church's first historian, "the Church all over Judea, Galilee and Samaria enjoyed peace; it was

consolidated, inspired by reverence for the Lord, *and by the comfort of the Holy Spirit*, and went on increasing in numbers." We are fully aware that in this passage Dr. Moffatt's unique translation renders our phrase: "by its (the Church's) *invocation of the Holy Spirit*," and that the rendering teaches a priceless truth the Church is ever in danger of forgetting, but we believe Dr. Swete, one of the ablest scholars not only in Greek but on the doctrine of the Holy Spirit, is correct when he points out that "the attitude of the primitive Church towards the Spirit was rather one of joyful welcome than of invocation; the Spirit. . . . was regarded as a Guest, Who had already come, and come to abide." We therefore follow Dr. Weymouth's rendering in this passage: "The Church grew in numbers, receiving *encouragement from the Holy Spirit*."

Since, however, Moslem converts and missionaries to Moslems have not been granted the same form of "encouragement" as is referred to in Acts ix, viz., protection and deliverance, but have been providentially allowed to be eyewitnesses of what one reliable missionary authority describes as "a most terrible overthrow of Christianity throughout Turkey," how may these converts and missionaries, and all others who suffer with them by fellow-feeling, derive from so appalling a situation the "encouragement of the Holy Spirit"? Is their experience of this Spirit-inspired "encouragement" limited to their sharing the wonderful and soul-sustaining experience of St. Paul in a difficult crisis of his work?

I, Paul the feeble and sinful, am permitted to supplement—I do not shrink from the word—to supplement the afflictions of Christ. Despite all that He underwent, He the Master has left something still for me the servant to undergo. And so my flesh is privileged to suffer for His Body—His spiritual Body, the Church, . . . putting forth in the conflict all that energy which He inspires (Colossians i. 24, 29, Lightfoot's paraphrase). Even in their titanic sorrows it must bring to these our fellow-sufferers

in the Moslem world some real "encouragement from the Holy Spirit" to know that their unflinching and unstaggered fidelity has illuminated with new meaning for the Christian Church this utterance of the great apostle concerning the possibility of the disciple "supplementing the afflictions" of the Master.

There are, nevertheless, in this dark hour, rich veins of "comfort" and "encouragement" open both to these our brethren in tribulation and to all who in sympathy share their travail. For, be it remembered, the source of the "encouragement," the Divine Comforter, is One Whose Name is Holy. If we can only bear in mind always that His Name is "the Holy Spirit" we shall remember, too, that His priceless and ineffable "comfort" comes to us on "holy" conditions. Viewed from this New Testament standpoint one of the most "encouraging" signs of the hour is the sign on every hand of a growing sense of shame throughout Christendom that such things have been allowed to happen by the so-called "Christian powers" of the world. In this may we not see a deepening penitence on the part of Christendom for its attitude to the Moslem world, its people and its problems? One of the shining truths of the Acts of the Apostles, the Church's great textbook on the methods of the Holy Spirit, is that the Spirit of God who inspires penitence works ever in closest alliance with the Providence of God. That Divine Providence has permitted such moral and spiritual tragedies in the Near East does not mean, as Froude once observed to Carlyle, that "God never seems to do anything." One thing it does mean is that from such dark facts as have been permitted to happen the Spirit of God has *something* to teach His Church Universal. The rehabilitation of Turkey, the forcible "turkifying" of whole populations, the "post-Armistice psychology" which could witness the burning of Smyrna with Allied warships in harbour, the compulsory emigrations of non-Turkish nationals, the practical elimination of Christian minorities from Turkey, the "wave of atheism through the

republic of Armenia," the cynical disregard of international morality by Turkish statesmen, the bringing to light in Christendom of "weaknesses which were suspected" and in Islam of "strengths that were unsuspected," a polemic against Christianity both "rude and personal," and a pan-Islamic zeal which has led to a "great revolt against white predominance"—such facts permitted by an inscrutable Providence, and the dismal catalogue could easily be lengthened, mean that the Divine Spirit has a message of far-reaching import to the Universal Church of Christ of the present day. "He that hath an ear, let him hear what the Spirit saith to the Churches." To find out what that message is must surely be one of the most solemnizing tasks of the whole Church of Christ in the immediate future, as the terrible significance of recent happenings is brought home to Christendom. Only one aspect of that significance can we touch on here, which is that in these appalling events the Spirit of Christ is calling His Church to penitence for its share of responsibility — penitence for the inadequate place that Missions to Moslems have occupied in the Church's programme, penitence for the international policies which "Christian" nations should long ago have purified, penitence for the selfishness, callousness and cynicism shown up in recent events.

If we are ready to face "rock-bottom facts"—and that is what the Spirit of Truth, or the Spirit of Reality, bids us ever do—shall we not confess with shame that what the Arab is said to feel regarding too many white men in Arabia is only too true of them in other lands as well? He (the Arab) sees that the average Englishman seldom goes to church, he knows that he drinks and gambles, sometimes to excess. He compares what he sees with what he has learned of Christianity from his missionary friends and, with his instinct for piety, he decides that the dominant race does not really fear God. His next step down is to copy the Westerner, and then we get the Arab who begins.by drinking a little and very soon ends by

drinking a great deal too much. And is the Arab not justified in his conclusion when so many white men in the Orient act as if they really believe Kipling's unfortunate jingle to the effect that "East of Suez there ain't no Ten Commandments," which is both bad history and bad ethics, for was it not "East of Suez" that the Ten Commandments were first promulgated? And not only "East of Suez" is there an attitude to God calling for penitence, for one great lesson the Holy Spirit would have us learn, both as Churches and in all international relations, is that "the word Christian must not be applied to nations, but only to Christ-like characters and deeds." This is the lesson which the Churches of the West must learn from the saddening fact, to the truth of which every missionary to the Orient can testify, that "many Indian and Egyptian Mohammedans return after perhaps a prolonged residence in 'Christian' lands as students or otherwise, more bitterly hostile to Christianity and Christians than they were when they came. The children of the Kingdom had failed to take that huge opportunity of reaching out to these men the hand of human Christian brotherhood. And the missing of this chance did not merely leave matters as they were, but definitely injured and retarded the work of evangelization." And since it has become growingly clear to every missionary on the field that the inconsistencies of Christendom are the greatest hindrance to Christianity in the East, is it not a deeply "encouraging" sign of the times that this searching fact is being increasingly realized by the Churches of the West?

Do we not see the definite working of the "encouraging" Spirit of Christ in the new realization which is growing on every hand that the halting and timorous attitude of Christendom to the problem of Moslem evangelization has not been consistent with the fact that world-evangelization is a universal privilege, from which Moslem peoples may not be excluded? The un-Christian character of this halting and timorousness is made all the more glaring in the light of the martyr-spirit of early mission-

aries to Moslems and of Moslem converts even to-day. This unworthy spirit has various manifestations, one of which is seen in "the scruples of many in regard to the whole matter" of missions to Moslems, to quote the luminous article on "Ten Years in Moslem Lands" in the January issue of *The International Review of Missions*. "Many public men," says this article, "even those who are heartily in favor of missionary work, and outspokenly declare its massive benefits, grow suddenly silent when that work is spoken of as related to Islam. Doubtful or definitely unfavorable to that idea, they switch off, at this very point, the current of their sympathy." We shall miss one great lesson the Spirit of God has to teach His Church everywhere if we fail to realize that in recent events, which have demonstrated the futility of every remedy save that of the missionary, the Divine Spirit is seeking to lead Christendom to heart-searching penitence for its halting and timorous attitude to the problem of saving Moslem peoples. The same Pentecostal Spirit Who emboldened Peter the faint-hearted to stand up and bring home to Jerusalem city its crime against the Sinless One and to proclaim that Sinless One as the city's only Saviour is seeking to inspire Christendom with a similarly righteous courage such as shall bring home to the Moslem world its sins and shall announce Christ as the only Saviour of Moslem, Hindu, Christian alike. As "envoys" and "ambassadors of Christ" we are entrusted with "the ministry of reconciliation" to every race, and if our message is one of love and forgiveness it is also one declaring repentance to be the condition of forgiveness, since the love of God is a holy love.

Another sure ground of Spirit-inspired "encouragement" is found in the fact that Christendom is beginning to realize that the real problem of the Moslem world is not political but spiritual; international and Turkish statesmen alike being driven to the conclusion that all the expedients tried hitherto are mere palliatives, not a cure, for the deep disease of the Moslem world. This must be

regarded as part of the significance of that dramatic turn of events whereby Church and State have been separated by the Angora Government, whose action gave "a rude shock to our religious susceptibilities and to the basic principle of the Khilafat," said an Indian Moslem, "and it would be nothing short of treason against religion if we assume a silence which would mean acquiescence."* Think of the palliatives which international statesmen have found to be unavailing. Capitulations, citizenship with the Turk or race amalgamation as some describe it, mandates, a national home for non-Turkish nationals or exchange of populations—all these and other policies have been found wanting. But there has been found to remain the missionary policy of "saving the Turk" himself, a discovery which is "encouraging" in the highest degree. "Wiping the Turk off the map" must be pronounced as un-Christian and as unpractical a policy as that of "kicking him back into Asia" has been proved to be. "The poison of hate and lust and the curse of government by atrocity cannot be removed by any treaty of peace or declaration of war. It is by a change in the character of the individuals that constitute the Turkish people that this result is to be secured." This was the ideal actuating a Spirit-inspired and Spirit-dominated group of forty-four missionaries that met in Constantinople in January as soon as possible after the conflagration at Smyrna, some of whom had witnessed this tragedy, and every one of whom expressed their determination to stay on and work for the salvation of the Turk, even should withdrawal by their Mission be contemplated, which was not the case. And is there not much of the "encouragement of the Holy Spirit" Himself to be drawn from the fact that this group of missionaries, many or most of whom had lost their native missionary colleagues, resolved that in future they must concentrate more on the supreme task of "saving the Turk," the previous emphasis having been on the saving of the Armenians and the Greeks?

* *Times of India*, Dec. 15, 1922.

To discover how rich is the "encouragement of the Holy Spirit" as we view the opportunities of evangelization presented by Moslem lands, we need to lift our eyes a little further afield than Turkey, though we shall do well not to forget the salvability or convertibility even of the Turk, as shown by the evangelistic fervor of converted Turks in their lands of exile. If the address by Dr. Zwemer at the Foreign Missions Conference of North America held in Bethlehem, Pennsylvania, was remarkable for its demonstration of the fact that the Moslem world, divided as it is by so many sects who are mutually hostile, is nevertheless united in its hostility to the Christian religion, it was equally remarkable because of the clear proof it gave of the fact that, with the one exception of Turkey, Moslem lands are wide open and ready to receive the Gospel. This and many other facts seem to indicate that the famous "bridge" between East and West in the region of Constantinople may even now be providing the scene of a conflict between Christ and other systems on a world scale. Who knows but once more we may realize that the darkest hour is that before the dawn? Dr. Zwemer's conclusion regarding the receptiveness of Moslem lands to the Gospel is borne out by the remarkable articles in *The International Review of Missions*, reviewing the position the last decade in these lands. Even the group of refugees in Constantinople provides, we are told, "an opportunity unparalleled in the history of missionary work in Turkey." In Syria and Palestine "the Native Church is ready for rapid strides." As for Egypt, "the outlook has never been so bright for missionary work." In Arabia "there is a growing fear that Islam is not quite up to date," and "on the shores of the Persian Gulf, Christians are understood better and disliked less than ever before." In East Persia "the power of Islam as a state religion is waning, and its ability to satisfy the soul-hunger of its followers is failing," while in the Dutch East Indies where "a quarter of a century ago the number of native Christians was about 300,000, at present it

is more than 1,000,000." In Negro Africa, "given the existence of a vital Christian work, Mohammedanism does not stand a chance with the African; while as for the result of the two propaganda, social, moral and spiritual, it would be almost a cruelty to compare them, so pathetically inferior are those produced by Islam." The mightiest challenge of the whole situation arises from "the large numbers of those who, for reasons of their own, have left Mohammed, but have not found Christ," a situation reflected also in other non-Christian religions, to deal with which situation will demand the consecration and resourcefulness of the whole Church of Christ on earth, for none but a Church Spirit-filled can meet it.

A Spirit-filled Church Universal will realize that the burden of Moslem evangelization is not the burden only of missionaries to Moslems, nor is it the burden of "only a specialist section of Christians" who happen to be missionary enthusiasts, but that it is the duty of every follower of Christ by means of Christ-like life and intercession and daily testimony. Mr. Gairdner has performed a great service by reiterating the fact that "Islam propagates itself—as Christianity did in the first centuries" and that present-day "missionary societies are as exclusively depended upon as they are completely dispensed with by Islam"; and further, "if the Church (in Britain and America) were to give serious and practical and detailed thinking to the matter of the increasing number of Oriental visitors to the West, and by corporate effort 'evangelized' these tens of thousands of the strangers from the East by means of Christian fraternity and Christian witness, would not the contribution to the evangelization of Islam be of utterly incalculable magnitude?" In this question which the Spirit of Christ Himself is thus pressing home upon the conscience of the Home Churches is thus found another fruitful source of "encouragement" to every missionary and his converts. A still deeper "encouragement" arises from the fact that "by giving the Mohammedan East for the first time the New Testament

in its own tongue, Christendom has for the first time unveiled to it the authentic portrait of Jesus Christ." In this great fact there lie both a mighty inspiration and a solemn responsibility, inspiration in the assurance that Christ will surely "draw all men unto Himself" if really "unveiled," responsibility in that these Mohammedan lands have a deeply solemnizing lesson to teach the Church Universal concerning the need of loyalty to Christ in teaching and experience. These lands can show the ruins of more than one ancient Church, Churches brought down to the ground by disloyalty to Christ in life and by doctrinal treachery. The history of the past, and the needs of the present, both teach that the message is needed in the Churches at home as well as by the Churches on the field, that Christ must be the centre of our message, as He must also be the object of our daily imitation.

Byculla, India.

J. F. EDWARDS.

NATIONALISM AND EVANGELISM IN EGYPT

Egypt during the last four years has become the cynosure of all eyes the world over. This has been due to the sudden outburst of Nationalism with its brief orgy of riot and disorder in the spring of 1919, and its subsequent persistent clamour and obtrusion of its claims both in Egypt and Europe on every possible occasion.

Egyptian Nationalism, however, is no new thing. It has existed for many years, waning and waxing according to circumstances, and according to the abilities and energies of its leaders. More than twenty-five years ago it was flourishing. The native press, more especially the Moslem press represented then by the now defunct *Muayyad* and the *Liwa*, was full of its propaganda, some of it of a most militant and fiery, if not virulent, character. Under the leadership of the late Mustapha Pasha Kamal it was always to the forefront. After his death it became almost moribund especially under the aegis of Lord Kitchener in the years immediately preceding the war. After the armistice, and as a direct consequence of the promulgation of President Wilson's famous fourteen points, it sprang again into full life and vigor, assuming a new character and propounding new claims, and has never ceased since to be the dominating thought of all classes of society in the country almost to the exclusion of every other subject. Under the able leadership of Saad Pasha Zaghoul (chiefly) and others a new and wonderful thing has been accomplished apparently. The Moslems and the Copts have been welded together politically, and have unitedly carried on the campaign for a full and complete "*Istiqlal*" independence. Some of the foremost leaders of the movement to-day are Copts. Whether this welding will be permanent or not, or whether it is only an astute

political movement to gain favor in the eyes of the European powers, are questions which time alone can solve. For the present at any rate one good end has been accomplished: complete amity prevails between the two great sections of the Egyptian nation. The outbreak of disorder in 1919 was deplorable, and there has been a long series of "regrettable incidents" since. Yet on the whole the campaign for the attainment of national aspirations has been carried on legitimately, and there is now universal deprecation of the policy of violence and assassination.

What will be the ultimate issue, or what will be the measure of success attained is still hidden in the "womb of the future."

This is neither the time nor the place to discuss the rights and wrongs of the campaign, or its probable issues in the near or distant future. The question before us is how has the political situation, the agitation, and the bitter feeling towards the British Government affected evangelistic work throughout the Nile valley?

This can be answered by one brief and simple sentence. Never in the history of mission work in Egypt have the doors been opened so widely on every hand or greater ease of access to all classes of the Egyptian people obtained in all parts of the country without exception than to-day.

Twenty-five years ago the state of affairs was very different. Opposition prevailed on every hand. It was almost impossible to preach the Gospel directly to Moslems. Almost impossible to gather together a number of Moslems to listen to an evangelistic message. They would not enter a place of Christian worship. With great difficulty would they attend meetings—special meetings for Moslems held in some secular meeting place. If they attended it was not to hear what we had to say to them, but rather to force us to listen to them and to obtain a victory over us in controversy, conducted, from their side at least, most unscrupulously and unfairly, on many occasions ending in a display of fanaticism and violence. The

change to-day is almost incredible. I am in a position to speak authoritatively on the subject, my special work being to visit the towns and villages where the Egyptian Evangelical Church and the American Mission have established work in a district extending from south to north of over 250 miles, and stretching from the eastern to the western side of the Nile valley. I have in addition spent more than twenty years in the Delta, and still occasionally visit parts of it. There is not a town or village which I visit and where I hold meetings where Moslems do not attend freely. They will attend without special invitation wherever public meetings are held. Where special invitation is given they attend in still larger numbers. But with or without special invitation they form an appreciable percentage of the congregation, a percentage in some places running to as high a figure as fifty per cent. This attendance is not spasmodic, but continuous. Not one night or two, but, where a whole week is spent in any one town, every night of the series. Not only the same individuals will attend, but many of them will bring their friends, and in other ways advertise the meetings.

The spirit of these Moslems is entirely different to what it used to be. In the old days they came to argue and controvert, and insisted on doing so. To-day not one will lift his voice, whatever the character of the message may be. One is able to preach the Gospel of our Lord Jesus Christ freely and plainly, without minimizing any of its (to the Moslem) special difficulties, without fear of interruption. The entire demeanour of these Moslems during the services is all that could be desired, reverent and attentive.

Not only will the Moslems attend meetings held in Christian churches, in some places they ask for special meetings for themselves in one of their homes or court yards.

Quite recently our *dahabieh* was moored near a little Moslem hamlet on the banks of the Nile. During the

morning my wife called on the women there, and spent a little while with them. As a result a small deputation of the men came to see me on the boat, and requested me to visit them and hold a service for the whole hamlet. This was gladly done, and the whole population, men and women, turned out and listened for a whole hour to what I had to say, and, when all was finished, gave me a present of fruit and milk, and told me that I was never to pass that way without calling on them.

In another place, where I was holding a communion service, a Moslem sheikh wished to partake, and was quite hurt when refused. "Why cannot I join with you? Are we not all one now?"

One could multiply instances of a similar character, but the above are sufficient to show how vast the change is.

This change has not been all the growth of the past four or five years, i. e., since the present revival of the Nationalist spirit amongst all classes of the people. It certainly has become intensified during these years, but it goes back further than that. The change has been steadily growing and spreading for the last twelve years, and has been due to a variety of causes, the chief of which are to my mind (1) the steadily increasing circulation of the Scriptures; (2) wide dissemination of literature controversial and non-controversial; (3) and, chiefly, a new attitude of approach to the Moslem. Public controversy has been largely abandoned as productive of very little practical good, and the cause of a good deal of real harm. The Moslem is being approached as a man in need, and given in all its fullness and simplicity the Gospel of our Lord Jesus Christ, the One Mediator between God and Man.

All these causes have contributed to the birth and growth of the new spirit. Nationalism has helped. It has given the people a new vision, and a new desire for cooperation with the above result—wide open doors for evangelism, and larger and freer accessibility. How long these things will continue, and whether there will be, in

the near or distant future, a recrudescence of the old spirit, who can say? Stability of conditions in matters religious, political, social, and economical seems to be a very uncertain quantity now-a-days.

The present hour is Evangelism's opportunity, fraught with untold possibilities for the cause of Christ in Egypt. Is it going to be seized and utilized to the full? It can scarcely be, unless there is a large and immediate reinforcement of the available staff on the field for evangelistic work. Unless the men who have been trained for the work are released from other duties, which apparent exigencies of the work in the past have imposed upon them, and set apart entirely for evangelism and evangelism alone.

The call is not merely to the missionaries on the field, but to the Church also at home. Is the Church at home willing to make the necessary sacrifice and supply the needed men and money, and devote itself, as never before, to a truly sacrificial ministry of intercession for peoples, and work and workers? May we all be found willing and ready in this the hour of opportunity and crisis.

American Mission, Assiut, Egypt. W. T. FAIRMAN.

FIFTY YEARS OF MISSION WORK IN PERSIA

After all the erosion of time on the one hundred and twenty-seven provinces of ancient Persia, it is still larger than the United States was before the Louisiana Purchase, being seven hundred miles long from north to south and nine hundred from east to west. The plains lying between the mountains, which run in all directions and range about twelve thousand feet high, are from three to six and seven thousand feet above sea level. The climate for the most part of the summer is very hot because of the lack of rain and vegetation. As one traveler put it, "It is one hundred and ten in the shade, but there is no shade." Of the original inhabitants of Persia, the Zoroastrians, there are perhaps a hundred families in Teheran; a like number, mostly late arrivals from Bombay, Parsees, attracted by business prospects live in Kerman, while the greater part of them live in Yezd, about nine thousand in all. The people of the southern half of Persia have more of the characteristics of the ancient Persians, while those of the Northern half are largely of Turkish stock, and are more rough and turbulent in spirit. The Armenians were brought down from the region of the Ararat about three hundred years ago by Shah Abbas when he lost their country to Russia. The Assyrians and Jews have been here from ancient times.

The Moslems of Persia are mostly Shiites, accepting only Ali and eleven of his descendants as rightful vicegerents of their Prophet. Roughly speaking, about one third of the people live in the cities, another third live in the villages and till the soil, while the rest are wandering tribes, who migrate to the warm lowlands with their large flocks and herds during the winter months, and return in the spring to harvest the grain they had sown the previous autumn.

In 1834 and 1835 the American Board sent missionaries to Urumia to rejuvenate the ancient Nestorian Church, in the hope that it would rise again in apostolic zeal to evangelize Persia, as it had done once before, previous to the Moslem invasion. For thirty-five years such pioneers as Justin Perkins, Fidelia Fisk, Dr. Grant and others labored to this end, until the mission along with Syria and North India were transferred to the Presbyterian Board in 1871. The latter Board determined to begin immediately the evangelization of the Persians, took the new name of Mission to Persia, and opened a station at Teheran and another at Tabriz in the following year.

In 1869 the Church of England, through its Church Missionary Society, established a mission at Julfa, a suburb of Isfahan, which now has four or five stations south of that city. So that it is just fifty years since missions to the Moslems of Persia were begun, and this article is intended to show something of the work done in that half century.

I conceive that to know our Lord Jesus Christ as He really is, to understand the import of His message and work, and to appreciate what He stands for in relation to men, leads men to love and adore Him, to accept, believe on and follow Him. Fifty years ago the Persians did not know Christ as they know Him now. Then they looked upon Him as one of the great prophets, as a prophet like Moses, who had come from God, delivered His message and gone. They conceived that His work was done, that His message had been superceded by a later and greater proclamation. His few followers, whom they knew, were cold, spiritually dead, and they supposed that all His followers were in a similar state. Now they have a fuller vision of the Christ and his followers.

The first means to give men such an understanding of Christ is, I should say, medical missions. Through the labors and skill of such physicians as Doctors Cochran, Torrence, Holmes, Wishard and others, the people know that Christ still has power to heal the body, just as He had

in olden times. Multitudes of those who have crowded the clinics of these good physicians have felt their healing touch. Their eyes have been literally opened, their ears have been unstopped, their fevers have been abated, the ravages of disease and death have been stopped. These beloved doctors have done marvelous cures, and been real friends in need. They have traveled far, and often risked their lives in cholera and famine relief work. They have also imparted their medical knowledge and skill to their pupils, who are now opening eyes and unstopping ears, after their own labors are at an end. Nasr-i-din Shah four or five times over showed the appreciation of the Persian Government and people by bestowing decorations on these faithful messengers of the Cross. No names stand higher in Persia to-day than those of the American and English missionaries. They now know the spirit and power of our Lord Christ, whether they choose to recognize it or not.

The second means to this end is through schools. A remarkable advance in the education of the young has taken place during the past fifty years. When the first schools were opened only Nestorians, Armenians and Jews were ready to take advantage of them. But when the people saw all the lucrative positions in banks and business houses taken by the pupils of the mission schools, for which their sons were utterly unprepared; when they saw these pupils advance to leading positions in the medical profession, they awoke to the fact that the advantages had been proven, and that there is a new spirit in the age, and they were being left behind. To-day they greatly appreciate those despised mission schools, and send their boys and girls to our schools as never before. Three-fourths of the boys in our Hamadan school are from Moslem families, and it is more or less so in all the mission schools of the country.

The Persian people are so alive to the need of education for their children that the Minister of Education is organizing schools on the foreign plan as fast as he can find

suitable teachers. A Moslem in one city obtained possession of a piece of government property not in use, put up a new school building on the plan of the Hamadan Boys' School building, and turned it over to the missionary in charge of that station for a boys' school. Then he added his Government pension to help defray its running expenses. Similar conditions prevail in Tabriz and Isfahan, and to a certain extent did obtain in Urumia before war conditions put a stop to all mission work. Is it any wonder that our Mission is putting forth every effort to keep all its schools at a high level of efficiency, that it has bought spacious grounds just outside one of the city gates of Teheran, and is erecting buildings suitable for an American college?

The Persian girls as well as the boys are crowding into the mission schools. In 1886 a large new building was erected in Teheran for a girls' boarding school. It was then largely patronized by the Armenians. Now the Armenians have their own school, and that building is inadequate for the need of the Moslem girls' day school. Recently a fine piece of property, just inside the city, has been purchased to meet these growing needs.

Thus we see that the Moslems see education in a new light. Their educated young people are the finest asset of Persia. May these educators, who have a reputation for turning out able and enlightened young men and women, be liberally supported by the gifts and sympathetic prayers of American Christians.

As to literature, Dr. Bruce, the pioneer missionary of the Church Missionary Society, at Julfa, Isfahan, devoted his splendid talents to the perfecting of the translation of the Old and New Testaments into the beautiful Persian language. The Persians have so interested themselves in reading this edition that the plates have been worn out in meeting their demands. That translation has lately been revised by committees of the two Missions, and it is at present going through the press. Dr. Wright, an American missionary at Tabriz, revised the translation of the

Bible in the Azerbaijan Turkish language, which has few writings besides those furnished by the American missionaries. This edition has also been exhausted. Other literature has been and is being prepared to supply a growing desire for reading. Dr. Potter's "Roots and Branches" and a translation of the "Pilgrim's Progress" have been extensively read. Dr. Tisdall's fine set of tracts are still in circulation, and have helped many to see things in a new light. His "Sources of Islam" is a masterpiece, showing deep research, and has been reproduced in Arabic and English.

The third means of making Christ known to the Persian people is direct evangelism. While evangelists, clerical and medical, native and foreign have gone from city to city and from town to town proclaiming the "Good News" (and seldom has there been any manifest opposition) the most powerful of all agencies has been the lives and testimony of the twice-born Jews and Moslems. During all these years, faithful souls, a little band here and there, in capital and province, have taken their lives in their hands (for the death penalty has never been abolished) and fearlessly witnessed for Christ. Their lips and lives have made many know that He has power to save all who come unto Him.

In 1882 it was the writer's privilege to meet a young Kurdish seeker after the truth, and help him to know his Saviour. This man grew in the love of his Master, in the knowledge of the Bible and the science of medicine, but for thirty years he did not venture to return to his native town. At last the call came from a powerful chief to come there under his protection. He did not disobey the call, but went, and by God's help was able to cure the nobleman and many others. He also discussed religion with a number of the leading Moslem ecclesiastics, who had known him as a boy, and won from them the following acknowledgment, "We supposed that you, being young when you left our town, knew little of the Koran and Islam, and that your head was turned by the friendship of the foreigners

and the allurements of a good position, and so became a nominal follower of the Christians. But now we know that you know the Koran and Islam as well as we do, and have accepted Christ from conviction, with all your heart and soul." This is a most remarkable testimony from the enemies of the Cross.

The province of Azerbaijan is a hard field, the hardest in Persia, yet the labors of our people have not been in vain. The abundant sowing has yielded some results. One convert was choked to death in prison at Tabriz, and another was hung by the Turks, and neither of them would accept release at the price of denying his Lord. Others have fled from that country to save their lives. In Tabriz large audiences of Christians and Moslems gather to hear the Word, and there have been baptisms, eight at once. A few are giving their lives to the preaching of the Word of God to Moslems. Two of their number preach to a little company of believers. Ten or twelve converts preach from time to time in the Mission chapel in Teheran to congregations of two and three hundred, one-half of them being Moslems, some of whom wear white and others green turbans. At Meshed a church of fifteen members was formed in January 1921, and now their number is more than half a hundred. At Isfahan three Moslem lay readers were ordained at the Easter service in 1921. A little band of inquirers meet weekly to study the Scriptures at Hamadan. So the youngest of all our stations has more baptized Moslems than any other.

From the above showing, I think we may say that Christ has been made known to the people of Persia. They know Him far better than they are willing to acknowledge, which is also true of multitudes all over the world. May His messengers be so endued by His Holy Spirit that they may carry conviction to the heart of every person to whom they present His truth.

Hamadan, Persia.

JAMES W. HAWKES.

THE CRUCIFIXION IN THE KORAN

The crucifixion of Jesus Christ and the events leading directly to this climax in His life occupy an important part of the four gospels. Dr. Denny in the introduction of his book, "The Death of Christ," says—"It is hardly necessary to prove that in the New Testament the death of Christ is a real subject. It is distinctly present to the mind of New Testament writers, and they have much to say upon it. It is treated by them as a subject of central and permanent importance to the Christian faith, and it is incredible that it should have filled the place it does fill in the New Testament had it ever been regarded as of trifling consequence, for the understanding, the acceptance, or the preaching of the Gospel." And yet, in spite of that emphasis in the pages of the New Testament and the constant witness of the Church throughout the ages, the cross of Christ is one of the great stumbling blocks of Christian truth to the Moslem mind. The Koran gives some hints of the purity and majesty of Christ. The traditions of Islam tell many stories of the miracles of the Messiah, but to the Moslem world the crucifixion is a misstatement of fact, bordering on blasphemy. What to the Christian mind is the supreme sacrifice, remains to Moslems an illusion, not because it involves (in any sense) the supernatural or the mystical, but primarily because the historical fact is denied.

As long as millions upon millions of the human race give the lie to the fact of this climax in our Lord's life, it is futile for the Christian Church to think of winning them to the gospel of Christ. We may expect Moslems to misunderstand completely the great purpose of unselfish service and sacrifice that dominated the ministry of Jesus Christ, if they continue to repudiate His death. If anyone

¹ Hodder and Stoughton edition, p. 8.

is inclined to compromise or lighten the stress on the fundamental truth of the Cross, it is well to remember the recent words of Canon Barnes, "The gospel cannot be separated from the Cross by which it is sealed."² In the concluding chapter of Dr. Denny's "Death of Christ," we find these words, "To preach the love of God out of relation to the death of Christ—or to preach the love of God in the death of Christ, but without being able to relate it to sin—or to preach forgiveness of sins as the free gift of God's love, while the death of Christ has no special significance assigned to it—is not, if the New Testament is the rule and standard of Christianity, to preach the gospel at all."³

Missionaries who have talked with Moslems about Christ have learned that the position of present-day Islam in regard to His death is not uncertain. The mention of the cross almost invariably brings out the rejoinder, "Yet they slew Him not, and they crucified Him not, but they had only His likeness."⁴ And when we search for the ultimate basis for this belief, which contradicts the testimony of the New Testament, the records of Jewish and Roman historians, and the institutions of the Church, we find that it rests upon this one verse, a portion of which we have given. The meaning is interpreted to be that Christ was not crucified nor did He die. Moslem commentaries are by no means as sure of the idea that He did not die, as are the present-day interpreters.

There seems to be in the Koran evidence that the death of Christ was accepted as a fact in Arabia in the days of the founding of Islam. In spite of present-day insistence on the denial of the crucifixion as one of the fundamentals in the conception of Christ's work as a prophet, there are some very clear verses in the Koran to the contrary.

"And the Jews plotted and God plotted: But of those who plot is God the best. Remember when God said, 'O

² Hibbert Journal, January, 1922, p. 198, quoted.

³ Hodder and Stoughton edition, p. 284.

⁴ Koran-Rodwell, p. 427.

Jesus, verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not.' ”⁵

“But since thou hast taken me to Thyself, thou hast Thyself watched them.”⁶

“And the peace of God was on me the day I was born, and will be the day I shall die, and the day I shall be raised to life.”⁷

If we should grant that the verse quoted from the IVth Sura shows that there was a tradition in Arabia in Mohammed’s day that Jesus did not die, surely these verses found in the Koran show that also there was another idea common that He did die, and that this took place in connection with some supernatural act of God.

The evidence of these Koranic verses, and the arguments to be deduced from them for Christ’s death, have been discussed in detail elsewhere. See Tisdall, “Mohammedan Objections to Christianity;”⁸ Rice, “Twentieth Century Crusaders;”⁹ S. M. Zwemer, “The Stumbling Block of the Cross;”¹⁰ *Abhath al Mujtahidin*, “Cairo 1905;”¹¹

Our interest is rather in the meaning and implications of the words, “Yet they slew Him not, and they crucified Him not, but they had only His likeness.” This verse is the crux of the question of the cross in the Koran. To it appeal is made for the unequivocal denial of the crucifixion by Moslems. In explanation of it many stories are told.

Traditions quoted in the commentaries, the narratives of the prophets, and histories of Islam relate in great detail the attempt of the Jews to capture and kill Jesus. That there is confusion, contradiction and ambiguity in the accounts does not seem to impair the authenticity of the traditions for the Moslem who denies the crucifixion.

The number of disciples who were gathered with Jesus is given in different accounts as 11, 12, 13, 17, or 19. But

⁵ Sura III, v. 47-48, Rodwell’s translation.

⁶ Sura V, v. 117.

⁷ Sura XIX, v. 34.

⁸ S. P. C. K., p. 115.

⁹ P. 49-50.

¹⁰ MOSLEM WORLD, Vol. iii, pp. 148-149.

¹¹ P. 44, f.

the one element on which there seemingly is agreement is that another was crucified in His stead. The point of dispute is the identity of this person: was he a Jew or a Christian, a follower, a traitor or an enemy? It is stated in a number of accounts that he was a disciple. Tabari, quoting from Ibn Ishaq, gives his name as Sargus.¹² Baidawi¹³ says that he was a Jew named Titanus, according to one story. Ath-Tha'labi¹⁴ says that the name of the Jew who was made to look like Jesus and was killed was Faltayanus. A few lines later, he gives a tradition from Wahb ibn Munabbah which states that the likeness was cast upon Judas. Still further on in his account, he gives the name of the man who was crucified as Ashyū', a rabbi of the Jews.

To get an idea of the types of traditions given in the Moslem commentaries about the end of Christ's ministry on earth, it might be well to quote some of these in full.

As has been intimated, there are two general opinions about the person who was crucified, one that he was a disciple, the other that he was a Jew. Baidawi and Ar-Razi both give traditions representing these two opinions. Baidawi's account¹⁵ given in interpretation of this verse, is as follows: "It is related that a group of Jews reviled 'Isa and his mother, who in turn cursed them. Allah turned the Jews into monkeys and swine. Then the Jews gathered to kill him. Whereupon Allah informed him that he would take him up to heaven. Then 'Isa said to his disciples, "Which one of you is willing to have my likeness cast upon him, and be killed and crucified and enter Paradise. One of them accepted, and Allah cast the likeness of 'Isa upon him, and he was killed and crucified. It is said also that he was one who acted the hypocrite towards 'Isa, and went out to lead the Jews to him. But Allah cast the likeness of 'Isa upon him and he was taken and crucified and killed. And it is said that Titānus, the Jew, went into a house in which 'Isa was, but

¹² Tabari Com. VI, p. 10.

¹³ II, 127.

¹⁴ Qisas al-Anbiya, p. 257. Cairo Edit. 1331 A. H.

¹⁵ Vol. II, 127.

did not find him. Allah cast the likeness of 'Isa upon him, so that when he came out he was taken for 'Isa and crucified."

Even by the time of Ath-Tha'labi, who died 427 A.H., there seemed to be already extant these same traditions about the person of the crucified; he was either a devoted disciple who was rewarded for his courage, or a renegade disciple who was punished for his hypocrisy, or a Jew seeking the death of 'Isa.¹⁶

Tabari, although he treats the subject very fully and gives a great number of traditions, does not seem to have known the story of a Jew who was crucified. As to Judas, he states that some of the Christians assert that he was the one made in the likeness of 'Isa and crucified. Tabari realizes constantly the confusion in the different contradicting statements current even in his time, and after venturing the above remark, says that Allah knows best how it was.

Tabari faced the problem of the conflicting traditions and tried to solve the problem of their accuracy and credibility, as none of his successors has done. He gives more weight to those that go back to Wahb ibn Munabbah. De Slane in a note in Khallikan's Biographical Dictionary¹⁷, says that Wahb was an audacious liar, as Moslem critics of a later period at length discovered.

Tabari's quotations¹⁸ in regard to the disciple who was crucified are that Wahb ibn Munabbah said, "'Isa and seventeen of his disciples while gathered in a house were surrounded by a band of Jews. When the Jews entered, Allah made the disciples all to look like 'Isa. And the Jews threatened them, saying, "You have deceived us by magic, let 'Isa come forth, or we shall kill the whole lot of you." And 'Isa said, "Who of you will purchase Paradise for himself to-day! One of them replied, "I." So he went out to the Jews, and said, "I am 'Isa." Allah had made him to appear like 'Isa, so they took him and killed him and crucified him. And they thought that

¹⁶ *Ath-Tha'labi*—Qisas, p. 258.

¹⁷ III, 673.

¹⁸ Vol. VI, p. 10 f. Cairo Edit. 1323 A. H.

they had killed 'Isa, and the Christians thought so also. But Allah raised him up that day."

"And there has been related as coming from Wahn ibn Munabbah through 'Abd-as-Samad something different from this statement. 'Isa ibn Marjam when Allah informed him that he was about to leave this world, was perturbed at the thought of death and grieved greatly. So he called his disciples and prepared food for them. Then he said, 'Come to me to-night, for I have something for you!' Then when they gathered to him at night, he gave them to sup and stood up to serve them. When they had finished eating, he began to bathe their hands and wash them with his hand and to wipe them with his garments. They thought it was beneath him, and did not like him to do it. And he said, 'Is there no one who will repay me to-night something of what I have done? Then he is not of me, and I am not of him.' And they agreed with him, and left him to serve. Then he said, 'As for what I have done this night in that I have served you at food and bathed your hands with mine, let this be through me an example unto you. As you see that I am the best of you. Let no one of you show a haughty spirit to the others. And let one give himself for others of you as I have given myself for you. But as for my need in regard to which I asked your help, pray for me to Allah, and be diligent in supplication that he delay my departure.' And when they set themselves to supplication and tried to be diligent, sleep overtook them so that they were unable to do so. Therefore, he began to awaken them and say to them, 'Allah be praised, are you not patient enough for my sake one night, to help me?' They said, 'By Allah we do not know what it is the matter with us. We were accustomed to discourse, and then increase our discourse. But we were not able to do so to-night, nor did we wish to pray. Is there no escape for us from it?' So he said, 'The Shepherd shall be taken and the sheep shall be scattered.' And he began to express words like these announcing his death. Then he said, 'Truly, one of you will be faithless to me, before the cock crows three times; one of you shall sell me for

a few dirhems and devour the price of me.' And they went out and were scattered. And the Jews were seeking him. They took Sham'un (Simon), one of the disciples, and they said, 'This is one of his friends.' He denied and said, 'I am not a friend of his.' So they left him. Then others took him, and he denied it to them also. Then when he heard the crowing of the cock, he wept, for it made him sorrowful. When it was morning, one of the disciples came to the Jews, and said, 'What will you give me if I lead you to al-Masih?' And they gave him 30 *dirhems*. And he took them, and led them to him. And he had been confused in appearance (*shubbiha 'alaihim*) to them before this. So they took him and secured him with ropes, and began to lead him saying, 'You used to bring the dead to life, and to rebuke the evil spirits, and cure the demented, are you not going to release yourself from this rope?' And all the time they were spitting upon him and casting thorns upon him until they brought him to the wood upon which they wished to crucify him. Thereupon, Allah raised him up to himself, and they crucified what was made to appear to them. So he remained seven (hours). Then his mother and the woman whom 'Isa had treated and Allah had cured of insanity came weeping to the place where the crucified was. Thereupon 'Isa came to them and said, 'Why are you weeping?' They said, 'Fear you.' Then He said, 'Verily, Allah has raised me up to Himself, and nothing has happened to me but good.' And this is an affair made to appear so to them."—*shubbiha lahum*.

The commentary of Tabari follows with numerous other traditions, but that he did not consider them of so great importance is seen from his omission of them from his Annals.¹⁹ The accounts in the Annals from Wahb are given as they are in the commentary. Ath-Tha'labi in his Qisas gives all but the last portion.

In commenting then on the mass of tradition which he had before him, Tabari says, "the most accurate of all

¹⁹ Series I, p. 735-737.

these sayings was *one* of the two which we have mentioned as coming from Wahb ibn Munabbah, that is the one which says that the likeness was cast upon *all* of those who were in the house with him when they were surrounded. And this receiving of the likeness was without 'Isa's asking them." But there is some confusion in the statement of the first tradition, for it states that they were *all* in the likeness of 'Isa, but that he asked them, 'Who of you will purchase Paradise to-day?'"

There is this difficulty which Tabari mentions, "Had they (the disciples), been present when 'Isa was raised up and his likeness cast upon whomsoever it was cast, they would have seen him being raised up. And they would have also determined who the one was upon whom the likeness was cast, and they would have seen him changed into the form of 'Isa, after he had been present in their midst in his own form." An explanation is then attempted as follows, "But it was, if Allah so willed, according to the description of Wahb ibn Munabbah, however, the people who were with 'Isa in the house, that is his disciples, were changed all of them by Allah into the form of 'Isa, at the time when Allah wished to raise him up. So they were not certain that it was really 'Isa and not someone else, because of the similarity of the forms of all of them. And the Jews killed the one, whoever he was, whom they killed, thinking that he was 'Isa. And those in the house with him thought, as the Jews thought, because of the similarity of 'Isa and those with him in the house. And they all agreed, that is the Jews and the Christians, for this reason that 'Isa was killed, although he was not, but it was only made to appear so."

The final opinion on the matter is given by Tabari, thus: "Or the affair was according to what Abd as-Samad related (that is the second tradition) from Wahb ibn Munabbah, that is that the people who were with 'Isa in the house scattered from the house before the Jews came upon him. 'Isa remained, and his likeness was cast upon one of his companions, who still remained with him in the house. And 'Isa was raised up, and one who was changed

into the likeness of 'Isa was killed. And his companions thought that the one who was killed and crucified was 'Isa, because of what they saw happen to one who was made to look like him. And the truth of the matter was hidden from them, because his being raised up and the changing of the one who was killed into his likeness happened after the scattering of his friends. And they heard 'Isa that night announce his death, and mourn because he thought that death was approaching him. And they told what happened as true, but the affair with Allah was really quite different from what they related. And those of the disciples who told this do not deserve to be called liars."

Tabari inclines then to the position that the Christians believe in the crucifixion of Christ not because they are impostors, but because they believed an illusion. We cannot help but admire the pains he has taken to look at the subject from every angle, and to weigh the implications of each position. We can only wish that he could have gone further in weighing the trustworthiness of his evidence and in estimating the value of the conclusions to be drawn.

The position last stated, and to which he seems to incline, is based not on the first of the traditions from Wahb ibn Munabbah, but upon the second, for it is *only* in the second tradition that mention is made of the *disciples scattering*. Tabari quotes this long tradition to the exclusion of the other in his Annals, where he is writing history. Now this account coincides most nearly with that of the New Testament. Some portions are direct quotations from the gospels. And finally, after careful examination of its implications in regard to the verse of the Koran which is being interpreted, one wonders that it can be called an explanation of this verse. The last supper, the bathing of the disciples' feet, the parting farewell, the prayer and the agony in the garden, the denial of Simon Peter, the betrayal of Judas, the scourging and mocking of the Jews are given in some detail, but when it comes to the statement of the death of another in His stead we only

have these words, "They brought Him to the wood upon which they wished to crucify Him. Thereupon Allah raised him up to himself and they crucified what *was made to appear to them*. So He remained seven (hours)."

All that we learn from this tradition which appears to be the most reliable is that it happened as it happened. The Koranic language is ambiguous, so traditions are brought in to explain and clarify its meaning. The tradition that seems most trustworthy *only repeats the Koranic language of the verse*. We have been searching for truth in a circle and we end where we began. What is the meaning of, "Yet they slew Him not, and they crucified Him not, but they had only his likeness." Why does this verse appear in the Koran? What is its purpose? What did it mean to Mohammed? Did he believe that Jesus was crucified?

Not only do Moslems consider that Mohammed rejected the cross, but all Western scholars, I believe, who have thought much about this question in Islam are of the opinion that Mohammed taught that another was crucified in the place of Christ. The acceptance of this position has seemed natural in the light of the mass of Moslem tradition in its favor.

But we find that many of the earlier Moslem historians are very reticent about making assertions as to just what happened at the cross. Some of them doubt the gospel account in its entirety, but many hesitate to say more than the Koran says. Al-Mas'udi, who died A. H. 344, names in his "Meadows of Gold" the four who wrote the gospels. He goes on to say, "They have preserved the history of the Masih, they have related in it His birth and His baptism by Yahya bin Zakariya, who is called John the Baptist, in the Lake of Tiberias, from which the water runs into the Jordan, the wonders wrought through him, and the miracles with which God honored him, and how the Jews treated him until he ascended into heaven, when he was 33 years of age. There are long accounts of the Masih, Maryam and Yusuf the carpenter, which we forbear in-

serting, for Allah does not mention them in the Koran, nor has the prophet Mohammed related them.”²⁰

Ibn Wadih al Ya‘qubi, who wrote during the third century after the Hejira, gives a detailed account of the character and contents of the four gospels in his history.²¹ He gives a short synopsis of each gospel, and from time to time quotes passages.

In dealing with the crucifixion and the burial of Christ, he gives the accounts substantially as they are in the New Testament. He points out the difference between John and the Synoptics, the former saying that the Jews made Christ carry his cross, while others say that they put it upon the neck of a Cyrenian man.

Then he concludes this section with these remarks—“This is what the writers of the gospels say, differing in all the ideas.

But Allah said²²: “And they did not kill him nor crucify him. . . . But Allah raised him up to himself.”

Ibn Khaldun writing in the eighth century after the beginning of Islam limits his remarks on the crucifixion to the statements of the Koran.

Ibn Khaldun²³: “And ‘Isa brought that which he brought of religion and abrogation to some of the precepts of the Tawrah, and wonderful signs such as the cure of maniacs and the raising of the dead. And a great number of people were gathered unto him and believed upon him. And the most of them were the disciples, his companions, who were twelve. And of them he sent apostles to the different regions calling men to his doctrine. And this was the days of Augustus Cæsar, and the first of the kings of the Cæsars, and in the time of Herod, the king of the Jews, who displaced the king of the Bani Hashami, his relations by marriage. And the Jews were jealous of ‘Isa, and gave him the lie. So Herod their king wrote to the king of the Cæsars Augustus, urging him to take action against him. And there happened to him that which

²⁰ Paris edition 1871, p. 123-124.

²¹ Vol. I, p. 73-88.

²² Q. 4: 156.

²³ Quatremere Edition, Part I, p. 418.

the Koran relates of him. And the disciples were divided into parties. The most of them going to Rome, calling men to the religion of Christianity.”

One of the most interesting accounts of the crucifixion to Christians is that found in the *Rasa'il Ikhwan is-Safa*.²⁴

“And when Allah wanted to cause ‘Isa to die, and to raise him up to Himself, then ‘Isa gathered with his brethren and disciples in the *bait al-Maqdas*, in the room of one of his faithful friends. He said, ‘I am about to go from you to my father and yours. And I shall give a commandment unto you before the separation of my divinity and my humanity, and I shall take a covenant and testimony from you. Whoever receives my command and performs my covenant will be with me to-morrow in the kingdom of heaven. And whoever does not receive my command is not of me, and I am not of him in anything whatsoever.’ They said, “What is it?” He said, “Go to the kings of the borders (*muluk al-atraf*), and inform them concerning me what I have given to you, and call them to that which I have called you. Fear not, nor be afraid. And verily whenever I am separated from my humanity, I shall stand in the air (*al-harwa'*) on the right of the throne of my Father and your Father, and I shall be with you whithersoever you go.”²⁵

And he went forth the next day and appeared to the people and began to call them and remind them and warn them, until he was taken and brought to the King of the children of Israel, who ordered his crucifixion. His two hands were tied to the cross, and he remained crucified from the mid-forenoon (*dahha*) until mid-afternoon (*'asr*). And he asked water, and was given vinegar to drink, and he was thrust with a spear, and then buried at the place of the cross.

The problem has been to account for the origin of the idea in Islam of the crucifixion of another in place of Christ. It has been said that Mohammed gained the idea from Christians of docetic tendencies. Without doubt

²⁴ Dietrici, Berlin 1886, p. 604.

²⁵ Written probably about the end of the 10th Century, A. D.

Basilides, the Egyptian, who denied any essential union between Christ, the spiritual Saviour-Aeon and the man Jesus had some followers in his day. Irenæus writing against Heretics²⁶, gives their position about the crucifixion of Christ. "Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead, so that this latter being transfigured by him, that he might be thought to be Jesus himself received the form of Simon, and standing by laughed at them. For since he was an incorporeal power and the *Nous* (mind) of the unborn Father, he transfigured himself as he pleased, and thus ascended to Him who had sent him." But this was centuries before the appearance of Islam.

Now if the Koranic ideas of Christ's escape from death were based on Gnostic sources, might we not expect similar ideas to appear elsewhere in the Koranic account of Christ? The sharp distinction between the human Jesus and divine Christ of the Gnostics does not appear in the Koran. According to the view of Cerinthus²⁷, "Jesus was born a son of Joseph and Mary. At the baptism, Christ in the form of a dove came down upon Him. Ultimately Christ departed from Jesus. Jesus suffered and rose again, whereas Christ being spiritual remained beyond the possibility of suffering." But in the Annunciation story,²⁸ "Verily God announceth to thee the Word from Him, his name shall be Messiah, Jesus the son of Mary,"—makes use of both names for the child Jesus.

It is hardly necessary to mention in this connection the spurious, so-called Gospel, of Barnabas, which intimates that Judas was crucified in place of Jesus. "Judas entered the room where Christ had been taken up, whereupon the wonderful God did wonderfully." It is well to remember that it is a very much mooted question whether there ever was an apocryphal gospel of Barnabas. And it is merely a conjecture that its contents were gnostic in tendency.²⁹

²⁶ I, XXIV, 4.

²⁷ Hippolytus I, 302.

²⁸ Koran III, 40.

²⁹ Gospel of Barnabas,—Lonsdale and Laura Ragg, Oxford 1907. Intro. p. XLV.

In all probability the traditions given in explanation of the verse, "They slew him not, and they crucified him not," go back to stories based on these Gnostic ideas. Scholars under the Caliphs of Damascus and Baghdad became proficient in their study of Greek and Christian philosophy and thought. But there seems to be no link connecting the ideas of the Koran itself with any existing docetic teachings. The apocryphal book, "The Wanderings of the Apostles"³⁰ which is perhaps of Manichean origin, may have been a contemporary of the Koran. In it Jesus appears to John, who is sunk in grief at the supposed sufferings of his Master, and tells him that His crucifixion was a mere phantasmagoria or miracle play performed to impress the plebeian crowd of Jerusalem. But do we have any clear evidence for believing that Mohammed came in contact with this type of Christianity?

Many years have passed since Muir wrote in his life of Mohammed³¹: "The singular correspondence between allusions to the crucifixion in the Koran and the wild speculations of certain early heretics has led some to conjecture that Mohamet derived his notions from a Gnostic source. But Gnosticism had disappeared from Egypt before the sixth century, and there is no reason for supposing that it had at any time a footing in Arabia. Until the present time, it has been impossible to base the supposed connection between the Koran and teachings of Gnostics on anything but conjecture."

Muir's solution of the problem was that the denial of the crucifixion was a compromise between the Jews and Christians, who accepted Islam. "The Israelite would have less antipathy to the catholic faith of Islam and the recognition of the mission of Jesus, if allowed to believe that Christians as well as Jews had been in error; that his people had not, in fact, put Jesus the promised Messiah to shameful death, but that, like Enoch and Elijah, he had been received up into heaven." But this way of solving

³⁰ Legge, "Forerunners and Rivals of Christianity," II, 320.

³¹ Third edition, 1894, p. 149.

the difficulty seems to overlook the spirit of the context of this verse. The language is not that of reconciliation, but that of challenge.

“So, for that they have broken their covenant, and have rejected the signs of God, and have put the *prophets to death unjustly*, saying the while,—Our hearts are uncircumcised,—Nay but God hath sealed them up for their unbelief, so that but few believe.

And for their unbelief—and for their having spoken against Mary a grievous calumny.

And for their saying, ‘Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God.’ Yet they slew him not, and they crucified him not, but they had only his likeness. And they who differed about him were in doubt concerning him. No sure knowledge had they about him, but followed only an opinion, and they did not really slay him, but God took him up to Himself. And God is Mighty, Wise.”³²

It is also to be remembered in this connection, that this sura of the Koran is reputed to have been revealed at Medina, and far into the Medina period at that. The banishment of the Bani Nadhir and the Khaibar incident hardly accompany attempts at reconciliation with the Jews. Nor is the suggestion to be entertained that Mohammed feared death at the hands of his enemies, and thought by perverting history he could ward off assassination. As a matter of fact, he mentions the fact that the Jews put their prophets to death in this section. (v. 154.)

We question these suppositions as to the reason for the appearance of this verse in the Koran. It might be well for us to examine the verse, and see its implications. In the first place, it does not say that Jesus was not killed, nor was He crucified. It merely states that they (the Jews) did not kill Him or crucify Him. This is true historically, although the responsibility was theirs, the Roman soldiers actually did the work.³³ Christ Himself prophesied that His death would be at the hands of the

³² Koran IV, vv. 154-156.

³³ John 19: 23.

Gentiles.³⁴ Peter, in his address at Pentecost says, "Jesus of Nazareth. . . being delivered by the determinate council and foreknowledge of God, ye by the hands of lawless men (men without the law), did crucify and slay."³⁵ The Jews however at the crucifixion had said, "His blood be on us and on our children," so it was quite natural for His death to be imputed to them. Even in the above-mentioned address Peter says, "This Jesus whom ye crucified."³⁶

But there is another sense in which neither the Romans or the Jews crucified Jesus. At Pilate's judgment, Jesus answered Pilate's question, "Knowest thou not that I have power to release thee, and have power to crucify thee?"—by saying, "Thou wouldst have no power against me except it were given thee from above."³⁷ Christ said Himself, "I have power to lay it down, and I have power to take it again," in speaking of his life.³⁸

Now the words, "*shubbiha lahum*" which are translated by Rodwell, "They had only his likeness" and which Palmer renders, "But a similitude was made for them," are very ambiguous. On this vague phrase is built the mass of Moslem tradition dealing with a person who looked like Jesus and who was crucified in his stead. The expression "*shubbiha lahum*" is rare indeed. The literal meaning is, "He (or it) was made a resemblance to them." The Moslems often say the subject of the verb,—the *na'ib al-fa'il*—is the person crucified in Jesus's stead. But there is no mention of him here, or anywhere else in the Koran. It seems obvious that it cannot refer to Jesus. It certainly must refer to something that has been mentioned. Now the phrase could be translated, "It was made a resemblance to them," or more freely, "It was made a misunderstanding—a perplexity to them." In that case the subject understood would refer to his crucifixion. The verse could then be properly translated, "Yet they slew him not, and they crucified him not—but it (His crucifixion) was made

³⁴ Luke 18, 32.

³⁵ Acts 2, 22-23.

³⁶ Acts 2, 36.

³⁷ John 19, 10-11.

³⁸ John 10, 17-18.

a misunderstanding to them." His crucifixion perplexed them. They saw the event, but failed to appreciate its inner meaning. They even thought they had power over His life, but He said, "I have power to lay it down, and I have power to take it again." Pilate thought that he could wash his hands of the whole affair, the Jews thought that they could finish His affair by getting the Roman governor to release Him for crucifixion, the sorrowing disciples thought they had lost the kingdom that was to be restored to Israel, but God's plan was beyond them all. The gospel account shows that there were diverse opinions about Him and the outcome of His death, so in a sense we agree with the words of the verse, "And they who differed about Him were in doubt concerning Him: no sure knowledge had they about Him (or it), but followed only an opinion." The use of the word "really" in the sentence that follows, "And they did not *really* slay Him," supports the idea suggested above. They may have put Him to death by the permission of the will of God, yea, by the express purpose of God, but even then they could not slay Him, as they had slain other prophets before Him. He rose from the dead and "God took Him up to Himself."

Does his explanation of the verse present any more perplexities than that of the commentaries? Was the attitude of Islam towards the Cross and its significance throughout its entire history the same?

Is it not possible that a "back to the Koran" movement will mean belief in the fact of the crucifixion of Christ?

"And God is Mighty, Wise." This sentence of adoration occurs many times in the Koran. It occurs also in the 5th Sura just after the mention of the death of Christ. Its appearance in this connection cannot but suggest something familiar to the Christian. "We preach Christ crucified; unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the *power* of God, and the *wisdom* of God."

Cairo, Egypt.

E. E. ELDER.

THE STORY OF THE PASSION ¹

We Moslems do not believe in the theory of Divine Incarnation in man, but believe that God being the prototype of man, he has got in him all the Divine attributes in a potential form which, when worked out, bring forth the desired result of spiritual progress. According to the holy faith of Islam Divine communion is not attained by bringing down God to man in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from all sensual desires and low motives. This is what we understand when we read in Genesis that man was made in the image of God. We are taught in the Holy Koran that man can bring to fruition all his latent faculties by closely following the footsteps of divinely inspired men who walked humbly with the Lord; and are also told that Jesus was one of such inspired men who brought all His potentialities into actualities by imbuing Himself with Divine attributes. Therefore we are expected to follow the example of such perfect men if we want to attain the state of Divine communion in this life. Everyone must work out his own way of spiritual progress, and this is what Jesus meant when he said that "each should bear his own cross." But curiously enough, the present-day Christianity comes with another story. . . . If you believe in the Passion story of the Crucifixion and Resurrection of Jesus, you are sure to get absolved of all your sin; this is what St. Paul and his followers teach to the world, but this is far beyond the comprehension of any sensible man.

¹ Substance of a sermon delivered by Khwaja Kamal-ud-Din in the Mosque, Woking, on Easter Sunday and reprinted from *The Islamic Review*. Contrast this article with that on the Crucifixion by *Mr. E. E. Elder*.

Nothing could bring more vividly before us the chasm that separates Islam, old and new, from historic Christianity than this Moslem sermon. And surely the reading of it will kindle our passion anew to preach our Crucified and Risen Lord as the only and sufficient Saviour.—*Ed.*

This theory of Faith and Hope is not in the least supported by any of the sayings of the revered Prophet Jesus, but, on the other hand, his teachings are all for *action* and not for empty belief: prayer, fasting, and fulfilling of the commandments are the watchwords of the prophet. But human nature has always got the weakness of aspiring for something great without any exertion on its part. From time immemorial man has been in search of the philosopher's stone whereby to transmute all the baser metals into gold by its mere magic touch. But only recently science has proved beyond all doubt that there is no such stone in this earth capable of transmuting the cold black iron into the bright shining gold.

Though we have properly understood this truth in the material world, still we are not able to grasp the same in the spiritual world. In that sphere we want to enter into the Kingdom of God by simply pinning our faith to this dogma and that dogma without ourselves doing a bit of exertion. Is this not the lazy hankering after the philosopher's stone in our moral and spiritual world?

If our mere belief in a certain Passion story can take us to the goal of salvation, why should we give preference to the story of Jesus and Jesus alone and not to any other nursery tale of the same nature? The story of Jesus is not the only incident in the history of the world, and there have been many other stories of similar nature all over the world which are believed to be true by millions of people even to-day. If my empty belief in the Virgin-Birth, Crucifixion and Resurrection can bring me the desired salvation, why should I not as well believe in the similar Babylonian mystery and hope for my salvation? The Passion Play of Babylon has been in existence long, long before the birth of Christ, and was even enacted as a popular mystery drama in those days.

There are two Babylonian tablets belonging to the collection of cuneiform documents which have been discovered by the German excavators, in 1903-4, at Kalah Shergat, the site of the ancient Assur. They belonged to the Library of Assur, formed in the ninth century B.C., or even earlier. They are, however, copies of still earlier Babylonian tablets.

From these tablets we are able to understand that the Passion story of Jesus is not the first of the kind known to man from the dawn of Creation. For the facility of our readers we shall quote the following from the January issue of the *Quest*, which is purely a Christian magazine:

THE BABYLONIAN PASSION
PLAY.

Bêl is taken prisoner.

Bêl is tried in the House on the Mount (the Hall of Justice).

Bêl is smitten (wounded).

Bêl is led away to the Mount.

Together with Bêl a malefactor is led away and put to death. Another, who is also charged as a malefactor, is let go, thus not taken away with Bêl.

After Bêl had gone to the Mount the city breaks out into tumult, and fighting takes place in it.

Bêl's clothes are carried away.

A woman wipes away the heart's blood of Bêl flowing from a drawn-out weapon (? spear).

Bêl goes down into the Mount away from sun and light, disappears from life, and is held fast in the Mount as in a prison.

Guards watch Bêl imprisoned in the stronghold of the Mount.

A goddess sits with Bêl; she comes to tend him.

They seek for Bêl where he is held fast. In particular weeping woman seeks for him at the "Gate of Burial." When he is being carried away the same lamented: "O, my brother! O, my brother!"

THE CHRISTIAN PASSION
STORY.

Jesus is taken prisoner.

Jesus is tried in the House of the High Priest and the Hall of Pilate.

Jesus is scourged.

Jesus is led away to crucifixion on Golgotha.

Together with Jesus, two malefactors are led away and put to death. Another (Barabbas) is released to the people, and thus not taken away with Jesus.

At the death of Jesus, the veil in the temple is rent (Synopt.), the earth quakes, the rocks are rent asunder, the graves are opened, and the dead come forth into the holy city (Matt.).

Jesus' robe is divided among the soldiers (Synopt., John., cp. Ps. xxii. 18).

The lance-thrust in Jesus' side and outflow of water and blood (John). Mary Magdalene and two other women busy themselves with the (washing, and) embalming of the body (Mark, Luke).

Jesus, in the grave, in the rock tomb (Synopt.), goes down into the realm of the dead (1 Pet. iii. 19, Matt. xii. 40, Acts ii. 24, Rom. x. 17, "descent into hell" dogma).

Guards are set over the tomb of Jesus (Matt.).

Mary Magdalene and the other Mary sit before the tomb (Matt. Mark).

Women, in particular Mary Magdalene, came to the tomb to seek Jesus where He is behind the door of the tomb. Mary stands weeping before the empty tomb because they have taken her Lord away (John).

Bêl is again brought back to life (as the sun of spring), he comes again out of the Mount.

His chief feast, the Babylonian New Year's festival in March at the time of the spring equinox, is celebrated also as his triumph over the powers of darkness (cp. the creation hymn "Once when on high" as the New Year's festival hymn.

Jesus' restoration to life, His rising from the grave (on a Sunday morning).

His festival, approximately at the spring equinox, is also celebrated as his triumph over the powers of darkness (cp. e. g. Col. ii. 15).

This is how the modern Christian Passion story compares with the old Babylonian mystery play. It is clear from this that a thousand years and more before the advent of Christ a story similar to that of this prophet was in existence in the old world which had a good deal to do with the belief of those people. Then where comes the superiority of Christianity which is always being proclaimed from the pulpit and the platform as being the only religion for our salvation? Dear readers, I therefore want to draw your attention to the fact that empty belief in this story and that story will not bring you the necessary passport to enter into eternal life. That is all a nursery tale. Do not be led away by the supposed efficacy of the vicarious Atonement. The belief in the spiritual philosopher's stone will only be a chimera as it has proved to be in the field of science. Unless and until you are prepared to bear your own cross, or in other words, you are determined to put your own shoulders to the wheel of your spiritual progress you cannot reach the goal of perfect humanity. According to the faith of Islam, spiritual elevation is proportionate to the human evolution in this life, and therefore a man can attain salvation only to that degree to which his soul has been evolved by his own conduct of life.

Hence I request you all to aspire for that well-earned spiritual elevation rather than the vicarious Atonement which is said to be easily accessible by simply *pinning your empty belief* to the Passion story of an individual—Jesus, the prophet of Nazareth.

MISSIONARY WORK IN JAVA

As one of the results of the Anglo-Saxon Mission-Study Movement there has been developed in Holland a similar movement since 1910. Among many useful things, it is doing one splendid bit of work: issuing books on the different fields in the Dutch East Indies. Everyone, who is somewhat acquainted with the indefinite splitting-up of missionary activity in those regions, because many societies have occupied a part of the field, and are publishing (though often in rather inaccessible journals and notes), the results and development of their work, may estimate the value of this work. We are now able to secure on every field good information about the historical development of the work and the methods employed in it. Beside two general books, one about all the mission fields in the Dutch colonies, and one about Islam (an adaptation and recasting of Canon Gairdner's: "Reproach of Islam"), there have been issued two excellent works on Posso (the centre of Celebes), and New Guinea as two typical fields for work among animists.

Some months ago the Study Council added a new book to its publications on the work in Central Java. Its exact title is: "Midden Java, ten Zuiden," by Ds. D. Pol. 1922. This is the first separate work on a Moslem field. Nearly simultaneously with it appeared a book on West Java by Dr. M. Lindenborn, another Moslem field on the same island of rather different character because of the many differences of the two peoples. As the writer has not yet received this undoubtedly interesting work, he is not able to discuss it but hopes to do so for the readers of the *Moslem World* as soon as it reaches him.

Pol's book may be very useful to all who work among Moslems, and as Java is one of the most remarkable and exceptional mission fields of the world because of its

relatively high number of converts, I propose to give some facts from a book, which, in the compass of 326 pages, and enriched with many illustrations, gives much valuable information. Stimulated by this book, I will try to give an impression of the field.

Central Java is a very important, if not the most important part, of the famous island. From days of old it has been the cultural and political centre of Javanese life. As early as the eighth century A.D. there existed Buddhist and Sivaite dynasties of Hindu origin; these erected the many temples, which still adorn the plains around Jogjakarta (Borobudur, Prambanan, Mendut, etc.). The name of Mataram, one of the oldest states, is still cherished by the modern Javanese. Up till now it has maintained its old position, although the greater part of its glory has faded under Dutch supremacy. It consists now of the two native states Jogjakarta and Surakarta, which have only a shadow of independence under Dutch supremacy, but by their princes are steadily reviving the memory of Java's greatness and serving as centres of their own old civilization. In the other parts of Java foreign influence is much stronger. Central Java as a mission-field is occupied by the Reformed Churches. Their sphere of labor is, however, not confined to the two Native States," but is extending to two other provinces, Kedu and Banjumas in a western direction from Jogjakarta; these provinces formerly constituted, with the present territory of the two Native States, the central part of Mataram. This territory is one of the most densely populated parts of the world. Eight millions out of the thirty-five in all Java, are thriving on this territory, notwithstanding it covers but one-sixth of Java's surface. Moreover, this is one of the cardinal points of European agricultural activity in sugar, tobacco, etc. The population consists mainly in a huge agricultural proletariat, quite dependent or relatively independent, and the old-fashioned functionaries in connection with the "Kratons," or palaces of the native princes as well as the new-fashioned functionaries. The

old-fashioned functionaries constitute largely the very numerous Javanese nobility.

From the religious point of view, central Java displays a very tenacious memory of the old Hindu and Buddhist influences, especially in the higher circles. This part may certainly count as the less Moslemized part of Java. Many of the Javanese of higher standing show an open or secret hostility to orthodox Islam, and have a semi-philosophical inclination towards religious toleration. They belong by nature to the spiritual family of Nathan der Weise. However, it would be a mistake not to consider them as Moslems. As soon as you call them non-Moslems, they protest and proclaim their name. It is true, there are some exceptions to the rule. Notwithstanding this situation, Jogjakarta and Surakarta (Solo) are centres of Moslem activity. In Solo two papers are published, which aim exclusively at Moslem propaganda and combating Christian propaganda; their names are: Medan Muslimin and Islam Bergerak, i. e., Progressive Islam. In Jogjakarta there originated and is thriving now a Moslem reform movement, inspired by the example and principles of Sheikh Mohammed Abdu of Cairo. In spite of a searching and calumnious criticism from nearly all quarters of the modern native movement, it abstains from politics, and devotes itself exclusively to raising the standard of Moslem education and instruction. Its influence is spreading continuously; not only in Java, however as two years ago, they declared their field of labor the whole of the Archipelago.

In all respects therefore the Reformed Church here occupies a very important field. Missionary work in Central Java began in 1867 in Banyumas by a missionary of the Dutch Reformed Missionary Society. In 1894 the work was handed over to the Reformed Church. This period has been one of the most remarkable in the history of Java missions, because in it there manifested itself a readiness to accept the Gospel as never before and never since, but the end of it was a disastrous collapse. The missionaries

everywhere in those days had the good fortune to find points of contact. In different places they found small congregations of Javanese springing up through the individual non-official activity of devoted Christian women (Mrs. van Oostram-Philips in Banjumas and Mrs. Philips-Stevens in Poerworedjo). Throughout Central Java a movement towards Christianity was asserting itself. In 1889 the most conspicuous and able missionary of that period, Wilhelm, reported with enthusiasm, that in the residencies (so the territorial unities in Java are called), Kedu, Banjumas, Tegal, Pekalongan and Jogjakarta, there were about 53 little Javanese congregations with 5,000 Christians. An experiment in church organization was afoot.

The unexpected end of this work was mainly due to a conflict between the missionaries and the leading Javanese personality in the work, called Sadrach, a very gifted and remarkable man of unusual energy and organizing power. It was mainly due to his activity and methods that Christianity spread so rapidly. He was a champion of Javanese Christendom, he unceasingly emphasized that the Christians were "*Kristen-Djawa*." According to Javanese taste he preached the Gospel as the real gnosis (Angelmu Sadjati), of which the Lord's Prayer, the Apostles' Creed, the Ten Commandments, and the Sacraments formed the foundation. This appealed to the Javanese mind. Combined with this, Sadrach had a keen feeling for what was phrased by his untiring advocate, Wilhelm, who strove as long as he could to collaborate with him, as "*Hollandism*." In leading the Church he loathed foreign supremacy and claimed equal treatment, not as a subordinate, but as an equal of the missionaries. The missionaries were divided on the point of how to behave towards Sadrach's preaching and position: to lead him as a friend on the footing of equality and trying in this way to ameliorate his rather queer gospel or to summon him to subordination in the interest of the purity of the Gospel. Certainly Sadrach would have severed his connection with

the missionaries much earlier than he actually did, had he not feared to be incorporated by the Indian State-Church, a form of "Hollandism" he loathed intensely.

As a result in 1891 an inspector was sent out from Holland in order to settle the question. This inspector, Dr. F. Lion Cachet, had a very extensive mandate. With unhesitating decision, but with very small amount of tact, he readjusted affairs. Sadrach was declared a heretic, the tie of Sadrach's congregations with the missionaries was definitely cut, and in this way the Missionary Society lost nearly all its work. The crisis which for a long time loomed as a menace over the work, had now come. Opinions are still divided whether this solution was necessary or not. In order to save his independence, Sadrach associated himself with the Apostolic Church of Batavia, and was invested with the title of Apostle of Java in 1899. He is still the leader of his community, a very old man. His Christians, estimated to number 20,000, are called "Kristen Karasulan."

What will become of these Christians when Sadrach dies, and whether they will in the future play their part in the Christianization of Java, is difficult to foretell. At any rate they are now in a very different mood towards missionary activity. Some even are leaving their own community and entering the Javanese Church, built up by the missionaries. On these remnants, the Reformed Church, which now stepped in, had to build up its new work. This period from about the beginning of the twentieth century, differs in many respects from the former. The work was radically reorganized, it was systematically thought out and executed. Not the vicissitudes of circumstances, but a clear plan was followed. It now became the work of the Reformed Churches and not of a Society. All the organization was thought out on Calvinistic lines. The missionaries are not as the other Dutch missionaries, men with a short preparation, specially designed for mission work, but university men, ordained and fully qualified theologians. From the begin-

ning this mission did not establish itself in the villages (*desas*) of Java, as has been mainly the custom with the other missionary societies for different reasons, but in the cities.—Surakarta, Jogjakarta, Magelang, Kebumen, Poerbolingo, Poerwokerto.

They have carried on evangelization, colportage, medical work and school work. Every branch has its own interesting development. Especially medical work and school work are very strongly developed on this field. There are five hospitals with nine medical missionaries. Some of the hospitals are developing a system of auxiliary hospitals spread out over the country, and these are conducted very successfully by Javanese. The number of Europeans that are working in schools in which Dutch is the medium of instruction is about fifty. There are in Jogjakarta and Surakarta each a splendid school for girls of the higher Javanese circles. You find in Jogjakarta a school for Javanese teachers for Javanese schools and in Solo, one for Javanese who will become teachers in schools conducted in Dutch. (Hollandsch-Inlandsche Scholen.) About 100 Javanese are aiding in evangelistic and pastoral work; these are guided by six missionaries. In the immediate future it is planned to begin the reorganization of the education of these Javanese preachers. Under the experienced guidance of one of the oldest missionaries, Dr. Bakker, their course of study will be for six years, and aim at raising them from the level of subordinate teacher and preacher (*guru*) to that of leaders of the Churches. In this way they will try to satisfy the new aspirations and emergencies of the time.

Colportage work is developing constantly, chiefly in Solo by Dr. and Mrs. van Andel. Dr. Zwemer's visit to Java has stimulated this work still more.

The number of converts here is now about 3,000. Considering the hard soil of Islam, a respectable piece of work has been accomplished. In the future the missionaries will need abundant wisdom of God to guide the work. The reawakening of Islam, the strong political and na-

tionalistic sentiments, and the restless activity of Roman Catholic missions, are some of the principal factors that constitute the future problem. Faith and patience, sincerity and purity of motive are required, and will carry the day for Christ's kingdom.

Djokja, Java.

H. KRAEMER.

MISSION WORK IN CENTRAL JAVA

The Dutch "Gereformeerde Kerken" which work in Java consist of seven hundred local churches in the Netherlands numbering about one and one-half million members. They have two mission fields, namely: (1) the island of Soemba, with an animistic heathen population of 150,000; and (2) part of Central Java, namely the residencies of

Banjoemas	(1,750,000 Inhabitants)
Kedoe	(2,500,000 Inhabitants)
Djokjakarta	(1,250,000 Inhabitants)
Soerakarta	(2,000,000 Inhabitants)

thus making a population of 7,500,000, all of whom are Mohammedans. (The last two residencies have the shorter names of Djokja and Solo. These are also called the Principalities, because, besides the Dutch governors or residents, their native princes have been maintained, though with comparatively little power.)

The mission field in Central Java is divided among six groups of churches, each group having one part of the large territory. Thus, Banjoemas is worked by the Rotterdam and other churches of the southern half of Zuid-Holland; Kedoe is divided among the churches of

- a. Friesland (working in the district of Keboemen)
- b. Utrecht and Gelderland (district of Poerworedjo)
- c. Zeeland and Noord Brabant (district of Magelang)
- d. Delft and the northern half of Zuid-Holland (district of Wonosobo).

The two Principalities fall to the share of Amsterdam and the other churches of Noord-Holland, a task far too

great for this group, and, therefore, the second Residency, that of Soerakarta (or Solo) will perhaps soon be taken over by Delft and cooperating churches.

The endeavour of the Reformed Churches is to have the mission interests looked after as much as possible by the Churches themselves, without the mediation of Committees and Boards. Another principle is that the post of the missionary is in no way inferior to that of another minister, and therefore, the same academic training is required for him. The ministers called to mission work have not been trained especially for this work. This is made up for, as nearly as possible, by submitting them to a supplementary classical examination in the geography and ethnography of the territory in which they are to work, in the history and theory of missions, and apologetics.

They generally make a beginning with language study when still in Holland, but it has to be carried on and completed in the mission field.

As for the management of mission affairs, the general part of it rests with the collective churches, who make the necessary resolutions in respect to general interests through their General Synod. For the carrying out of the resolutions made, for the current affairs, and sometimes as well for provisional steps to be taken in cases of urgency, the General Synod appoints twelve Deputies. The Synod also lays down the *rules* for the carrying on and management of mission work both in Holland and on the fields. These general rules form together the so-called "Zendingssorde" (mission rules).

That part of the work, falling to the share of the collective churches and their Deputies, chiefly consists in furthering the training of native helpers and teachers. For that training a school was established at Djokja, called "Keucheniuschool." Formerly, three kinds of helpers were trained here, namely: the leaders of the congregations, the teachers in the schools, and the hospital nurses. At present, however, the Keucheniuschool exclusively prepares for teaching in ordinary native mission

schools. It has a four-years' course and about one hundred pupils. The final certificate is equivalent to that of the government normal schools. At Solo, the Churches have another Training School, where Dutch is the language which is taught. The pupils of this school are destined for Dutch native schools, that is, schools where natives are taught in Dutch from the beginning.

For the training of leaders of the congregations and of evangelists, there is a theological school at Djokja, directed by the Rev. D. Bakker, a minister of several years' missionary experience. Up to the present time, his school has prepared only those who were already teachers. In a two-years' course, the different branches of theology were taught, and a practical training for the work of a spiritual leader and evangelist given as well. In this school only the Javanese language is used. It has now been resolved to reorganize this course: In the future, the candidates for admission will be required to know Dutch, and the whole training will take six years: two for propaedeutic studies, two for theology, and two for practical training.

As the missionaries do not receive a special training in Holland, and as the work among Mohammedans cannot be done well without a profound knowledge of their religion, of the Arabic language, and of Moslem literature, the want has always been felt by the Reformed Churches, of at least one man, well up in those branches, who would be able to undertake the more scientific part of the work. They believe they have found such a man in the Rev. F. L. Bakker, D.D. He studied theology, then applied himself especially to apologetics chiefly in respect to Islam, took his degree as Doctor of Divinity after a dissertation on "The relation between the omnipotence of God and the moral responsibility of man in Islam," and is now studying Arabic and Indian languages, which will take up another two or three years. He has already been appointed to teach in the Djokja Training School, from which centre he will be able to serve the several missions.

Another thing, done by the churches collectively, is to provide Christian reading-matter in the native languages. Firstly, a press fund has been formed, with a capital of \$3,000, to publish books suitable for the native Christians, more especially for the leaders among them. This fund furnished the money required for the publication of a few books for catechetical and scripture teaching. Secondly, there is the "Colportage Fund," which makes possible the issuing of a Javanese monthly, called *Mardi Rahardja*, with a circulation of 45,000 copies. This paper is distributed, gratis.

As for the work of the churches in their respective fields, we may distinguish between the *main service* and the *auxiliary services*. Within the limits of the general mission rules, referred to above, each church is entirely free to regulate the work in its field. Yet, it is only by one method and with much the same means that the Gospel is brought in the different Residencies. This is effected, not only by the unity of principle, but also by the regular meetings of all mission workers, three times a year, usually at Djokja.

I. THE MAIN SERVICE.—Comprises the preaching of the Gospel, and the care of such congregations as are still unable to help or govern themselves. It is the task of the missionary who lives at the principal station and is assisted by helpers, trained for this work. When preaching to Mohammedans, the missionary keeps in the background, as a rule, for tactical considerations. Whenever an assistant has found one or more families in some *desa* (village), who are willing to receive regular instruction, catechism or Bible classes are opened. Very often a school is opened as well, if people ask for it or if there seems to be any chance of success. Generally a man is placed at the head of such a school, who is also able to teach adults the Word of the Lord.

As soon as there are a number of persons baptized, meetings are held regularly every Sunday for common prayer and for hearing the Word of God. These meetings

are important, not only for the confirmation of the congregations but also for the spreading of the Gospel. For, though not many Moslems attend them, it happens frequently that the Christians or other persons who feel interested, bring a relation or friend with them. These are the people who, if they repeat their visits a few times, have an excellent opportunity to learn to know Christianity well. Many of our Christians have been won over in this way.

Those among our assistants, who do not work in schools, have as their task the preaching of the Gospel among the congregations of which they are the leaders. For this work no definite method is followed. On the whole, they are told to simply preach their heavenly message, rather than provoke controversy. They are to present the whole, complete Gospel of the grace of God for sinners, through faith in Jesus Christ. This they must do as simply as possible, especially addressing those who are willing to listen. With such people the way has generally been paved through literature, schools or hospitals, of each of which we speak later.

II. LITERATURE.—We have already said that a Javanese Monthly is distributed on a large scale in all of the fields. This distribution takes place through the assistants on their journeys; through other Christians acting as volunteers; through the pupils' mission schools; and through colporteurs and paid deliverymen. A portion of the copies are sent by mail.

Besides this Monthly, printed letters are sent from Magelang, in Dutch as well as in Javanese, to anyone who wishes to be taught the principles of the Christian religion. Each field has one or more colporteurs, who sell Bibles, and parts of the Bible, as well as other Christian books in the native language, in Dutch, or in Malay (a related language, especially used by Chinese people). The books are sold at cost price. The Bibles or Bible-portions are supplied at a very low cost by the British and Foreign Bible Society, for distribution among natives.

A gospel costs only three Dutch cents (one dollar cent). Thousands of these little books are sold every year. Near markets or busy thoroughfares, kiosks or shops have been opened, to give the colporteur an opportunity of sitting down with intending purchasers and having a quiet talk with them about his books.

III. SCHOOLS.—Evangelization is not the chief purpose of the schools established by the missionaries; but they have to *prepare the way* for the Gospel by lessening the number of illiterates, by removing the prejudices against Christianity, and by bringing the Christian assistants and teachers in closer contact with the population. Very often these teachers are evangelists as well, ready to speak with the parents further on the subjects of which something has been told to their children. Several of our congregations were founded in that way.

For the rest, it is our aim to see that our mission schools are in no way inferior to the Government schools of the same standard. Those schools in which the native language is used, are under the direct control of the missionaries. This is not the case with the Dutch-Javanese and Dutch-Chinese schools, though it was the mission workers who opened them, and they also took the initiative in the establishment of several Christian European schools, in one of which *advanced* elementary instruction is given also (higher-grade school). It is the intention to open one or more Dutch training schools in other places besides Solo, and also a Higher-Training school preparing for the Dutch-Teacher's Certificate.

IV. HOSPITALS.—For the medical service every station, where there is a missionary, has a mission hospital, with the exception of Magelang (because in this place there were already several physicians willing to do something for the people). Near Magelang, a colony for the poor has been founded as a proof of Christian charity. Some hundred poor people find shelter and food there, as well as an opportunity to work. At the same time they hear the Gospel, and many of them have been led to

Jesus through regular instruction. The largest hospital is at Djokja, having four European doctors; the others have only two, with the exception of Poerbolinggo which has only one, and Wonosobo which at present has no doctor. Around these large hospitals, small ones have been erected in eleven places, with a native nurse at the head. In the residency of Djokjakarta there are eight, and in the other fields, three of these institutions. In all these hospitals, the poor receive medical assistance, medicine, food and nursing, gratis for which services the Government gives liberal subsidies, as is also the case with the schools.

In the hospitals, the Gospel is taught by the missionary and his assistants. It is hoped that both doctors and nurses will further the kingdom of God through all their actions, and, where possible, by word of mouth as well, but the *direct* evangelization is not their first task. It goes without saying, that in the hospitals, especially at the busy hours of polyclinic, much Christian literature is distributed.

In relation to the great population, the results of our labor may be said to be still small. The total number of our native Christians is not yet larger than 5,000, that is one for every 1,500 souls. These Christians form some fifty congregations, nine of which have a consistory of their own. There are none yet able to call a clergyman.

To obtain this result, sixty years of work were necessary. The last forty years of the nineteenth century, the "Gereformeerde Mission Society" sent its missionaries to Central Java. The fruits of this work are not shown by the above figures, because the majority of those who became Christians in that period, went their own way with Sadrach, a native leader and formed the sect of the Catholic Apostolic Church, Sadrach becoming their Apostle.

The "Gereformeerde" Churches themselves set to work in 1892, but not before 1900 did they act with vigor. At present they have six missionaries, a training school for their assistants, two training schools for native teachers,

six hospitals, sixty assistants (leaders of congregations and evangelists), thirty-five native schools with ninety teachers and 2,400 pupils. Then there are some fifteen Dutch-Javanese and Dutch-Chinese schools, with forty European teachers (besides several native ones), and 3,000 pupils, and finally two Dutch-Javanese schools for girls of the higher classes, with eight lady-teachers and 200 pupils.

Most of our Christians by far are from the lower classes, among whom the influence of Islam is not so very great. The higher classes and more educated Mohammedans are all but inaccessible to the Gospel. Perhaps this is also due to our missionaries and assistants being insufficiently prepared for the work among intellectual Mohammedans. And yet something is done in that direction. At Djokja there is a group of hadji's and other educated people, meeting regularly for the discussion of scientific subjects, also in connection with religion, and they invite Mr. Bakker from time to time to give them information on Christian doctrine and life.

It is for work like this that we eagerly look forward to the coming of Dr. Bakker, a son of the above mentioned and a specialist in Islam. But we know that, even under the most favorable circumstances and with the ablest workers, our struggle can only end in victory "through praying and fasting." Therefore we consider it such a privilege that we have the churches behind us, on whose interest in and prayer for our work we may rely. Prayer makes God our Cooperator, and we have every reason to trust that our labor will not be in vain, and that Christ, who is strongest of all, will make His strength perfect in our weakness.

Keboemen, Java.

K. VAN DIJK.

THE GOSPEL OF BARNABAS

Mr. Mohamed Ali in a letter to Mr. C. F. Andrews with reference to his study of the Bible speaks of a Gospel "according to St. Barnabas, rediscovered, I believe, in Egypt not long ago." Of late we have not heard so much of this "Gospel" as we used to do. A large number of educated Mohammedans were formerly in the habit of appealing to it as a most important witness to the claims of Mohammed.

Unquestionably the appeal used to be a sincere one. Although they knew very little, if anything, about the contents of the Gospel, they quite believed that there was such a Gospel in existence, written by an Apostle of Jesus Christ, which clearly revealed that Christ was only a prophet preparing for the coming of Mohamed. The publication of the "Gospel" with an account of the manuscript dispelled for ever this delusion; so we hoped.

But Mr. Mohamed Ali's remark shows that there are still Mohammedans who have not heard of the exposure of this forgery, and still retain a vague idea that there is something significant in the existence of "the Gospel of Barnabas." The only significance that it has is that it testifies to the existence of human fraud—which alas! does not need fresh testimony. However, once again, for the benefit of those who do not know what scholarship has now demonstrated, we give a few of the results of an examination of the book.

The so-called "Gospel" is written in Italian, and there is no trace of any Arabic original. It contains thirty-one references to the Koran, which is sufficiently surprising in a writer professing to be of the first century. But still more surprising are the likenesses to Dante, an Italian poet born in 1265 A.D. The actual words of the *Inferno*, Canto i, line 72, are reproduced, and there are several

passages which make a connexion between Dante and "Barnabas" morally certain. Of course it almost provokes a smile to think of any one appealing to such a document for the purpose of upholding Mohammedanism. A book purporting to have been written by an apostle of Jesus Christ which refers to the Koran and apparently quotes Dante is so obviously either a forgery or joke that one wonders how any rational person who knew anything about its contents could even have supposed that it had been written in the first century. However, it does not seem to have been meant as a joke—it were indeed a most profane and blasphemous joke—but it was a fraudulent attempt to induce certain ignorant people to believe that the author had translated it from an Arabic original. In other words, it was a flagrant forgery. Its author was obviously dealing with very ignorant people, because, although in many respects he must have been of considerable ability, yet he does not scruple to do things in his forgery which would have been at once exposed by any fairly well-educated man. For instance, he seems to wish to imply that the original "Gospel" which he pretended to translate was written in Arabic, for in the margin of the manuscript are notes in extremely bad Arabic, just the sort of Arabic a European beginning to learn might write. Of course if Barnabas had written a "Gospel" it would have been in Greek, and not in Arabic, though possibly it might have been translated into Arabic. Again, though he had a very extensive knowledge of Holy Scripture, both of the Old and New Testaments, which he uses freely throughout, yet he makes childish geographical mistakes about Palestine, with which of course Barnabas must have been intimately familiar. Imagine, for instance, a man who tried to pass as an inhabitant of England who had travelled continually throughout the country, putting York by the sea or Brighton in the Midlands; yet mistakes just as ridiculous are made by the author of this "Gospel." And indeed the mistakes are even more ridiculous, because Palestine is a very much smaller coun-

try than England, and an inhabitant who, as the apostles did, wandered about it from north to south and from east to west, could not possibly have imagined that any one could arrive at Nazareth by ship. But a careless Italian, who had never visited Palestine, writing in the Middle Ages, and not taking the trouble even to forge well, remembering that Jesus Christ and His disciples did often travel by boat, might easily tumble into such a ridiculous error.

At times the false "Barnabas" provokes a smile for another reason. For instance, in Chapter xxxii he gives fairly accurately the substance of our Lord's saying in Mark vii. 15: "There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile a man." This he relates as "Verily I say unto you that to eat bread with unclean hands defileth not a man, because that which entereth into the man defileth not the man, but that which cometh out of the man defileth the man." But he evidently remembers suddenly that this precept will hardly square with Mohammedanism, which teaches in opposition to it that that which goes into the man defiles him, for instance, eating the flesh of pigs. So he has to explain this away, and he does so in the following manner: "Thereupon said one of the scribes: "If I shall eat pork, or other unclean meats, will they not defile my conscience?" And the answer is this: "Disobedience will not enter into the man, but will come out of the man, from his heart; and therefore will he be defiled when he shall eat forbidden food." In the margin there is a note in Arabic: "The flesh of swine is forbidden." The artificial attempt to harmonize a real saying of Jesus Christ which destroys distinctions of food with the Mohammedan prohibition of eating pork is very comical. Christ plainly teaches that matters of food and drink have nothing to do with real holiness. But says the forger: "It is not the meat itself which defiles, but the disobedience to an order. The obvious report would have been: "But who gave the order? The same God who by his prophet teaches that

no meat can make you unclean." This one passage by itself would have been sufficient to prove that the "Gospel" had been forged by some one in the supposed interests of Mohammedanism.

We have another curious indication as to the character of the writer. He was evidently unscrupulous and wrote in the interests of Mohammedanism only; but though he had some knowledge of the Koran he did not know it at all well, and this leads him into making statements in opposition to the teaching of the Koran. For instance, the Koran tells us (Sura iii. 29) that there are *seven* heavens, but the forger, being probably more familiar with Dante than with the Koran, puts into the mouth of Jesus the words, "Verily I say unto thee that the heavens are *nine*." There is a very quaint contradiction on the subject of marriage. It is indeed hardly likely, however recently the writer had become a Mohammedan, that he did not know that the Koran permitted polygamy. But to have admitted this would probably have been too much even for the lax and ignorant people whom he was trying to deceive. They would have perceived at once the inferiority of Mohammedanism to Christianity if they had been taught that they might take *four* wives: moreover, the already existing wives might have had something to say on the subject. So on this point he throws the Koran overboard, and writes: "Let a man content himself therefore with the wife whom his Creator hath given him, and let him forget every other woman." We could give other illustrations of the contradictions between the "Gospel of Barnabas" and the Koran, but what we have quoted prove sufficiently that the writer did not know the Koran well, and that he may have on one occasion deliberately departed from it.

These indications show us that the forger was probably a renegade Italian monk. Obviously he was a man of shady character, or he would not have been so thoroughly unscrupulous in his methods of trying to uphold his new religion. He was also a man of some ability, and with a considerable knowledge of the Bible, but evidently he had not been long a Mohammedan, or he would have known

the Koran better. His absurd geographical slips could easily have been made by an educated man in Italy writing hastily in the Middle Ages, but it is incredible that they could have been made by an Apostle writing in the first century. We know that there were such renegade monks. A notorious one, Vincenzo Marini, was condemned to the galleys for a series of frauds in 1549. We are probably not far wrong in conjecturing that the author of this "Gospel of Barnabas" was some disreputable fellow who having been expelled from a monastery, professed himself converted to Islam, and then turned to account his considerable knowledge of Holy Scripture and his much smaller knowledge of the Koran by manufacturing hastily this document with the object of supporting the claims of Islam among uneducated folk.

The Italian and English edition of the "Gospel" published in 1906 is too expensive to have a wide circulation, but an admirable compilation of the chief points of interest in it was made by Selim Abd-ul-Ahad and Canon W. H. T. Gairdner and published by the Christian Literature Society at the small price of one anna.² After some preliminary remarks on the meaning of the word "Gospel," the authors deal first with the external evidence for the date and authorship of the "Gospel of Barnabas," and then with the internal evidence. The latter subject is divided into four sections: (1) The "Gospel of Barnabas," a product of Mediæval Italy. (2) "Barnabas," ignorance of Palestinian Geography and History. (3) Other absurdities in "Barnabas." (4) "Barnabas" or the Koran, which? We hope that all who take any interest in the subject will obtain this little book. We are convinced that "when honest men throughout the East know the contents of the book, they will assign to it its true historical value which is exactly *nil*."

Calcutta, India.

EDITOR, "THE EPIPHANY."

² "The Gospel of Barnabas" an Essay and Enquiry, by Selim Abd-ul-Ahad (B. A. Beyrout), and W. H. T. Gairdner (B. A., Oxon), Christian Literature Society, London, Madras and Colombo.

A NEW CENSUS OF THE MOSLEM WORLD*

A census of the number of Mohammedans in the world is desirable because the discrepancies in the different statistical surveys attempted by various authorities and hitherto published are as disconcerting as they are surprising. Most of the estimates it is true have been made by Western writers, but they have often repeated figures given by Moslems, or, in some case, of pro-Islamic orators who exaggerate totals. During the negotiations of the Peace Treaty of Sevres, for example an Indian Mohammedan wrote an appeal on behalf of the 400,000,000 Moslems of the world! In the *Revue du Monde Musulman*, Vol. LV, pp. 770-798, there is a long review of a book "Siyahat Ul Kubra"—The Great Travels—by Suleiman Chukri Bey, printed at St. Petersburg in 1907 in which this Moslem globe-trotter gives the total Moslem population of the world as 360,766,695 of which 10,719,658 are in Europe, 218,789,957 in Asia, 98,952,000 in Africa and 32,305,000 in the islands of the Indian Ocean. El Moayyad, a Cairo daily newspaper, (November 9, 1909), gave the total population of the Moslem world as 270,000,000, but of these 40,000,000 were said to live in China, where we know there are less than 12,000,000. In another case, to which the late Rev. H. H. Jessup, D.D., called attention, the Sublime Porte under the Hamidian regime carefully copied a survey of the Moslem world published in the *Missionary Review of the World* in 1898, and gave it as an accurate census taken under the supervision of the Sultan and at his expense. His letter on the subject dated Beirut, October 15, 1900, reads:

"I once translated your statistical summary of the num-

* In April, 1914, a "Survey of the Moslem World" appeared in our Quarterly. The statistics then given were the best available at the time. In connection with the publication of the Survey of Christian Literature for Moslems, under the chairmanship of Rev. C. H. Patton, D.D., and Rev. F. W. Bible, as secretary, a new census of the Moslem World has been prepared. This will appear as an appendix in the Survey Volume and is published in advance in the *Moslem World* through the courtesy of the Committee and by their permission.

ber of Moslems in the world, 196,000,000, and showed it to the Mudir al Maarif. He took it and afterwards replied that it could not be published, as the Emperor William in Damascus had spoken publicly of the Moslems as 300,000,000. I told him the Emperor was simply quoting the exaggerated statement of a Moslem Sheikh at the dinner table, but the Mudir kept it and sent it to Constantinople and now it has come out as the official census made by the Sultan's Government and published by the Turk!"

The following table gives other more careful estimates from various sources given in the order of totals, beginning with the highest estimate :

Hubert Jansen, Verbreitung des Islams (1898)	259,680,672
C. H. Becker in Baedeker's Egypt (German Edition)	250,000,000
H. Wichman in Justus Perthes Atlas 1903	240,000,000
The Mohammedan World of To-day, (Cairo Conf. 1906)	232,996,170
Lawrence Martin, in "Foreign Affairs" March, 1923.	230,000,000
Martin Hartmann 1910	223,985,780
Whitaker's Almanac 1919 (English Edition)	221,825,000
Survey of the Moslem World, <i>The Moslem World</i> , April	
1914	201,296,696
Lucknow Conference Report, 1911 estimate	200,000,000
S. M. Zwemer, In <i>Missionary Review of the World</i> , 1898.	196,491,842
Encyclopædia of Missions, 1904	193,550,000
Allgemeine Missions Zeitschrift, 1902	175,290,000
Brockhaus Konversations-Lexikon, 1894	175,000,000

In preparing our new estimate there are several large areas concerning which we are able to speak with much greater accuracy than was the case in our survey made before the World War of 1914. The China Continuation Committee Survey has given us careful statistics regarding China, and census reports of more recent dates are now available for India, Malaysia, Egypt and several other countries.

The total for the world according to this new estimate is 234,814,989, of these 105,723,000 are under British rule or protection. While under other Western governments in possession of colonies the following figures show a total of 94,482,077:—

DISTRIBUTION BY GOVERNMENTS

Under British Rule or Occupation

In Africa	28,910,000
In Asia	76,788,000
In Australia	25,000
	<hr/> 105,723,000

Other Western Governments

IN AFRICA

Belgium	1,764,000
France	28,502,332
Italy	1,659,000
Portugal	239,000
Spain	594,500
Abyssinia and Liberia	800,000

IN ASIA

United States (Philippines)	597,999
Dutch	39,000,000
French	3,341,860
Russia (Asia and Europe)	15,320,000
Europe (outside Turkey)	2,469,957
Central and South America	193,429
	<hr/> 94,482,077

This leaves in round numbers only 33,000,000 Mohammedans not under Western governments. Of this number, only 8,321,000 remain under Turkish rule in what was once the Ottoman Empire, or only a little over three per cent. of the whole Moslem world population. The rest of those not under Western rule are in China, Afghanistan, Persia, Siam and parts of Arabia.

Another fact deserves attention. Professor Margoliouth states (Mohammedanism, p. 14) that "Islam in the main is a religion of the heat belt, the part of the earth's surface which lies between 30 degrees N. Latitude and 30 degrees S. Latitude with a mean temperature of 69° F." and quotes Mr. Alleyn Ireland as saying—"During the past five hundred years the people of this belt have added nothing whatever to human advancement. Those natives of the tropics and sub-tropics who have not been under direct European influence have not during that time made a single contribution of the first importance to art, literature, science, manufacture or invention. They have not produced an engineer, or a chemist, or a

biologist, or a historian or printer or a musician of the first rank." But a study of the statistics shows that such generalizations are rash, for Islam has extended far to the north and south of this heat belt and has outside this area a population of no less than 64,090,000. These are distributed as follows:

Outside the Heat Belt

Morocco	5,000,000
Algeria	5,000,000
Tunis	1,890,000
Kashmir	3,000,000
Half of the Punjab	6,000,000
Russia	15,000,000
In China	6,000,000
Afghanistan	6,000,000
Turkey in Asia	8,000,000
Three-quarters of Persia	6,000,000
Europe	2,000,000
America	200,000
	————— 64,090,000

A much more important division of the Moslem world population than that by climate or even according to government is the classification of Moslems according to the character of their beliefs and practice.

Snouck Hurgronje, Warneck and Simon have conclusively shown that the Mohammedans of Malaysia are of animistic type and have little in common with Moslems as we know them in North Africa and Arabia. Of the total number who call themselves Moslems we must reckon, therefore, that perhaps sixty millions in Africa, Malaysia and part of India belong to this animistic type, or, in the words of Gottfried Simon are really "heathen-Mohammedans." The Shiah sect in Persia and India is also a distinct group but does not count more than twelve millions. Perhaps from six to ten million of the Moslem world population in Europe, South America, Algeria, Syria, Persia, Turkey, India and Egypt have so far adopted Western education and broken away from the old Islamic standards of an orthodox Tradition, that they should be separately classified as New Moslems. This would leave about one hundred and fifty million orthodox

Moslems who follow the Sunna of the Prophet, and are therefore cognizant of the existence and of the distinctions of the four great schools—Hanifi, Maliki, Shafa'i, Hanbali. The Hanifi are in the great majority and number perhaps ninety-three millions, chiefly in Turkey, India, Russia and Central Asia. The Maliki school is predominant in Upper Egypt and North Africa and numbers about twenty millions. The Shafa'i are found chiefly in Lower Egypt, Southern India, and Malaysia, numbering about thirty-five millions, while the Hanbali are found mostly in Central and Eastern Arabia and do not number over two million altogether. From this school the Wahhabi and later the Ikhwan movement sprang.

Another classification of Moslem population, which is of considerable importance, is that according to literacy. For two large areas we have accurate returns, namely, British India and Egypt. For other lands we can only make estimates, based on investigations by missionaries and travellers. The figures of illiteracy for Egypt given according to the latest census indicate that of the Moslem population only 9.9 per cent. of the men and 0.6 per cent. of the women can read. For India similar statistics are given in the census and are equally astounding in the revelation of so vast a percentage of illiteracy. Based on these returns we have made estimates of other countries and the conclusion is that the total number of Moslems in the world able to read is less than eight million and of these less than 500,000 are women. These facts emphasize at once the intensive need of leadership for the educated classes of Islam and not less the inadequacy of the printed page to reach the masses unless supplemented by the living message in the vernacular speech.

The following tables present these facts in outline, provoke thought, and lay before us at least one great factor in the problem of the Moslem world. Because illiteracy, superstition and a high rate of infant mortality have been shown to be vitally and closely related in all lands, this

factor has a distinct bearing on the social problem of Islam.

LITERACY IN THE MOSLEM WORLD

(Estimated totals of those who are literate of both sexes, in round numbers on basis of new census estimates.)

<i>British Possessions in Asia</i>	<i>Total Moslem Literates</i>
Total Moslem population, 78 million.	
Literates according to Indian Census 3.7%	2,886,000
<i>Egypt and North Africa</i>	
Total Moslem population, 30 million.	
On basis of literacy in Egypt 5%	1,500,000
<i>Remainder of Africa</i>	
31 million at 2%	620,000
<i>Europe (exclusive of Russia) and America</i>	
2½ million.	
Estimated at 20%	500,000
<i>Independent Arabia, Persia, Afghanistan, and Turkey</i>	
Total population 20 million.	
Literacy not over 6%	1,200,000
<i>Russia in Europe and Asia</i>	
Total Moslem population, 15 million.	
Literacy 20%	3,000,000
<i>China</i>	
Total population, 9 million.	
Say 6%	540,000
<i>Dutch East Indies, Philippines, Siam, etc.</i>	
Total population, 47 million.	
Say 4%	1,880,000
	12,126,000

It is to be noted that the estimated number of those who listen to one reader is at least five. Therefore, the total of those accessible by the printed page is nearly sixty-one million or a little over one-fifth of the total population.

A STATISTICAL SURVEY OF THE MOSLEM WORLD

<i>Country or State</i>	<i>Total Population</i>	<i>Moslem Population</i>	<i>Authority</i>
North America			
Total		11,000	
United States	114,511,514	11,000	Est. based on 1920 census racial statistics.
Central and South America			
Total		193,429	
Argentina	8,698,516	7,520	R. M. M. 4:314
Brazil	30,645,296	100,600	ibid
Chile	3,753,723	150	ibid
Cuba	2,889,004	2,500	ibid
Guadeloupe	229,822	3,200	ibid
Guiana, British	297,691	24,800	Est. based on S. Y. B. 1922

<i>Country or State</i>	<i>Total Population</i>	<i>Moslem Population</i>	<i>Authority</i>
Dutch	113,181	15,431	S. Y. B. 1922
French	49,000	1,570	R. M. M. 4: 314
Jamaica	857,921	3,000	Est. based on S. Y. B. 1922
Martinique	244,439	2,700	R. M. M. 4: 314
Mexico	16,501,684	4,453	S. Y. B. 1922
Paraguay	1,050,000	300	R. M. M. 4: 314
Peru	4,620,201	500	ibid
Trinidad	391,279	26,000	Est. based on S. Y. B. 1922
Uruguay	1,494,953	500	R. M. M. 4: 314
Venezuela	2,411,952		
Windward Is.	162,702	205	R. M. M. 4: 314
Australia	5,436,794	25,000	For. Affairs 1: 139
Polynesia—Fiji	162,604	15,000	M. W. 9: 265
Europe			
Total	172,780,676	17,769,957	
Albania	1,400,000	830,000	S. Y. B. 1922
Bulgaria	4,861,439	672,500	P. H. B. No. 22, p. 8
Greece	5,447,077	475,000	For. Affairs 1: 139
Hungary	7,840,832		
Montenegro	450,000	106,000	P. H. B. No. 19, p. 36
Rumania	17,393,149	44,087	S. Y. B. 1922
Russia—European ...	93,387,923	15,200,000	Arnold Toynbee in Journ. Asiatic Soc., vol. 5, parts 1, 2.
Minor Areas.	21,404,745		
Siberia	9,257,825	120,000	Est. of min. of Inter. M. W. 6: 203.
Serb-Croat-Slovene State	11,337,686	343,370	Census 1920.
Africa			
Total	125,806,771	59,444,397	
Belgian Congo	11,008,221	1,764,000	Est. based on report of Gov. 1917 and P. H. B. No. 199, p. 47.
Portuguese			
Guinea	289,000	100,000	Est. based on Westermann M. W. 4: 150.
Mozambique	3,120,000	130,000	ibid
Spanish			
Rio de Oro & Adrar	80,000	79,500	Est. based on P. H. B. No. 124, pp. 8 and 17.
Ifni	20,000	20,000	ibid
Span. Morocco	600,000	495,000	Est. of Count Merry del Val, M. W. 10: 408.
Abyssinia	Est. 4,000,000	Est. 2,000,000	S. Y. B. 1922
Liberia	2,000,000	300,000	P. H. B. No. 130, p. 20.
Italian			
Eritrea	405,681	300,000	P. H. B. No. 126, p. 19.
Somaliland	650,000	650,000	P. H. B. No. 126, p. 14.
Libya	1,000,000	700,000	S. Y. B. 1922
French			
Algeria	5,800,974	4,979,547	S. Y. B. 1922
Congo	9,000,000	5,700,000	Est. based on P. H. B. No. 108, p. 17.
Mayotte & Comores	97,617	75,000	Westermann, M. W. 4: 151.
Madagascar	3,545,575		
Somaliland	65,000	65,000	P. H. B. No. 109, p. 16.

<i>Country or State</i>	<i>Total Population</i>	<i>Moslem Population</i>	<i>Authority</i>
West Africa			
Senegal	1,225,523	1,225,000	P. H. B. No. 100, p. 3.
Guinea	1,875,996	1,563,000	Est. based on P. H. B. No. 103, pp. 5 and 6.
Ivory Coast	1,545,680	305,000	Est. based on 1913 A. E. and pop. increase.
Dahomey	842,243	294,000	Est. based on P. H. B. No. 105, p. 6.
Sudan	2,473,606	1,551,000	Annuaire de gouv't 1922
Upper Volta	2,973,442	444,000	ibid
Mauritania	261,746	250,000	P. H. B. No. 106, p. 9.
Terr. of Niger. ..	1,084,042	1,084,042	
Tunis	2,093,939	1,889,388	S. Y. B. 1922
Morocco	5,487,800	5,323,495	ibid
British			
Uganda	3,071,608	73,000	P. H. B. No. 96, p. 52.
Nyasaland	1,201,519	50,000	Est. of C. H. Patton, "Lure of Africa," p. 61.
Egypt	12,750,918	11,658,148	S. Y. B. 1922
Sudan	3,400,000	1,793,000	Gov't Almanac 1916.
Kenya	2,630,000	427,000	Est. of L. Martin, For. Affairs 1: 139.
Tanganyika	7,659,898	1,276,600	Est. of C. H. Patton, "Lure of Africa," p. 61.
Zanzibar & Pemba .	196,733	183,600	S. Y. B. 1922
Basutoland	500,544	9,035	C. O. L. 1913 and pop. increase.
Bechuanaland	152,983		
Rhodesia	1,735,000		
Swaziland	133,563		
Union of So. Africa	6,922,813	45,842	S. Y. B. 1922
Nigeria	16,250,000	10,833,000	Est. of C. H. Patton, "Lure of Africa," p. 61.
Gambia	240,000	28,800	P. H. B. No. 112, p. 17.
Gold Coast	2,029,750	101,400	P. H. B. No. 91, p. 13.
Sierra Leone	1,403,132	300,000	C. O. L. 1913, corrected by pop. increase.
Togoland	1,032,125	500,000	Est. based on P. H. B. No. 10, p. 24.
Cameroons	2,649,000	578,000	Est. based on Westermann M. W. 4: 150.
Somaliland	300,000	300,000	S. Y. B. 1922
Asia and Islands		<u>157,336,206</u>	
British			
Aden & Perim	54,923	54,000	S. Y. B. 1922
Sokotra & Kuria			
Muria	12,000	12,000	ibid
Bahrein Is.	110,000	109,000	ibid
Borneo	208,183	162,500	ibid
Brunei	25,454	23,900	ibid
Sarawak	600,000	150,000	Est. of W. G. Shellabear, M. W. 9: 379.
Ceylon	4,504,283	302,000	S. Y. B. 1922
Maldivo Is.	70,199	70,199	M. W. 13: 67.
India & Dependencies	319,075,132	70,000,000	S. Y. B. 1922 est.
Straits Settlements.	883,769	258,791	Est. of W. G. Shellabear, M. W. 9: 379.
Fed. Malay States ..	1,324,890	420,840	ibid
Protected Malay Sts.	1,123,264	758,060	ibid
Cyprus	274,108	56,428	S. Y. B. 1922
Armenian Rep.	1,214,391	670,000	S. Y. B. 1921.
Azerbaijan	2,096,973	1,572,929	S. Y. B. 1922
Georgia	2,372,403	2,300,000	Est. of Arnold Toynbee, Journ. Asiatic Soc. 5: Pt. 2 & 3.

THE MOSLEM WORLD

<i>Country or State</i>	<i>Total Population</i>	<i>Moslem Population</i>	<i>Authority</i>
Mesopotamia	2,849,282	2,640,700	S. Y. B. 1922
Palestine	770,000	600,000	ibid
Oman	500,000	500,000	ibid
Persia	10,000,000	9,350,000	ibid
Siam	9,121,000	150,000	Est. of W. G. Shellabear, M. W. 9: 379.
Syria & Lebanon	3,400,000	3,000,000	S. Y. B. 1922
Turkey	8,961,900	8,321,000	S. Y. B. 1922
Arabia	3,400,000	3,400,000	S. Y. B. 1922
China			
China Proper	411,491,940	6,433,000	China Cont. Committee.
Dependencies	16,540,000	2,703,000	ibid
Afghanistan	6,380,500	6,380,000	Est. based on L. Martin, For. Aff. 1:139 and S. Y. B. 1922.
East Indies			
Portuguese			
Timor	377,815	9,000	Est. based on P. H. B. No. 80, p. 3 and W. G. Shellabear M. W. 9: 379.
American			
Philippines	10,350,730	586,999	S. Y. B. 1922
Dutch			
East Indies	49,303,321	36,000,000	Est. of W. G. Shellabear, corr. by pop. increase.
French			
India	265,200	13,260	P. H. B. No. 77, p. 18.
Indo-China	16,990,229	328,600	M. W. 8: 269.

LIST OF ABBREVIATIONS USED IN TABLE OF STATISTICS

S. Y. B.—Statesman's Year Book, 1922.

P. H. B.—Peace Hand Books—H. M. Stationery Office, 1920.

M. W.—Moslem World Quarterly Review (Figures give Vol. and Page).

C. O. L.—Civil Office List.

R. M. M.—Revue du Monde Musulman (Figures give Vol. and Page).

SAMUEL M. ZWEMER.

MODERN MOVEMENTS AMONG CHINESE MOHAMMEDANS

Since the foundation of the Republic, the outstanding characteristic of Chinese student life has undoubtedly been the "Tide of New Thought." Politically, it started with the first glimmerings of the democratic idea, and is taking its natural course towards mad Bolshevism. Educationally, the first step was the admission of some Western subjects into the curriculum of the schools, and it has now led to the exclusion of the old classics and a wild rush into an unbalanced and undigested scientific phraseology behind which is no profound thought and which has not much practical result. Religiously, the old simple credulities were first cast off, then all religion was condemned to the limbo of exploded superstitions, and now the blank, hopeless materialism of Bertrand Russell claims a pitifully large following in the universities and schools. The impact of Western thought has had its effect in a different way on the unlearned masses and has produced superficial changes that were inconceivable twenty years ago.

Such movements and forces have necessarily affected the large and varied community formed by the Moslems of China, and their influence may be traced throughout its component units from Shanghai to Kashgar. Perhaps to the student unable to watch developments in that far-away source of Chinese Moslem life—Central Asia—the most obvious result of these influences was a new literary activity. In 1785 Liu Chih wrote the standard Chinese *Life of Mohammed*. He was also the author of numerous other religious works. Ma Yüan-ping writer of one of the most popular Moslem books, "The Guide to Islam," lived yet earlier (1646). Whatever may have been the cause—possibly Mohammedan rebellions—no books of

great merit seem to have been produced by Moslems within comparatively recent years, until Western thought began to rouse Chinese life from its agelong stagnation.

Gradually it became known, even in the far interior, that steamers could carry pilgrims to Mecca more speedily and with considerably greater comfort than could be found on the long, dreary caravan route across Central Asia. The number of pilgrims was multiplied, and this produced increased interest in the religion of their fathers, among a people long separated from the source and centre of their faith. Books were brought back from Arabia which were eagerly studied by the Ahungs (mullahs). One such—the “Shami Classic”—was found to contain instructions as to ceremonials and beliefs that differed from those generally followed in the Celestial Empire, at about that time becoming a Republic. Numbers of influential religious leaders decided that this was the true and original Islam; and so one of the greatest of the “New” sects came into being. More might be added in reference to these sects, but it will probably be of greater interest to direct attention to more distincively “Modern”—one had almost said “Western”—movements.

The renewed activity in the production of Moslem literature in Chinese commenced just before the foundation of the Republic (1911) and continued for about five years. New and simpler presentations of various phrases of Islam were produced in rapid succession and the more popular of older works were reissued. The textbooks used in the reformed government schools were imitated, and newspapers and periodicals were started. One seems to trace the influence of Christian methods in some of these productions; some of them have a definitely anti-Christian aim. In common with the majority of such efforts in the Far East, too much was attempted in the initial stages and enthusiasm inevitably died down, so that the periodicals ceased publication and fewer books appeared. However, during 1921, a translation of selections from the Koran was lithographed and issued in a cloth-bound volume in

Peking, proving that although literary activity was less noticeable it had not ceased.

Soon after the commencement of the Republic, it was observed that the more energetic and enlightened men in the Moslem communities in various parts of China, were banding themselves into societies to rouse their fellow-followers of the Prophet to a new enthusiasm. Schools were founded for Mohammedan children in which the government curriculum was followed, with the addition of Arabic and religious instruction. In one large district in the Northwest it was decreed that in connection with every mosque there should be such a primary school. Reading rooms were opened. A Moslem counterpart of the Y. M. C. A. was formed in a few cities. Night schools were established for the instruction of the laity in the fundamentals of their faith. Some thought that behind all these manifestations a single organization was at work, and this suspicion was confirmed when a sign consisting of characters meaning: "All Advance Society" (referred to below as the "General Forward Movement"), appeared at the doors of numerous mosques. This central organization was found to have its headquarters in Peking, and the late Rev. C. L. Ogilvie obtained a programme of their initial conference, which was convened in Peking during the first year of the Republic, led by some of the influential and progressive Moslems from all parts of China. The leading spirit seems to have been a man named Wang Hao-jan. The preamble to the programme as translated by Mr. Ogilvie, was as follows:

PROGRAMME OF THE CONFERENCE OF THE PURE AND
TRUE SOCIETY FOR THE DISCUSSION OF
AFFAIRS AND DOCTRINE*

If religion is not true it cannot stand and if it has no principles it cannot spread. Although our society is well established and has spread abroad, yet, if we do not take steps to propagate the truth and keep our methods up to date, even though our glory be great for a while, we cannot hope to enjoy continued prosperity.

The present is a time of discussion and investigation; if one does not go forward, he must not go backward. No matter how great and glorious is the truth, nor how deep and broad the principles, it is not

* This is the name adopted by Chinese Moslems for their religion.

easy for any system of thought or for any church to become great in a short time, nor to avoid becoming subject to deterioration and decay.

We Mohammedans have been careful to observe all Moslem customs and we certainly have truth and principles. From the departure of our revered Holy One from earth, one thousand and some hundred years ago, we have depended on the ability of his eminent followers. May the True Lord guide and help!

Our religion long ago permeated all lands; our disciples have long since gone everywhere. In China the number of our members has run up into the millions, and the relations between them have been of the happiest. They have been loyal to the true doctrine, have fulfilled all their obligations and attended to their duties. They have been of great service to the government. They have contributed greatly to the betterment of society. Who is there that does not respect us! Is not our prosperity great? But from the end of the Manchu dynasty to date there has been a falling off generally on the part of all the Chinese in the observance of customs. Our society has also been affected, so that Mohammedans have withdrawn into themselves and had little to do with outsiders. We have been busy looking at our own good points and have paid no attention to others. We have been negligent in the discharge of our duties, and have stood at one side disregarding the success or failure of our work. This has continued to the present. The danger is now clear to us all. From without our enemies (other societies) have taken up arms against us, and continually search for an opportunity to send us harmful books. From within blind and foolish disciples have lost the real spirit of Islam and simply observe the outward forms, and have even suggested the changing of our religion. We have noticed that among our fellow Mohammedans, those who understand the Lord (Mohammed) and regard Him as holy; who practice self-denial, attend faithfully to worship and study the sacred lessons are very few in number. The reason for all these failures is that the truth has been hid and that our principles have been kept dark.

We must withstand those who would hurt us from without and awaken the sleepy and ignorant in our midst, and cause all disciples to understand Islam, practice self-denial and to do their duty.

We will not be doing our duty if we do not cause the truth to be spread abroad and make the principles of our Faith known to all. The responsibility rests upon us all and we cannot escape it. The purpose of this conference of the Mohammedan Society is to gather the well-known Ahungs, sages, philosophers, men of experience, etc., at a given place for the purpose of discussing the importance as well as difficult points in our doctrine and explaining them for the benefit of all, and if any difficulties are met with, to discuss them. We will devote ourselves exclusively to religious matters, avoiding all political questions. Furthermore, we intend to prepare and publish the "Doctrines of Islam" as a guide in the matter.

The purpose of the publications will be the spreading of the truth, the setting forth of the advantages of Islam, the extending of the principles and the preaching of the customs of Islam. This magazine will appear shortly and if it be used, we will see our society grow and its good points will be manifest to all; and every one will be glad to hear it and also to help.

The deliberations of the Conference are as follows and it is hoped

that all earnest Mohammedans will lend a hand and help. Then we will all be happy and our religion will prosper greatly.

Those who proposed the Conference are the Ahungs and elders of the Niu Chieh and Chiao Tz Hut'ung Mosques.

Those who supported the proposal are all the Ahungs of Peking and all the representatives from the 18 provinces.

The following are among the "regulations" appended to the above preamble:

(1) PURPOSE of the Conference is to spread the doctrine; to cooperate with one another; to unify our customs and laws; to make known the advantages of our religion; and to increase and grow stronger as a body.

(3) SCOPE.—It is very clearly marked out that our work is with the religion and we have not the slightest relation to politics.

(4) RESPONSIBILITY.—In order to carry out the purpose of the Conference, we have the following responsibilities: (a) To prepare treatises to enlighten the members of our Church; (b) To translate our important Scriptures, in order to make our doctrine known; (c) To improve our Grammar Schools and methods of teaching, in order to strengthen and establish our people; (d) To establish and improve Normal Schools in order to develop teachers; (e) To emphasize the importance of lectures in order to exhort people and add to their knowledge.....

It was apparently as a direct result of this Conference that the "General Forward Movement" was started. Within a very short time, branch societies were opened in the capital cities of all the provinces of China Proper, and the movement spread rapidly to the smaller cities. One of the leaders stated that, at the present time, there are no less than three thousand branches throughout the whole of China. In some cases the movement has not been a great success, and in some a complete failure; but, in spite of this, it has had a tremendous influence on Islam in China as a whole, both in uniting the Mohammedans of various sects and various areas under one flag, and in broadening their outlook by improving and modernizing their educational facilities. Shortly after the foundation of the society, schools were opened in various districts. The aim was to have a school in which Chinese was taught in connection with every mosque. As a result, the illiteracy generally prevalent may safely be said to be on the rapid decrease. As already indicated, another activity of the

Society is the production of periodicals and books, which are published in Peking. One publisher has a list of seventy-six different books, Chinese and bi-lingual; and another of a stock of Persian and Arabic works, numbering one hundred and twenty-eight.

As direct or indirect results of the General Forward Movement, several minor organizations have sprung into being. In the Yangtse Valley there is a "Moslem Union" with branches in several cities. The Young Men's Moslem Association, to which reference has been made, is another. In one or two centres, schools for Moslems have been opened through private enterprise. It is perhaps unnecessary to detail further developments that are now manifesting themselves, as the above will suffice to indicate the modernist trend in Chinese Moslem activity.

In brief, the closer contact of China with the West is producing among her Moslems a new outlook and new movements. The increase in the number of pilgrims to Mecca is having a deep effect throughout the land, in the production of greater earnestness, and a new seeking after the true Islam. The more obvious changes, however, are those wrought by the influx of Western life and thought, to meet which the modernist section is attempting to improve the education and broaden the outlook of the Moslem communities.

The question naturally arises at this point, as to what attitude towards Christianity is resulting from these developments. This question may now be briefly considered.

In the past the Moslems had had so little intercourse with Christians, that they hardly realized that Christianity was a living force at all; they looked upon it as a heretical sect, founded upon the teachings of the four evangelists and that "arch heretic" Paul! It seemed to them a harmless, somewhat foolish and quite negligible religion, belonging to the past, and long since superceded by Islam. They had the idea that it would be quite an easy matter for a fairly well-educated Mohammedan to overcome any Christian in argument, and as a general rule, they took little notice of Christianity. But recently

they have come to realize that such an attitude is impossible. The fact that Christianity is a living force has thrust itself on their attention, and they have perceived that the Christian Church has a programme that cannot but affect them. This is arousing them to take up a new stand.

At the present time two tendencies are beginning to show themselves. One should, theoretically, end in union between Mohammedanism and Christianity, and the other results in open opposition. Regarding the first of these, the following instances may be noted: In Hankow the young men of one family of Moslems all became Christians, because they felt that Islam was inadequate to meet the present needs of China, and they objected to the domineering attitude adopted by the Ahungs. In Changsha (Hunan) a Moslem named Lan Tsung-lu has written a book entitled "Thoughts on Islam," in which he quotes from Dr. MacGillivray's booklet on Mohammedanism and mentions Dr. Gilbert Reid. In the case of proper names, the characters used by the Christian Church and those employed in Moslem books are both given. In the course of the book the writer expresses the hope that in the distant future all the religions of the world will be united into one, but he says that before that can come to pass, there are two stages through which it will be necessary to go. First, all the various sects of each religion must be united within themselves. This is what he speaks of as the "Minor Unity." The next step is the uniting of each religion or group of religions into one, thus forming several groups known as "Middle Unities." For example, Confucianism, Taoism and the religion of Moh-Tz will be combined into one; Mohammedanism, Judaism and Christianity into another. Beyond this there is to be a "Great Unity" of these various creeds which will be the future religion of the world. (It is interesting to note that more than one attempt has already been made along these lines in China.) In another chapter of the book the writer has the following remarkable paragraph:

“At the beginning of the Ming Dynasty, a German named Luther arose. He changed Roman Catholicism into the Religion of Jesus the Saviour of the World, and abolished the crucifixes that were worshiped by the Romanists. Now when Luther changed Roman Catholicism into the Religion of Jesus the Saviour of the World, and did away with the images of Jesus and Mary, was not his idea the same as that of Mohammed? So it may both be said that wherein Mohammed had not fulfilled his purpose, Luther arose and carried it on, and also that the movement started by Luther had its beginnings in that started by Mohammed. If Mohammed had not called his religion “Islam,” but had named it after Jesus or Syria, I know that he would be looked upon now as a Luther. And if Luther had not called his religion that of the Saviour of the World, but had given it another name, I know that he would now be looked upon as a Mohammed. This is in the nature of things and not mere foolish talk on my part.”

The above quotation is typical of the attitude taken up by quite a number of modernist Moslems, most of whom believe union to be possible, but they always claim that it must be based on the teachings of Mohammed. Some of this party have quite wrong conceptions of Christianity. They have the idea that no Christians now believe in the Trinity and that the doctrine of the Divine Sonship is an exploded one. From this it is obvious that the tendency, which they imagine will lead to union, is based on a complete misunderstanding of the Christian fundamentals. Nevertheless one cannot but feel that the Church should make the best possible use of this friendly attitude.

The second tendency, that which leads to open opposition, does not need to be dealt with in such detail, for most of its characteristics are common to Islam in other countries. But this brief treatment should not be allowed to create the false impression that the opposition is less often met with than the friendly spirit. That Chinese Moslems are apparently more open to the influence of the Gospel than are those of other countries is possibly true, but the statement that they are so, has been considerably over-emphasized in the past. Their friendliness is often merely superficial and vain, designed to prevent more intimate approach, and there is far more opposition than is realized by those whose intercourse with the Chinese population provides them with no key to the workings of that separate entity, the Moslem community.

The anti-Christian attitude manifests itself under two forms, active and passive. Actively, there is argument, hatred and persecution, too well understood in Moslem lands to need much illustration. The following instances will suffice: In Chihli a Mohammedan became a Christian and the Moslems of the district threatened to burn down all the mission premises. In the Northwest there have been several instances of Moslems who, having become interested in the Gospel, were suddenly moved elsewhere by the Ahungs, in order to prevent further contact with the "infidel." In its passive form, this tendency leads eventually to boycott, which is the most difficult thing the Christian church will have to face. In a city in Honan, a Christian school was opened specially for Moslem pupils; the Ahungs heard of it and forbade Moslem parents to send their children, with the result that it had to be closed. Thus, behind the opposition, whether active or passive, is the power of the Ahungs. They, of course, get their living from their religion, and naturally neither want their followers to become Christians, nor to do so themselves. The people generally feel themselves unable to enter upon theological discussions, but trust to the wisdom of their leaders, while fear of social ostracism or excommunication keeps many of them from confessing their faith in Christ.

One cannot but feel the Moslem general forward movement, and the other activities that are following in its train, to be a direct challenge to the Christian Church, to make a strong, general countermove. Their very existence would seem to suggest dissatisfaction with Islam, and their frequent failure indicates that in them is no solution to the problems of blind souls seeking what, they themselves know not, yet conscious of an unsatisfied need. Let us pray!

Lanchow, Kansu, China.

MARK E. BOTHAM.

NOTES ON CURRENT TOPICS

The Call of Arabia

Dr. Paul W. Harrison, has been voicing the call of Arabia before American churches and colleges. He believes that the peninsula would welcome medical missionaries everywhere, and that now is the time for establishing new work in the unoccupied provinces. "Not for decades nor for centuries has a call come to the Church of Christ such as every day brings to us from the Moslem world now. It is the call of open doors and great opportunity. Arabia, the citadel of Islam, is open, and all we have to do is, with faith and prayer, to enter. It is the Missionary to whom the door has opened." "You," said the chief of Debai to me with a fine engaging smile, "It is a good thing you did not come here in a steamer. You would never have gotten ashore. You are the first white man we have allowed in this city since the great trouble ten years ago." That was three years ago, and since then the doors have opened wider and wider. We have a standing invitation to come and establish a hospital there on the Pirate Coast, and the doctor to do it is in sight.

The strange people that inhabit the region back of Ras el Kheima beckon to us with the same request. They have a language entirely different from Arabic, and customs that remind one of college boys rooting at a football game. No explorer even has penetrated their mountain fastnesses, but a medical missionary can do so at any time that the Church sends him out.

Hassa is open—Hassa the province ruled over by the most feared man in all Arabia, a man to whom human life is a cheap and light thing when it is possessed by a criminal or an enemy, but who is a father to his people, especially to the poor and defenseless. He is one of the sincerest and most outstanding friends that the Mission has. The medical missionary can come to Hassa whenever he has time, and stay as long as he wishes. He can bring other missionaries with him. Hassa is open, Kateef is open, Kattar is open. There is not a closed door in all that region."

The Hejaz Railway

During the war, the railway between Damascus and Medina was blown up in several places, bridges damaged and traffic ended. The question of the restoration of this pilgrim route came up at Lausanne. We learn from the Egyptian press that an agreement has been made for joint control and restoration of the line, as follows:

"In a declaration dated January 27, the Government of Great Britain and France, acting in the name of Syria, Palestine and Transjordan, and in order to give effect to the desire to recognize the religious character of the Hedjaz Railway, declare their willingness to agree to the formation of a Moslem Council to advise upon the upkeep and maintenance of the line. This Council will comprise four Moslem

members, nominated by Syria, Palestine, Transjordan and the Hedjaz respectively, and two additional members chosen from the Moslem inhabitants of other countries interested in the pilgrimage. Its seat will be at Medina. All profits from at least, the sections in Syria, Palestine and Transjordan will be applied to the maintenance and general betterment of the whole line, any sums that then remain being applied to the assistance of pilgrims. It is stipulated that the recommendations of the Moslem Council shall not be in opposition to the requirements of the International Sanitary Conventions.

"No mention of Turkey is made in this Declaration, although the dispute really lies between that country and the King of the Hedjaz. We may recall that the line was built by Sultan Abdul Hamid with funds which he collected from all over the Moslem world, for the sole purpose of facilitating the annual pilgrimage to Mecca. To what extent the arrangement now come to will be affected by any decision taken by Angora with regard to the signing of the Peace Treaty is problematical."

Moharram and Its Passion Play in Baghdad

The following interesting account of the Moslem Passion Play, as performed at Baghdad last year, is condensed from an article by E. S. Stevens in *The Near East*.

Moharram is just over—"without incident." This is always a matter of congratulation for the police, upon whom the business devolves of keeping order among the excited and fanatical crowds brought together by Moharram, and tactfully and cleverly they perform their duties. A Persian flagellant dead of his austerities; an indiscreet Jew mauled a little—these were the only casualties this year.

Some Sunnis courteously gave us permission to view the processions from the roof of a mosque which, situated in a roomy square into which a number of narrow streets from other quarters converge, gave us a good view of the various processions as they came up and passed through the square. The streets and coffee-houses were already crowded with spectators as we drove up, just before nine, and every roof was edged with black-veiled women gazing below.

The frequenters—or, as we should say, "congregation"—of each mosque get up a procession for themselves, so that one may see as many as six or seven separate processions in one quarter in a night. There is, naturally, rivalry, and thus the maximum of effort is produced by each band of devotees. There is little collaboration between the processions, with the result that one may have to wait in a side street while another is passing through the square, and it is possible to witness, as we did several processions at once from a vantage point such as the flat roof of our mosque—flagellants chanting and scourging themselves beneath, in one street; half-naked breast-beaters in another, their arms moving upward like flails in the torchlight and coming down on their bare breasts with a savage thud, and in a third the solemn splendour of Hussein and his horsemen with sacred banners, green and gold, and tall standards of wrought metal. But all eventually pass through the square, and it is better to sit on the strip of roof which dominates it. The smoky glare of the torches and petroleum flares, the fitful thunder of the drums, the chanting, the strident noise of the brass instruments, and, above all, the long, shrill wails of the women on the housetops, make

it easy to believe one is witnessing a scene of Dante's Inferno. Some of these souls in torment, however, on this seventh night are merely feigning torment. The chain-men do not flay their backs with great vigor, and the breast-beaters' chests, though bruised, are not broken and bleeding as happens on the two last days. They are reserving their greatest efforts till then. Occasionally a devotee will pause and light a cigarette or fall out to take a cup of coffee as it is offered from the crowd.

The order of the procession varies, but is roughly as follows:—First of all come torch-bearers, then the *mash-al*, a wooden crossbar mounted on a pole, about fifteen feet across, to which are affixed some twenty tin sockets. Into these rags soaked in petroleum are stuffed, and are fed with oil from a can while still alight. Showers of sparks and burning pieces fall on the crowd perpetually, setting some unfortunate person a-smoulder, or the *mash-al* holder himself, whose garments and turban are permanently charred. There are usually people suffering from burns in the hospital after Moharram, and houses often catch fire in the narrow streets. Sometimes the *mash-al* bearer dances and whirls the flaming thing around, sending down showers of fire. The torches are made of oil-rag, flares on long poles. The kerosene is carried in skins on a donkey or in tins in a push-cart so that the flares are never suffered to die down. Drums precede the procession, and each section has its own drums. The flagellants scourge themselves to the beat of the drum; as it quickens, their blows rain faster.

Next come led horses, heavily caparisoned and draped with embroideries, and often bearing steel helmets transfixed by arrows. Later on in Moharram, Hussein's steed is covered by a blood-stained sheet transfixed by numerous darts. Then come Hussein, his brother Abbas, his family, and his followers, riding on more caparisoned horses. Hussein and Abbas wear splendid armour, usually old Persian armour inlaid with gold and silver, borrowed from curio-dealers, or kept in store from one year to the next, some of it extremely fine. All the followers of Hussein are clothed in green. Qasim, Hussein's cousin, is usually played by a handsome youth, for his wedding was to have been held on the day of battle in which he was slain, and his bridal bed decorated with silken hangings and lamps, and a gay lit model of the bridal chamber (El Gubba) are borne in this part of the procession.

"Breast-beaters are men of finer physique than the chain-men, and are naked to the waist. They are mostly men of low class—boatmen, porters, labourers, and the like. They do not beat themselves continually, but at intervals their leader turns and faces them, calls a halt, and in a wild, rapid chant, incites them to effort. Or they utter short exclamations such as "Ali! Ali!" or "Hussein! Hussein!" The pace gradually increases and becomes fiercer till suddenly, at a second signal, they stop and move on, often linking arms and chanting as they go.

The processions on the eighth night are more elaborate. The "corpses" of Hussein, Abbas, Abdullah, and others are borne along and work the beholders to a frenzy of grief. The hands and feet of the "corpse" protrude from the blood-stained stump, the actor's own head being covered by the sheet. The corpse of Hussein is guarded by two tethered doves, their feathers dabbled in blood, and on his bier sits a little girl representing his daughter, her hair dishevelled and strewn with earth and grass, wailing and flinging her arms over the body.

Shimr is attended by walking acolytes dressed in scarlet, who blow heavenwards, like the priests of Jericho, enormous wooden trumpets with bellshaped mouths. The trumpets only produce a little bleat of discordant sound, but Shimr is never seen without his trumpeters. Peacock feathers adorn the head-pieces of the villians of the piece. Yezid is not in armour, neither is the false Kufan Abdullah ibn Ziad under his scarlet umbrella, but they wear red from head to foot. Omar ibn Sad and the troops in scarlet uniform follow, the two children of Moslem dressed in green, tied by scarlet ropes and led by Harmala. Another heretic warrior leads bound together a number of captive children who carry triangular wooden halters and pretend to cry and shrink. Lastly, among the Ommayads one sees the Frank, the Christian. There is a legend that a Christian in Kafu sympathised with Hussein, and eventually joined him and fought with him. The Christian wears a hat or a sun-helmet, a uniform, spectacles, and almost invariably bears a black umbrella and wears gloves. He rides on horseback. Last of all the train come the Bedouin horsemen. Mingling pell-mell with the crowd run little boys with high, painted paper hats, representing Jinns and evil spirits."

The Keystone of the Arch

When the Church Missionary Society withdrew from Baghdad at the close of the World War, it seemed to many of us as if the very keystone of the arch of the future temple for Christ in the Near East was being removed. Our fears, however, were groundless. The hand of God is clear in the plans for the destiny of Mesopotamia, where once Abraham, the father of the faithful, heard God's call. Great Britain has now accepted His mandate. We do not justify all the steps of western diplomacy, but the conditions for the furtherance of the Gospel throughout all of this territory were never so hopeful. Where Great Britain saw vast commercial opportunities, where she strengthened the defenses of her great empire and laid hands on the future highway between India and Europe, the Church of Christ also has its mission. The present plans for the occupation of Mosul and Hillah as well as Baghdad, with the co-operation of the Boards of the Presbyterian Church in the U. S. A., the United Presbyterian Church, the Reformed Church in the U. S. and the Presbyterian Church in the U. S. are making progress, but we need earnest prayer that the right men and their adequate support may be found.

In this connection, we would call attention to the resolution passed at the Pan-Presbyterian Council, Western section, held at Toronto. They were proposed by Dr. Chester of the Southern Presbyterian Board immediately after Dr. Cantine's address on the claims of Mesopotamia, and were unanimously carried by this representative body.

Resolved, That the Western Section of the Alliance in session at Toronto has been gratified to learn of a proposal for the establishment of a Mission in Mesopotamia, under the joint auspices of some of the Churches of the Alliance. The delegates to the supreme judicatories of all our Churches appointed at this meeting are requested to bring this enterprise to their attention, with our cordial commendation of it as a fitting expression of our common life and of the spirit of Christian unity that binds us together and as designed to meet one of the most urgent needs now existing in any part of the non-Christian world.

The Future of Islam in Africa

In the April number of the *International Review of Missions* M. Elie Allegret writes concerning the missionary question in the French Colonies in Africa, and points out the extremely critical situation. Paganism, although there are attempts at revivals through secret societies, is doomed. Islam has appeared on the scene, and at first it seemed as though this religion would conquer, but says the author: "That was a mistake; it undoubtedly meets certain religious and political needs; it brings intellectual knowledge of a monotheistic God; it forms a framework and a social organization which are well adapted to tribal life, linking it up at the same time to a great brotherhood; it might lend a certain cohesion to any race movement hostile to Europeans; but it introduces no real progress, no industry, no sort of social development; the position of women, for instance, is inferior even among converts to Islam to what it is among the heathen. It is true that, as Mgr. Le Roy says, 'Islam goes one step in front of the barbarism of the animist, but it is the first step and the last. . . . The black remains in a state of moral arrest.'

"Without a doubt Islam will in future be the most redoubtable adversary of Christian missions, and also of the colonial Powers. But so far its progress has been slow, and purely superficial. The people have suffered so keenly from the slave trade, and from the brutal conquests of the last century, that they hesitate to surrender themselves to Islam; in many of the districts a free man will not turn Moslem, he would lose all his authority over the people of his tribe. The people would rather, like certain tribes south of the Tchad, leave the country and go into the forest.

"I do not mean to say that Islam is not a danger. In spite of everything it is gaining ground, and it will certainly be in the Sudan that one of the most desperate battles between Christianity and Islam will be fought. The duty of evangelical missions is to strengthen and develop a whole network of stations in the heart of the heathen tribes, so as to win them before Islam does so.

"The more one sees at close quarters of people recently converted to Islam, the more obvious is it how incapable Islam is of saving them. It has added a terrible load of new suffering to the crushing burden of misery which already overwhelmed them. Our administrators are aware that Islam will never draw the animist tribes towards us; on the contrary it will separate them from us. It is in no way in the interests of France to make Africa entirely Moslem. The peril of Islam remains a fact, but it is not yet too late."

Will Turkey Prohibit Plural Marriages?

A law is to be passed soon in Turkey prohibiting a man from having more than one wife, according to Dr. Fouad Bey, a member of the Angora Parliament.

"There have been radical changes of attitude in the last few years toward the old Moslem marriage customs," explained Dr. Fouad. "Our wars left many widows and orphans. Now we are determined to conform to custom, and the fact is that I recently traversed all of Turkey and did not find any man with more than one wife."

"Our nationalism has not yet gone to our heads so as to prevent us from using common sense. It is our intention to develop sanitation,

education and business. The United States specializes in these three things, and we want to study their models and get the Americans to help us apply them.

"It is not true that we propose to interfere with American institutions in Turkey. We have no objection to missionaries or others, so long as the Greeks and Armenians are not stirred up against us. If the Protestant faith is better than Moslem, let us be converted."—*New York Times*, March 31, 1923.

The Bible at Meshed

Dwight M. Donaldson, of the American Presbyterian Mission, writes in the magazine *The Bible in the World*: It was about six years ago, in the village of Tuft, some twenty miles from Yezd, that Mirza Muhammad Sadiq first came in contact with the Gospel. For some years previously he had grown ill-content with Islam. The son of a *Mullah* (i.e. Moslem religious teacher), he himself had spent some time at theological studies; but, finding no satisfaction therein, he went into a trade and learned to make *gevehs*—which are the cloth shoes commonly worn in Persia. At this trade he was earning an honest livelihood; yet with his education and rather strong personality he wanted to better his condition. Becoming acquainted with a Persian doctor, he began to study medicine. For ten months he went on reading medical books with this doctor; but by that time he had made up his mind that he had better stick to his shoemaking. During those months, however, the doctor, with whom he was on terms of personal friendship, realized his desire for assurance in religious faith, and presented him with a Persian New Testament, saying: "Read this book, and you will find rest."

When this Testament was first put into his hands, he read it in order to find out what there was in it that Moslems should object to. After he returned to the task of making cloth shoes, his mind became deeply impressed by what he found in the Gospels. For two years in his own village near Yezd, he continued reading the Gospels in private. Finally he removed to Meshed, still a stranger to Christianity except for this Testament, published by the B.F.B.S.

After he had lived for some time in Meshed, his brother, who was working with him there in the same shop, had occasion to go to the American Hospital in that city, and there obtained a little Persian book from a clergyman whom he had met in the hospital waiting-room. When Muhammad Sadiq examined the book his brother had bought, he found that it was part of the New Testament. From that time he and his brother began inquiring together directly from the Word of God,

A good many months later, in the autumn of 1920, he had some religious conversation with a *sayid* (i.e. a descendant of the Prophet) in Meshed. He discovered this *sayid* (who is himself still afraid to go near the missionaries) to be a secret believer in Jesus Christ.

Finally Muhammad Sadiq went to the American reading-room, where he understood Christian books were to be found. There he met a friendly American, and they spent about an hour reading the first two chapters of Dr. Tisdall's *Friendly Dialogues*. A few days later he came again, at an appointed time, bringing his brother. Muhammad Sadiq was already a believer in Christ, but desired to understand the Gospel more perfectly; and his brother also became a Christian in the course

of two months' regular study, which they pursued together in the Amercian reading-room. Finally the two brothers were baptized on Christmas Day, 1920, and are members of the first organized group of converts from Islam in Meshed.

After he had become an avowed Christian, Muhammad Sadiq still kept on at his trade. In June, 1921, two of his sons—13 and 16 years of age—were also baptized; but his wife, knowing that he had openly confessed his Christian faith, grew actively hostile in opposition.

Hearing of this organized group of converts from Islam in Meshed, Mr. A. Hope, the secretary of the Bible Society in Persia, inquired if some one of the new Christians could be recommended to serve as a colporteur. The converts themselves suggested Mirza Muhammad Sadiq, and in October 1921 he began work as a probationer.

Over 30,000 copies of the Scriptures had previously been sold in the Province of Khorassan by American missionaries and Armenian and Nestorian colporteurs. Nevertheless Mirza Muhammad Sadiq has been able steadily to make a creditable number of sales. In Meshed, which is a sacred and fanatical city, he must proceed with God-given discretion. Ordinarily he sells his books at the city gates, among villagers and pilgrims. He himself still dresses like a villager. He seeks to extend his acquaintance with people throughout the city, and as they become friendly they purchase his books. Recently he has made experiments in selling the Scriptures more widely at other cities in Khorassan, and has met with encouraging success. His own sister and his brother's wife, both of whom can read, have also become Christians; but his own wife, though no longer working actively against him—hiding his books, confusing his accounts, and causing him to be publicly spoken against—has so far persistently refused to listen to the Gospel.

Muhammad Sadiq has written a little book in Persian, which gives the story of his search for the truth and how he found it. We must remember him as one of the "marked" men in Meshed, as persecution becomes more severe.

The Crossing of the Sahara by Motor

M. Haardt's spirited project to cross the desert from Algeria to Timbuktu in five Citroën cars fitted with caterpillar attachments on the Kegresse-Hinstin plan was put into execution on December 18, and has proved a complete success. A start was made on that date from Tugurt, the terminus of the railway south of Biskra; and from that point the cars proceeded to Wargla and Insalah, whence the more arduous portion of the traverse was begun. On January 9 news was telegraphed from Paris that all the party had reached the Niger river on the 4th and entered Timbuktu at 10 a. m. on the 7th, without any casualty; the last stage of the journey, from Burem to their destination, being accomplished in twenty-seven hours without a stop. The expedition, headed by M. Haardt (Director of the Citroën Factory) and Lieut. Audouin-Dubreuil, formerly a military airman, included Lieut. Estienne of the French Air Ministry and M. Paul Castelneau (a scientific observer) and a mechanic. They encountered many difficulties on the way, including a sandstorm and an attack by wandering Arab banditti; but all the members arrived in good health and were accorded an ovation by the population of Timbuktu. Despite the difficult nature of the ground, such as sand drifts, boulders of bare rock, and far-stretching

waterless tracts of desert (in the main instance 812 miles in extent), the cars gave no trouble, and arrived, the reports state, in first-rate condition, after covering nearly 2000 miles—an average of 100 miles a day. This achievement marks a novel stage in the development of travel and geographic exploration; and also affords a remarkable example of human ingenuity, perseverance, and ever-progressive mechanical skill, of which France may well feel proud.—*Journal of Royal Geographical Society.*

A Moslem Letter to a Moslem Convert

We learn from *Central Africa* that the following letter, written in Swahili and translated by Canon Dale, was addressed to one who attended the High School in Zanzibar, and was preparing for Christian service. All the accusations and arguments are typically Moslem, and yet the letter pictures at the same time the isolation of the convert from Islam, and the persistence with which his footsteps are dogged by those who desire to draw him back into the old faith. The letter follows:

“Zanzibar, Jan., 1922.

“TO OUR BROTHER,—

We pray that our Lord our God will grant you salvation and guidance. We much regret to inform you that we heard people assert that you have abandoned the religion of Mohammed and entered the religion of Christ. When we received the information we were beyond all measure amazed. When we first heard about this we all refused to believe it. We found it impossible to believe that you could act in this manner; but afterwards we kept a watch over your actions in order to make quite sure, and at last one day, about 6.15 a.m., when the church bell was ringing, we saw you go inside. In spite of this, we still found it an incredible thing; we thought that perhaps you had entered the church to meet someone; but the next day, about the same time, we saw you entering the church again, and so on every day we saw you going in at the hour of the Christian prayers. As for us, our motive in thus writing to you is this: We do not think it fitting that we should keep silent; moreover, unless we try to advise you, we shall incur great guilt in the sight of God; for as a Mohammedan you have been as a brother to us. We should like to have a personal interview with you, and explain matters, but we are not very well acquainted with you and we fear lest you should give us an unseemly reply, and that would be a matter for regret; so we have written this letter to you, in order to give you advice, even though you should refuse to listen to us. We have given much thought to the matter, and tried to find out what has beguiled you into leaving the true religion of your parents and your race and joining a religion of falsehood, which is no special concern of yours. We did our best to find out, and finally came to the conclusion that there is a certain person—and he a person who was originally a Mohammedan himself—who is your friend, and we decided that it is he who has deceived you, and introduced you to a religion of image worship; images made by the very men who worship them. This same friend of yours has often tried to pervert the young men of this town but God has not been on his side; he has failed to get hold of a single person. He found everybody to whom he went with the desire of perverting him, on the alert, and was given an answer which silenced him, so that he was unable to continue his pernicious

conversation. And now, realizing that not a single young man in the town will listen to him, he is trying to get hold of strangers like yourself. Please God, he will neither pervert you nor anyone else; please God, he will follow the divine guidance.

"Rest assured, brother, that this friend of yours already regrets becoming a Christian, but is ashamed to return to the religion of Mohammed. He sees that it will cause him considerable trouble, and that it will be incumbent on him to do many good and meritorious actions in order to become a pure Mohammedan. We are astounded that a young man like yourself should yield so promptly to his wiles. You seemed to us a person whose eyes were wide open. The people who are easily deceived are the uncivilized, like the Wanyamwezi. Many of these have become Christians. The real reason why they are so easily deceived is that on the mainland they have no religion at all, they live like wild beasts; if people like this are beguiled, it is no matter for surprise. Brother, take note that if this news of your conversion to Christianity gets abroad, you will not find a single young man in the town who will speak to you pleasantly. Wherever you make an appearance you will be hated and insulted, and when you go home to Mombasa, you will find yourself a man of no account. You will find no one who will open his heart to you. They also will hear all about it; the news is sure to reach them, for there is no secret on this earth, and for a man to live without a sincere friend amongst his own kith and kin, finding no rest on earth. Rest assured, also, that when you have become a Christian not a single soul among the native converts will help you when any trouble has overtaken you. These people have no true faith. They will think that you are a fool for joining their religion, just as they themselves are thought to be fools by the Europeans, who do not value them at the price of the soles of their boots. If you give the matter thought you will see that our words are true. The Europeans do not care for their society, not even in public worship, and that is why on Sunday the Europeans do not join with them in public worship. Moreover, the native converts are not allowed to enter the church with their shoes on, but the Europeans have permission. This is quite obviously unjust, because in religion all are equal. Among the many reasons that make it quite certain that the Christian religion is not the true religion is this partiality and respect of persons. Consider again, brother, why it is that the Europeans only come to church on Sundays. Is prayer only incumbent on the native converts? If you observe and consider, brother, you will find that the Christian religion is not the true religion. Many things in the Bible were not written by Our Lord Isa, on whom be peace, but were written by those who were subordinate to Him, after His Ascension. We much regret to say that in these days native converts laugh at us, and revile Islam, because *you* have become a Christian. They are talking about it everywhere, and boasting that they have secured a Mohammedan convert. Brother, what on earth induced you to embrace a religion which is not the religion of your people, nor your parents, a religion which is the religion of those who hate our Lord Mohammed, on whom be the blessing and peace of God, and who give the lie to the glorious Koran.

"Brother, you have embraced a religion which those who possess it acknowledge now to be untrue. A great many Englishmen have abandoned it, and embraced the Mohammedan faith, because they realize

that it is the true religion, and has no concealment about it. And here also, in Zanzibar, many Christians have become Mohammedans, both men and women. We would have you know, brother, that every day, after the obligatory prayer, we beseech Our Lord to grant you guidance. We trust that God will accept our petitions, and grant you guidance. We hope that after reading this letter, you will sever your connection with the Church. A man does not worship the work of his own hands, which cannot speak or move, nor help him in any way whatever. It will be as well indeed if you abandon this religion before being baptized, for when a man has been baptized faith departs from him, and the angels avoid him."

Islam and Sex Morality

The missionary working in Moslem lands cannot but be perplexed and horrified by the utter inability of Islam to deal with grave social problems which destroy all that makes life worth living. Too often we are criminally reserved in our attitude to these problems, because they have to do with the most sacred and delicate of all human relationships. If we are to justify our existence as missionaries of the Gospel of our Lord Jesus Christ, we must face these problems as men and women who believe wholly in the power of our religion to sweep these evils away. It is not enough merely to preach the "Good Tidings of Peace and Goodwill to Men," we must wage a determined warfare against everything that tends to destroy real happiness. There are times when we feel that our Gospel is misunderstood, and when we begin to question our weakness, we are faced with issues other than our own unworthiness. Those issues are rooted in human nature, which for generations has been subject to a religious system which owing to its lack of moral impulse has by sheer neglect sanctioned practices which are destructive of all that is fair in life.

We must be fearless preachers in life and doctrine against all forms of evil. We must cleanse the wound before we can heal. To preach the good tidings of Peace when men are the victims of vice is to preach something they will never understand until they have realized the need of ruthless surgery. The Moslem mind has been blighted by years of a non-moral system. Indeed, practical experience would lead one to declare it to be devilishly *immoral*.

Here for instance is an incident which illustrates a brutal custom practised everywhere in Egypt.

A missionary visiting a village home saw a little girl of fourteen who seemed to be troubled in an unnatural way. His question as to what was the matter was unanswered. Then another girl explained. The child was sad because her father, a poor man, was getting her another husband. Her experience of two former husbands had been so horrifying that she dreaded the new coming ordeal.

Before she was fourteen years of age her father had married her to a man of thirty-five. She, innocent of the knowledge a wife should have, could not satisfy his desire. To provoke her into response to his need, he prepared tea for her into which he had put a strong, highly poisonous mixture of aphrodisiacal drugs (opium, hashish, stromonium, cocaine, etc.), mixed with sugar or honey. The child was poisoned, and suffered cruelly. Her father was hurriedly sent for, and finding she had been given manzoul, as the drug is called, managed to save her

life by forcing his fingers down her throat and making her sick. He took her, with the dregs of the tea containing the manzoul, to the Judge of the divorce court, and had her marriage nullified. This is the religious right of such children under these circumstances. Some days passed away, then her father married her to another man aged twenty-five. The child's body had been so badly torn by sexual relationship with her divorced husband that she was ill, and utterly unfit for anything but careful surgical and hospital treatment. She failed to satisfy her new husband, who then divorced her.

The missionary talking of the evil of a system which could sanction such cruelty, to a Moslem medical doctor shortly afterwards, was told that such cases were so common that no one took any notice of them. The little girls often died after the doctors had patched them up so that their husbands could satisfy themselves, and then the husbands thought they were most unfortunate in their choice of wives, although the supply was almost unlimited. This perhaps accounts for the animal-like condition of the average peasant woman. Some of the more thoughtful Moslems declare that Islam is really opposed to these things; but it is pretty clear that the Prophet's life (both historically and traditional) is responsible for the evil. Indeed, the use of aphrodisiacal drugs is invariably justified by their most degraded users by an appeal to the Prophet's example. Over and over again in all parts of the country men have said to the writer that they take manzoul in its various forms, and other aphrodisiacs often prescribed by doctors, in order to be as much like the Prophet as possible, because he had unlimited sexual power, and so was able to maintain many wives and concubines.

Attempts to reform these evils meet with a great deal of opposition. Islam is most sensitive to any attack on the position of women, simply because it is conscious of the weakness of its position. There are indications in Turkey that women are slowly but surely making their influence felt, and we cannot but hope that the few women in Egypt who have been inspired with new conceptions of the place that women should have in the scheme of things may be able to use their enlightenment for the benefit of their simple peasant sisters.

There is in every poor family a horror that a girl may be *illegally* wronged. That is why fathers, and mothers too, of young girls are anxious to hand them over to men under the protection of the laws of marriage. Men are willing, indeed, generally too eager, to take the little virgins for their own base gratification, knowing that if they are not satisfied they can divorce them, and get fresh ones almost without limit, and all sanctioned by society and religion. The idea fostered by Koranic teaching, that gratification of the sex instinct is the highest enjoyment that life and religion can afford, colours the whole life of the average man, who, when his normal powers are being ruthlessly destroyed by uncontrolled passion, stimulates them with drugs until he is the helpless victim of an impotence that menaces the whole of the society to which he belongs. Then he looks forward to a paradise where there are ever sweeter maidens than those he has ravished on earth.

The doctor referred to above said that he had assisted at operations on young girls who had been treated by their adult husbands in ways which cannot appear even in an outspoken article such as this.

HERBERT E. E. HAYES.

BOOK REVIEWS

The Spirit of Islam. A History of the Evolution and Ideals of Islam, with a Life of the Prophet. By Ameer Ali, Syed, P. C., LL.D., D. L., C. I. E. Pp. lxxi, 515. London, Christophers, 1922. Revised edition, with two additional chapters. 30 shillings net.

The first edition of this work was published at Calcutta in 1902, and contained lix. and 440 pages. With the exception of the two new chapters, entitled "The Apostolical Succession," and "The Idealistic and Mystical Spirit of Islam," there are very few important changes or additions to the matter contained in the first edition. The Introduction, which occupies fifty-five pages, is a sketch of the development of the great religions of the world, from primitive animism to the advent of Mohammed; and here seven pages of new matter have been added on the subject of Hinduism, and five new pages are occupied in an attempt to connect the Christian doctrine of the Trinity with the Greek and Egyptian triads—Zeus, Demeter and Apollo or Dionysus; and Osiris, Isis and Horus. After the statement that Christianity appropriated and absorbed the ritual and doctrinal legacies left by its "Forerunners and Rivals," the writer says, page xlv, "Whether this adaptation of the simple teachings of Jesus, to make them more readily acceptable, was a development or the reverse, must remain for the present unanswered. But the charge the Moslems make against his followers that they corrupted his faith can hardly be said to be altogether unwarranted."

On the character of Mohammed there is a new page (p. 121) giving quotations to show that "the mind of this remarkable Teacher was in its intellectualism and progressive ideals, essentially modern."

Next follows (p. 122) the new chapter on "The Apostolical Succession," which has apparently been written in view of the questions which have recently arisen in regard to the validity of the Ottoman *Khilāfat*. The claim is made that "by a formal deed of assignment" the Caliphate was transferred to the Ottoman conqueror by the last of the Abbāside caliphs, and that "the combination in Selim of the Abbāside right by assignment and by Bai'at, and the adhesion of the representative of the Prophet's House, who held at the time the guardianship of the Holy Cities, perfected the Ottoman Sultan's title to the Caliphate."

The final chapter, on "The Mystical and Idealistic Spirit in Islam" is an expansion of the last four pages of the first edition. There are twenty pages of new matter, tracing mysticism back to the Koran and traditions, but dealing principally with Al-Ghazali, to whom, the author says, "eastern Sūfīsm owes in a large measure its systematization, and most of the color and beauty in which it is clothed." At the end of the chapter we find the same conclusion in regard to Islamic mysticism as was stated in the first edition, that it has "in its practical effect, been productive of many mischievous results." The teachings of Al-Ghazali, however, the author appears to approve of in general, and in an effort to reconcile some of the divergent views that are taught in Islam he

makes the following remarkable statement, "The Mu'tazili, the Asha'ri and the follower of Al-Ghazali do not differ in the essentials; their difference is due more to the angle from which they look at the dogmas of the faith. The rationalist holds that a knowledge of God is attainable by Reason. He appeals to Reason because the call of the Koran to the worship of one God is based on Reason. The Asha'ri believes because he is so taught; the Sūfi believes because, as he says, of the "inward light."

The entire work is, like the first edition, an able defense of Islam, by a very astute legal mind, and shows the lawyer's ability to present all the most favorable aspects of his case, and to explain away or disguise all that is unfavorable. It was written, no doubt, chiefly for Christian readers, in order to present the character and teachings of Mohammed, and the religion professed by his followers, in a more favorable light than that in which they have ever been described in European literature. In doing this the author was unable to refrain from making disparaging remarks on the religion held by most of his readers, and beloved by the great majority of the race which has given him his education and the long list of honorable titles which appear after his name on the title page. In writing the best that can be said of Mohammed and Islam it ought not to have been necessary to take such a hostile attitude towards Christianity, but some Moslems seem to think that this attitude of hostility is an essential part of "The Spirit of Islam."

In its external appearance the book is a great improvement upon the first edition, the only typographical defect being that the Arabic and Persian quotations were not reset in a good clear type, instead of being reproduced from the first edition, or, in the case of the additional matter, from rather indifferent manuscript. W. G. SHELLABEAR.

A Short History of the Fatimid Khalifate. By de Lacy O'Leary, D.D., lecturer in Aramaic and Syraic, Bristol University. Kegan Paul, Trench, Trübner & Co. London, E. P. Dutton & Co. Pp. viii, 268, 1923, 10s. 6d.

This is a useful popular treatise on an interesting period of the history of North Africa. It is based on Oriental sources, and therefore gives a different view from that of Western historians. It does not claim, however, to be an original study in this special field, and the bibliography given at the end of the book includes only "Original authorities accessible in translations or extracts." The work is well written and is attractive in appearance, but the printing is disfigured by an extraordinary number of misprints, not only in proper names and Arabic words, but in many cases ordinary English words are misspelt, letters and even lines transposed, and the same word is sometimes spelt in two different ways on the same page. W. G. S.

Persian Sketches. By the Rt. Rev. J. H. Linton, D.D., Bishop in Persia. Pp. 130. 2s. 6d. Church Missionary Society.

"Brief, bright and brotherly." An excellent book to take for a holiday companion, the interest of which will lead on to further study. The vivid sketches of Persian scenes and characters are an admirable combination of missionary zeal with sympathetic fairness. The chapter on Social Conditions, by a lady missionary, is a moving appeal for the Christ-healing that Persia needs. H. U. W. STANTON.

The History of the Conquest of Egypt, North Africa and Spain: Known as the *Futuh Misr* of Ibn Abd al-Hakam. Edited from the manuscripts in London, Paris and Leyden by Charles C. Torrey. Yale University Press, New Haven. Price \$10.00. Pp. 434.

In 1901 Dr. Torrey, Professor of the Semitic Languages in Yale University, published his *Mohammedan Conquest of Egypt and North Africa*—an English translation of the celebrated Arabic work of Ibn Abd al-Hakam. This sumptuous volume, delayed because of the war, gives us the Arabic text and is based on four unpublished manuscripts, with an introduction, critical apparatus, glossary, and an extensive index to the Arabic text. It is the third volume of the Yale Oriental Series and does great credit to the University Press. The Arabic text was printed by E. Brill, at Leyden, and it is therefore the more surprising that a number of errors should have crept in in addition to those noted among the errata; especially the repetition of words and the *ya* for *alif maqsura*.

We have in the volume before us the earliest surviving account, from Arab sources, of the Mohammedan conquest of Egypt and the West. The text, as published, is based on all the manuscripts now known to be in existence, which are four in number; one in the British Museum, two at Paris and the fourth in Leyden. A careful description of these manuscripts is given, their relationship determined, and their variations noted. Dr. Torrey believes that we can restore the text of Ibn Qudaid's codex with remarkable certainty, although translations of portions of the work have appeared by Ewald, de Slane, Karle, Jones and others. These efforts were partial, often incorrect and altogether inadequate.

Ibn Abd al-Hakam, the author, was by training an expert in the science of tradition rather than an historian. The form of the text is therefore that of Hadith. Each page is liberally sprinkled with *asnads* which vex the patience of the modern reader.

The material of this history is divided into seven books. The first deals with the characteristics and excellencies of Egypt, and sketches the history of the land from the earliest times to the Moslem conquests. Book II gives in detail the story of the conquest. Book III, which is of special interest, deals mainly with the early settlements of the Moslem invaders. Book IV describes the organization and administration of Egypt under its conquerors, and the invasions of Tripoli, Nubia, etc. Book V gives an account of the conquest of North Africa and Spain down to the year 127 A. H. Book VI is a special history of the judges of Egypt to the year 246 A. H.—that is ten years before the author's death. The last book, most extensive, consists of a selection of religious traditions relating to Egypt. The author of this earliest history was a contemporary of Beladhuri (279) and Tabari (310), and we trust that a complete translation will soon appear, so that the English reader may have first-hand evidence of the character of Moslem conquest and rule. Modern apologists for Islam, in view of the evidence of these authoritative sources, will find it hard to affirm, as they have done, that Islam only took up the sword in self-defense and that the religion of Mohammed was spread not by the sword but by preaching.

S. M. Z.

Persia. By Brigadier-General Sir Percy Sykes, Oxford, Clarendon Press, Pp. 188. Price 7s. 6d.

This is one of the series of compact histories of the nations. We could ask for no more competent authority, and although it is extremely difficult to compress so vast a subject into less than two hundred pages, the author has succeeded. His earlier and larger history of Persia naturally formed the basis for this compendium, yet it is in no sense a mere condensation. In twenty-two chapters the story of the foundation of the Persian Empire, its conquest by Alexander, and later by other conquerors until it became Mohammedan, is brilliantly sketched. More space is given to the history of the later dynasties, the awakening of Persia, and constitutional development before the war. The last three chapters deal with the war period, and Persia after the armistice. One wonders whether the concluding paragraph of the book is not excessively pessimistic.

"The situation is gloomy. Persia will not fight to defend herself, and her treasury is empty. She has turned her back on her old friend Great Britain, who for the time being, at any rate, must leave her to seek her own salvation unaided. The Financial Adviser and his staff have left Teheran. The South Persia Rifles, which alone stand between security and anarchy in the province of Fars, have been disbanded, and European women and children are leaving Shiraz. Elsewhere conditions are deteriorating, the ministers at Teheran having little control over the provinces. The friends of Persia watch her present plight with sorrow, and hope that, before it is too late, the country will realize that that it is marching down the broad road that leads to destruction."

Dates and Date Cultivation of the 'Iraq. By V. H. W. Dawson. Part I, The Cultivation of the Date Palm on the Shat Al-'Arab; and Part II, The Results of an Investigation into the Yield of Date Palms on the Shat Al-'Arab. Pp. 75xpp. 14 and diagrams. Part I, price 10 shillings net; Part II, 5 shillings net.

The accurate information contained in this memoir has been collected by the Director of Agriculture. Part III, on "The Varieties of the Date Palms," is in preparation. As an evidence of the agricultural wealth of Mesopotamia, and an exposition of one of its chief industries, the work is invaluable. The total number of date palms of 'Iraq is estimated at sixteen million.

Z.

Orient et Occident. Paris, 1922. (Ernest Leroux.)

The modernist movement in Islam is fruitful in magazine propaganda. This new Journal, the first number of which appeared in January, 1922, and which has been appearing monthly since, is not distinctively religious, like the Journals of the Ahmadiyya movement, but represents rather the political side of modernist Islam. It is also distinctly Egyptian and Turkish rather than Indian. The Journal is sumptuously got up, and in arrangement reminds one of the well-known *Revue du Monde Musulman*. First come a number of articles, then a Chronicle of recent events concerning the Moslem world particularly, then a short Bibliography, i. e. reviews and notices of books touching on Moslem problems. Contributions that have appeared so far have been very mediocre, and the general strain seems to be one of sympathy with France as the friend of the Moslem world, and hostility to everything English or American.

As an organ for the expression of an important section of the thinking men of the modern Islamic world, this Journal should receive attention from all students of present-day Islam.

ARTHUR JEFFERY.

Le Siège la Prise et le Sac de Constantinople par les Turcs en 1453.
Par Gustave Schlumberger, Membre de l'Institut. Paris, 1922. (Alon-Nourrit et Cie).

Since Gibbon's immortal account in chapter lxxviii of his *Decline and Fall*, there have been four monographs of outstanding merit on the last Siege of Constantinople and the establishment of the Turks in Europe. First came Paspatis' *Poliorkia kai halōsis tēs Kōnstantinoupoleos, Athens*, 1890; then Sir Edwin Pear's *The Destruction of the Greek Empire and the Story of the Capture of Constantinople by the Turks*, London, 1903. In 1909 came the short but excellent study of A. N. Bernardki *Hē halōsis tes Kōnstantinoupoleos*, in the second volume of the monthly supplement to the Journal *Athēnai*, for March, 1909, and lastly this work of Dr. Schlumberger, which first appeared in 1914, and of which this is the fifth edition.

Recent events have brought the question of the Turks in Europe prominently before the eyes of the world, and have emphasized Schlumberger's statement that "la prise de Constantinople par les Turcs au mois de mai 1453 est un les plus grands faits de l'histoire du monde, qui a eu sur les destinées de l'Europe une influence prodigieuse. . . . Cet événement a failli changer définitivement le cours de l'histoire." And of the stories of that famous event, this book is easily the best. Not only has Schlumberger drawn on the usual Greek and Latin sources, but he has laid under contribution the Turkish and Slavic historians, and can justly claim that "mon livre contient à peu près tout ce qu' on connaît actuellement de plus important sur cet événement si fameux."

This edition is fully illustrated, and contains an excellent map based on that of Dr. J. Mordtmann. The most serious lack is that of a good index.

ARTHUR JEFFERY.

Der philosophische und religiöse Subjektivismus Ghazalis. Ein Beitrag zum Problem der Religion. Von Dr. J. Obermann. Wien und Leipzig, 1921.

The reviewer must begin by confessing his inability worthily to review this latest and most learned disquisition on Ghazali, a work which is obviously intended for and only to be adequately appreciated by the specialist on Ghazali. Others have written of the life of this foremost of Islamic theologians, and his mystical experiences have attracted attention from many writers, but Dr. Obermann deals with him only from the point of view of his place in the development of Islamic philosophy.

That Ghazali was a great philosopher there can be no question, though whether he is, as Macdonald claims, the high water mark in Islamic philosophy, is more doubtful. The difficulty of deciding has been that we have had so few studies in any detail of his philosophy, particularly studies considering him in relation to the development of Aristotelianism among the philosophers of Islam. The work before us is an attempt, and an exceedingly scholarly attempt, to deal exhaustively with one phase of Ghazali's philosophy, viz. his Subjectivism.

As the title indicates, the work is divided into two main sections: I. *Philosophical Subjectivism*, under which the author discusses Ghazali's

teaching on (a) Epistemology, (b) The Ideality of Space and Time, (c) Aristotelianism in Islam, (d) Critique of the Metaphysic of Knowledge, (e) Causality; and II. *Religious Subjectivism*, under which are discussed (a) Religion and Religiosity, (b) Knowledge of Self, (c) Knowledge of God, (d) "Stationen des religiösen Werdens." Besides, there is a short introduction and three appendices, the most important of which is the last, on "Personality."

The author is well versed in the modern literature on Ghazali, but of Ghazali's own works he seems to have drawn almost exclusively from the *Ihya*, neglecting many smaller treatises which might have thrown considerable light on his problems.

ARTHUR JEFFERY.

Western Races and the World. Ed. by F. S. Marvin. 264pp. 12s. 6d. Milford.

This stimulating collection of essays should help to clarify and broaden the outlook of the educated citizen. It has for its motto "Every one members one of another," and it helps to show how this ethical principle of missionary Christianity was the salt which preserved the sound substance of the Graces. Roman civilization as it was taken over by a new age, and how it is still the compass which can guide the perplexing movements of adjustment between the progressive Western races and the less advanced Easterns, now struggling to realize their world unity.

In the first essay, Mr. Marvin starts with the contention that the gifts of humanity are to be shared to the whole race, and if they be withheld from backward sections, the vanguard will eventually suffer. The problem is dealt with in the following essays chiefly from the racial and cultural point of view, but also from the linguistic and the religious. Dr. Carlyle's too brief essay exhibits Christianity as the new life which found the unity of humanity acknowledged as a doctrine but translated it into a power, and Mr. S. H. Swinny shows how the humanitarianism of the eighteenth century alongside of the evangelical revival prepared the way for the application of the ethical principle of a neutral human solidarity to the world as a whole. Sir F. W. Arnold glances at the relations between Europe and Islam, historical and contemporary. He lays stress upon the influence of modernism in Islam, and pleads with justice for the removal of aloofness. But his contention that the attitude of the Moslem modernist towards Koranic principles of slavery and polygamy is analogous to our attitude to the ethics of the Old Testament will not bear examination, seeing that for the Moslem the Koran is what the New Testament is for us, or even more literally binding. It is true that Islam has notably succeeded in obliterating race prejudice within the limits of its own brotherhood, but to reach brotherhood among all men of all religions it will have to take a long step. Space will not permit more than a reference to the essays on India, China and the backward races. That on Exploitation in the Tropics, by Mr. J. H. Harris, deserves careful study, and so does "Master and Man in the Tropics," by Sir Sydney Olivier, who also closes the volume aptly with a useful exposition of Mandates under the League of Nations. What thoughtful reader of these essays will not want to join the League of Nations Union?

H. U. W. S.

Herklot's Islam in India, by W. Cooke, C. I. E. Pp. 374. Price \$8. Oxford Univ. Press, London.

The first edition of this classic was published in London in 1832, and may have been the fillip that caused Edward William Lane to write "Modern Egyptians," though that writer makes no reference to his predecessor's work, and certainly copies neither Dr. Herklot's matter nor his style.

Nevertheless the two books have much in common, and no person who is to spend his or her life in India, or come into contact with the religious life of Indian Moslems in other parts of the world, can afford to miss reading this book, that has been carefully re-arranged and augmented by Dr. Wm. Crooke.

Among the customs that were in vogue in South India a hundred years ago are very many that are prevalent in most Mohammedan lands, reached by Indians, till the present day, but there are others that have either passed into oblivion or are practised in areas that are most circumscribed.

The same can also be said about the rites enjoined and the ceremonies prescribed at birth, marriage and death. Among the methods used for the detection of thieves is one that is known as "the turning of the Koran." But *mutatis mutandis* it is a method that is used by silly young people till the present day in many districts in Scotland for the purpose of discovering who the experimenter is going to marry. As, however, in Scotland it is the Bible, and in India the Koran that is used, one wonders where the custom originated.

There is a splendid chapter on Vows and Oblations, which ought to be read by all who would study the workings of an ignorant Moslem woman's mind, and understand how it is that the illiterate devotees trust so implicitly in their Indo-Muselman saints.

The concluding chapter is on the games played in South India, and shows how closely they are allied to those usually played by the Hindoos of the place.

J. C. Y.

By Sir Hugh Clifford; 405 pp; price \$1.75;

In the hut and in the palace, in the sun-flecked forest glade,
Where the vast trees crowding stagger 'neath their load of fern and vine,
In that world of untouched Nature, 'mid the marvels God has made
You are living on in listlessness the life that once was mine.
Hark! I catch the thud of tom-toms, and the drone of old-world song,
The sleepy hum of insects, and the rush of startled beast—
And I lack the words to tell you, O my brothers, how I long
For the glory and the glamour and the wonder of the East.

The missionary-hearted who read these entrancing sketches will feel

strangely moved to pray that the Gospel, the one great remedy for the ills of Islam, may be effectively preached in the darkness so accurately portrayed, and true prayer will find some way to help.

GEORGE SWAN.

Journal of the Manchester Egyptian and Oriental Society. 66 pp. Price 7s. 6d. University Press, London, 1923.

We call attention in this issue to three articles that will interest our readers: Mr. Theodore D. Moscona on "Coptic Churchmen," Professor Maurice A. Canney on "Kairwan, the Holy City of North Africa," and Miss Winifred M. Blackman on "Village Life in Modern Egypt."

The Dancer of Shamahka. By Armen Ohanian. Pp. 284. E. P. Dutton & Company, New York. Price \$2.00. 1923.

This is a life story of an Oriental woman and her romantic and terrible adventures, revealing the intimate life of Asiatic women in the form of a novel. Anatole France writes the introduction. The French edition was a literary success, and the book has been translated into German and Spanish. At times the lights and shadows are too sharply drawn, but the book is worth reading as a revelation of one side of Oriental life.

L'Islam Son Passé, Son Present et Son Avenir. By Samuel M. Zwemer, D. D., Traduit et adapté par Renée Warnery. (Avec deux cartes et neuf illustrations hors texte). Pp. 322. French Federation of Christian Student Associations, Paris, France, 1922.

This is a free translation of Zwemer's "Islam, a Challenge to Faith" published by the Student Volunteer Movement in 1905—earlier translations have appeared in German and Russian. The translation by Dr. Warnery has important modifications and additions. Chapters 7, 8, and 9 have been rewritten on the basis of later information. Chapter 12 is entitled "Islam after the war" and appeared in English by Dr. Zwemer in the *Church Missionary Review*. The Bibliography is new, the arrangement, the illustrations, index, etc., are excellent.

Mainly East. (Prose—perhaps

Wise Men From the East and From the West. By Abraham Mitrie Rihbany. 310 pp. Price \$2.50. Houghton Mifflin Co., Boston.

An interpretation of the East to the West by one who came a poor boy to the United States in 1891, to seek his fortune in the new world, from Syria. To-day he commands an important pulpit. He believes that the confidence of the Orientals in Europeans has been destroyed, and that Asia is in a state of revolt against Western domination. If France

cannot and will not secure a free government for Syria, then it would be better for her to furl her flag and leave the Syrians to establish a rule of their own. When the Turks were restored to power, they did not cease to be Turks, and Europe has virtually "placed the knife once more in the Turks' hand." Britain's promise to the Zionists should also be recalled, and a government established with proportionate representation of the three religions. After this fashion Mr. Rihbany analyzes the religious and social differences, giving reasons for the present revolt and pointing out remedies. The book deserves serious attention, although the first part is based on the fallacy that the Eastern mind and the Western mind are constitutionally different.

La Cité Arabe de Taif à la veille de l'Hégire. P. H. Lammens, s. j. (t. viii fasc. 4) Beyrouth, 1922, in-4 (p. 116-321).

There is no city of greater importance next to Mecca in the early history of Islam, than Taif. Prof. Lammens has again given us one of his interesting monographs in this small volume—a reprint from the proceedings of the University of St. Joseph. As a source book for the knowledge of social life and conditions at the time of the Prophet, he has gathered here that which will prove invaluable to the student of early Islam.

Angora, Constantinople, Londres: Moustapha Kemal Pacha et la politique anglaise en Orient. By Mme. Bertha Georges-Caulis. Un Vol. in-4, Paris, Librairie Armand Colin. Price 8 fr.

A summary of British and French politics from the standpoint of one who justifies the French in everything in their attitude towards the Near East and condemns the British.

L'Europe et la Turquie nouvelle. By Jacques Kayser: Un vol. in-16. Editions des Presses Universitaires de France, Paris. Prix: 5 frs.

A history of the relation of Turkey with the Western powers just before the war, and the development of the new Turkey under the leadership of Mustapha Kemal, and his victories over the Greeks. Professedly based on secret documents, and revealing the diplomatic intrigue of the Allied powers both against Turkey and against each other.

Old Europe's Suicide. By Brigadier-General C. B. Thomson. 192 Pp. Price \$2.00. Thomas Seltzer, New York.

A brief graphic story of southeastern Europe during the period 1912 to 1919 by one who himself was an important actor in these events, being in the Balkans from 1915 to 1917, and later at the Versailles Peace Conference. Somewhat pessimistic in its outlook, this retrospect affords material for a careful study of the Balkan situation, and that in Macedonia and Albania just prior to the Second Balkan War. The conditions in the neutral Balkan States are described in detail. The author believes that because of the present unstable equilibrium, there is a new danger on the horizon. (Page 185): "The decisions of the Supreme Council of the Allies are without any moral sanction, because, owing to its past acts, the moral sense of the entire world is blunted. Despair and misery prevail throughout Central and Eastern Europe; around and beyond the main centres of infection, the poison is spreading to the world's remotest parts; India and Northern Africa are filled

with vague but menacing unrest. When the lassitude of war is passed, more serious developments must be expected: D'Annunzio and Bermond are but the forerunners of many similar adventurers who, both in Europe and in Asia, will find followers and funds."

Mission Archéologique en Arabie. Troisième Mission, Les Châteaux Arabes de Qeseir 'Amra Harâneh et Tuba par les RR. PP. Jaussen et Savignac. Un vol. de texte de 134 pp., avec de nombreuses illustrations et un atlas de 58 pl. en phototypie et en lithographie, ensemble 2 vol. grand in-8, 1922. Price 100 fr. Paris. Librairie Orientaliste, Paul Geuthner.

This is the third volume of the elaborate, scientific investigations made in North Arabia and Western Syria by the professors of the French school at Jerusalem. Each volume furnishes a great abundance of material for a better understanding of the geography and early history of Islam and pre-Islamic civilizations.

Some Thoughts on Christian Vernacular Literature. By J. N. Farquhar, M.A., Litt. D. (Oxon.) Association Press, 5 Russell Street, Calcutta. Price 2 Annas.

Dr. Farquhar, in an address read before the Calcutta Missionary Conference on December 4, 1922, sets forth in a very concise manner what has been accomplished in the Vernaculars of India for the Christian cause; and secondly, suggests the lines that should be followed in the future. He believes that there is an abundance of talent in the Indian Christian Church; and therefore every Christian person, Indian or European, who has to do with this subject "should strain every nerve to train encourage and stimulate young Indian Christians to prepare themselves to write noble Christian literature in their own vernacular," eagerly looking forward to the day, when "no American or European shall dream of writing Christian vernacular literature."

These are timely words, and we thank Dr. Farquhar for bringing to our minds so vividly an ideal which should serve not only for India, but for all mission fields everywhere.

M. T. T.

Raymund Lully. Illuminated Doctor, Alchemist and Christian Mystic. By Arthur Edward Waite. Pp. 75. William Rider & Sons, London, 1922. 2s.

This little volume appears in a series on the mystics and occultists including Theophrastus Paracelsus, Emanuel Swedenborg, Roger Bacon, Franz Anton Mesmer, Giordano Bruno, Jacob Boehme, Joan of Arc and St. Francis of Assisi. The series is designed to give a brief biography and concise account of the great lives of mediæval and modern times in mystical philosophy and occult science. There are already three biographies of Raymund Lull accessible to the modern reader, two in English by W. T. A. Barber and Samuel M. Zwemer, and, the most extensive, from the Roman Catholic standpoint, by Marius André, "Le Bienheureux Raymund Lull," in addition to a brief biography for juniors recently reviewed in the *Moslem World*; and yet this little volume supplements what has already appeared for two reasons. It gives us a critical study of the sources on which the biography of Lull is based, and although these criticisms are in a sense destructive, they were necessary.

Mr. Waite also devotes special attention to the question whether the science of alchemy owed as much to the mediæval mystic and saintly

missionary as is generally imagined. His conclusions are "that the dates and other alleged facts which are found in the alchemical texts prove that they were written subsequent to the death of the original Raymond Lully in 1315; and, that they are not alone fraudulent in their claims upon the *Doctor Illuminatus*, but in their historical pretensions otherwise."

After speaking of the problem of Lull's personality, and giving a brief sketch of his life, the five remaining chapters deal with his "universal science," the mystical teachings and especially the texts of alchemy attributed to Lull. Only one of the biographies above referred to is mentioned in the text. Lull's conversion as described by the author is typical of the fact that he never catches a vision, not even a glimpse, of the heroic in this saint and mystic of the middle ages.

"He returned to Majorca and thence took ship to Tunis, hoping to work secretly for the conversion of the inhabitants. He was looking for a crown perchance, the highest prize in all lotteries, as the ages of faith counted. He drew at last and won. His secret activities transpired after a certain time, as they were bound to do, or alternatively they were not secret, for according to another account he proclaimed his return boldly. In either case, there was no need for Arabian doctors or civic authorities to move against him, as the populace rose in hordes; they pelted him out of the city, and he fell on the sea-shore, buried under a pile of stones."

These stones still cry out, but it is not the message of this book. Raymond Lull, the first missionary to Moslems, being dead yet speaketh, but not concerning alchemy or occultism.

Henry Martyn. Confessor of the Faith. By Constance E. Padwick. 302 pp. Student Christian Movement. London. 1923. 5s.

The author explains in her preface the object of the writing of this new biography of Henry Martyn: "That the church may look with fresh eyes on the stores of her spiritual heritage, and catch the glint of fresh colors in the variegated grace of God." Most admirably she has achieved this object in style, content, and the impression left upon the reader.

A picture of Henry Martyn, and a most helpful table of dates, lift the book, as to form, out of the ordinary; and a dignified compelling style enhances its value. While a chronological sequence is observed, yet its content is topically so happily stated that there is no occasion for anticipation wearying you. Progressive movement characterizes the book throughout.

His field of labor takes precedence of his birthplace; family ties, school-boy and college days lead up to life's calling and how achieved. The manners and customs of India and England in the end of the eighteenth, and the beginning of the nineteenth centuries, are interestingly interwoven with the characters whose lives Henry Martyn touched, and who in God's providence were oftentimes instrumental in shaping his destiny.

Love's sweet song re-echoes in the larger part of the book. Its path for the hero was not bestrewn with roses. Though true and strong on his part, and possibly reciprocated on her part, religious scruples and family hindrances prevented its consummation, leaving him to go forth alone upon life's tempestuous sea.

As one proceeds, there is felt a hand Divine at work, for in Henry Martyn the man, and in the double task he accomplished, a work of God is traceable. Beautiful it is to note its beginning, watch its development and see its accomplishment. His conquest of self and love's disappointment; his absorbing interest in the Word of God as well as in languages; his becoming all things to all men that he might save some; his unconscious sincerity, humility and zeal; his literally being consumed with the fervor of his love for Christ and with hardships many, are indeed "the stores of spiritual heritage" we seek, and explain the incomparable work he did.

His monumental works were the translations of the New Testament into Hindustani and into Persian, either one of which, with its accompanying story, would have given him a notable place amongst the great; but both of which, before ever he attained the age of the Master, mark him as a unique servant of our Lord and of His church.

The last chapter of the book is suggestively headed "the traveller." Henry Martyn suffered and died of tuberculosis. Yet, when in the last stages of consumption, he undertook a journey of 1,500 miles from Tabriz, Persia, to Constantinople, Turkey, in obedience to duty's call and to hope deferred; and after innumerable hardships passed away at Tokat, alone, amongst strangers, ridden to death.

As we read, we marvel at this heroic soul; weak in body gifted in mind and strong of spirit. In life and in death triumphant. How abounding was God's grace in him and through him abounded unto many. Whoever prizes its enrichment will do well to procure this book.

J. KRUIDENIER.

The Measure of a Man. William A. Shedd of Persia, a Biography by Mary Lewis Shedd. Price \$2.00, pp. 280. George H. Doran Co., New York.

This life story of a great missionary is of deep interest to all who labor in Moslem lands. With insight and sympathy Mrs. Shedd relates the story of his faithfulness and heroism, and we are sure that the reading of the book will prove an incentive to more sacrificial living on the part of all those who remain in the work. A Syrian Professor said of him, "Dr. Shedd was a scholar, and thoroughly equipped for the work. . . . He laid, however, his literary ambition and all his scientific attainments upon the altar of God." He did not work for honor or praise, but, in the way of duty, honors came to him, and praise from those he helped so skillfully. Dr. Shedd served the Mission and the people as friend and official. The terrible years of the war taxed his skill and strength to the utmost, in defending the helpless thousands. "It lies with us," said Dr. Shedd in 1916, "to see that the blood shed and the suffering endured are not in vain. God grant that we who know so well the wrongs that have been borne, so labor that the cause of these wrongs be removed."

AMY E. ZWEMER.

Between the Lines in Asia Minor. By Mary Caroline Holmes. Pp. 224. Price \$1.50. Fleming H. Revell Co., New York.

An interesting narrative of personal experiences in the Near East in connection with the unselfish work of caring for a thousand orphans under conditions, some of which were most trying to flesh and blood.

The things that stand out most clearly in the narrative are: the terrible condition of orphans and other homeless refugees in the Near

East, and the consequent urgent need of such help as Miss Holmes and her colleagues gave in the city of Urfa; the vacillating and ineffective policy pursued by the French; the talismanic influence of almost anything American among the peoples of the Near East, and the wondrous power there is in the devoted and self-sacrificing life and labors of a single pure-minded and pure-hearted woman.

For house-mothers especially, such as there still are among us, Miss Holmes' vivid descriptions of various predicaments, devices, failures, and successes, in the repeated attempt to construct, one might almost say *create*, something useable out of next to nothing, the narrative has a peculiar and delicious charm.

Any true lover of humanity, after having read the book, cannot but be fervently thankful to God that in the midst of our present world of selfishness and greed, there is still left the Mary Caroline Holmes type of women—and of men too—that show us the shining way trod by Him who said, "Inasmuch as ye have done it to one of the least of these, ye have done it unto Me," and whose crown of reward will far outshine the *Croix de Guerre* the French bestowed upon Miss Holmes.

ALBERT OLTMANS.

My Diaries: Being a Personal Narrative of Events, 1888-1914. By Wilfred Seawen Blunt. With a foreword by Lady Gregory. Part two, 1900-1914. New York, Alfred A. Knopf. 1922. Pp. 484.

There are many minor themes running through the diaries—poetry, remarks on horse-breeding, bits of exploration—but the outstanding interest of the author is anti-imperialism, with especial reference to Home Rule in Ireland, and the independence of Egypt.

In 1878, under Beaconsfield and Salisbury, the joint control of Egypt by England and France was initiated. Baring (Cromer) was from the start more concerned with bond interest than with the condition of the fellaheen. Gladstone and Granville were responsible, the author thinks, for the firing on unfortified Alexandria by Seymour, and the occupation of the Suez Canal by Wolseley, both in 1882. Mr. Blunt feels that Arabi was a sincere patriot. He severely criticizes Kitchener's action in violating the Mahdi's tomb after Omdurman (1898).

The author believes that the seizure of Egypt by England, of Morocco and Tunis by France, of Tripoli by Italy, of Persia by Russia and England—all agreed to if not actually determined on by Great Britain—largely under Grey, were important causes of the World War. He considers the anti-Islamic policy of England with resultant alliance of Turkey and Germany disastrous.

It should be stated that Mr. Blunt seems to have been of Catholic extraction, becoming an agnostic with pro-Islamic leanings both religious and political.

C. T. OLCOTT.

Some Religious and Moral Teachings of Al-Ghazzali: Being brief extracts from his *Ihya-Ulum-id-din*. Freely rendered into English by Syed Nawab Ali, M. A., Professor of Persian, the College, Baroda. With an introduction by Alban G. Widgery, M.A., Professor of the Comparative Study of Religions, The College, Baroda. Baroda, 1922. Pp. 176.

The reviving interest in the life and teachings of Al-Ghazzali is not confined to the West or to Egypt. We welcome this interesting, although brief, study of the great Mystic by a young Moslem of India. After an introduction by Professor Widgery, we have eight chapters

giving free translation of portions of his great work. The topics treated are: The Nature of Man; Human Freedom and Responsibility; Pride and Vanity; Friendship and Sincerity; The Nature of Love, and Man's Highest Happiness; The Unity of God; The Love of God and its Signs; *Riza* or Joyous Submission to His Will.

Sometimes the translation is rather wooden, and does not have the fire and force of the original. This is especially true of the chapter on God's love. Any translation, however, that introduces those who do not know Arabic to this great mind is better than none. We give the first paragraph on love of God and its signs (Ihya IV. 6) from this new translation: "Love of God is the highest stage of our soul's progress and her summum bonum. Repentance, patience, piety, and other virtues are all preliminary steps. Although rare, these qualities are found in true devotees and the commonality, though devoid of them, at any rate believe in them. Love of God is not only very rare: the possibility of it is doubted, even by some Ulamas, who call it simply service. For, in their opinion, love exists amongst species of the same kind, but God being ultra-mundane and not of our kind, His love is an impossibility, and hence the much talked of ecstatic states of the 'true lovers of God' are merely delusions. As this is far from truth and impedes the progress of the soul, by spreading false notions, we shall briefly discuss the subject."

May we not hope that this little book will prove a school-master to lead Indian Moslems to Christ, who is the incarnation of God's love. For it is true as Al-Ghazzali teaches that: "The essence of religion is love; some signs of which have been enumerated above. The love of God may be of two kinds. Some love him for his bounties, others for his perfect beauty irrespective of bounties. The former love increases according to the bounties received, but the latter love is the direct result of the contemplation of his perfect attributes and is constant even in tribulation."

S. M. ZWEMER.

Om Laegekunst hos Perserne. Arthur Christensen. Copenhagen, 1917. 103 pp. Tryde.

This little volume on the history of the art of healing among the Persians, which forms No. 18 of the *Medicinsk-historiske Smaaskrifter ved Vilhelm Maar*, may be utilized by the student as a supplement to Prof. E. G. Browne's Fitzpatrick Lectures on "Arabian Medicine."

The work begins with an account of the medical art in the Avesta and the *Dinkard* and in the later Zoroastrian period. There the author takes up the older Islamic medicine which serves to introduce Avicenna. The last chapter deals with medicine of modern times in Persia.

ARTHUR JEFFERY.

Geschichte der evangelischen Mission in Afrika, von Dr. Julius Richter, VIII. 813, pp. Gütersloh, 1922. Verlag C. Bertelsmann.

Students of modern Missions are already greatly indebted to the historical works of the learned editor of *Die evangelischen Missionen*, and the great qualities which are manifested in his *Indische Missionsgeschichte*, and perhaps even more in his *Mission und Evangelization in Orient*, are maintained in this latest and perhaps greatest work from his pen. The fine volume is a comprehensive history of Evangelical Missions in Africa, and forms the third volume of the series *Missionsgeschichte Afrikas*, being published by Bertelsmann at Gütersloh.

Dr. Richter divides his work into an Introduction and four Parts, the parts being geographical. In some respects the Introduction of some sixty pages is the most important part of the book. It is divided into four sections, (1) The Christian Church and Africa—a brief account of the interest the Church has shown in Africa from Apostolic times to the present day, (2) European Colonization and Africa, a study of the partition and the spread of European influence, (3) The people of Africa, i.e., the ethnology and linguistics of Africa; and, (4) Islam in Africa, an account of its spread, and a judgment as to its peril, the greatest peril, Dr. Richter recognizes, to the spiritual future of Africa.

After this Introductory Study, the author takes up his history proper, dealing impartially with all the Missions interested whether English, French, German or other, and largely telling their own story from their own literature. The first section is devoted to *West Africa*, dealing with the scattered Missions of various denominations in Senegal, Gambia, Sierra Leone, Liberia, Gold Coast, Togo, Nigeria, the Congos, Cameroons and Angola. In the second section, on *South Africa*, a more connected history is possible. After some account of the native peoples, Dr. Richter traces the Mission history up to the Boer War, then from the Boer War to the Great War, and concludes this section with some remarks on the influence of the Great War on African Missions. Section three takes up *East Africa* where, after a sketch of the work of David Livingstone, he deals with the Missions of Rhodesia, Nyassaland, East Africa and Uganda, finishing with some account of the work in Madagascar and the other islands off the east coast. Section four is on *North Africa*, and here, in spite of all he has said in the Introduction as to the imminence of the Moslem peril, we are grievously disappointed to find only nine pages devoted to an account of the heroic work that has been done from Morocco to the Red Sea to face up to the great problem of Islam.

The last hundred pages of the book are in the nature of appendices. The first of these deals with modern Roman Catholic Missions in Africa, Missions which could not be dealt with in the body of the work because they are hardly to be called Evangelical, but which are nevertheless of some importance. Following this comes an account of the share Missionaries have had and are having in the investigation of the native African languages, a work in which German Missionaries in particular have excelled. Then comes an account of Bible translations in African languages, an interesting synopsis of material already available for the Missionary. Finally, Dr. Richter concludes his work with a discussion of the work for Negroes in America.

As a compendium of facts and figures on African Missions, the book is invaluable, but it is more than mere facts and figures, it is a stimulating history of faithful work in the Kingdom of Christ, and a challenge to the Church to be true to the labours of these faithful and to dispel the darkness of the Dark Continent.

ARTHUR JEFFERY.

Zur Geschichte des Islam in China Von M. Hartmann. Leipzig. 1922. Wilhelm Heims. XXIV. 152 pp.

Recent years have seen considerable interest awakened on the problem of Islam in China. In 1910 we had Marshall Broomhall's "Islam in China," the following year was published *Recherches sur les Musulmans Chinois* of the Mission d'Ollone, and following on it Vissières

"Études Sino-Mahométanes," all which work was popularized in Canon Sell's "Moslems in China," 1913.

Dr. Hartmann has always been a keen student and a recognized authority on this section of Islamic history. He wrote the article "China" in the "Encyclopædia of Islam," and that on Chinese Mohammedanism in the eighth volume of Hastings' "Encyclopædia of Religion and Ethics," and has made other contributions in the first volume of his work *Der Islamische Orient*, 1905, and in the periodical *Die Welt des Islams*, as well as in his volume "Chinesisch-Turkestan," 1908. The present volume, which forms Bd. X of *Quellen und Forschungen zur Erd- und Kulturkunde*, was ready for the press just before the outbreak of War, but publication was not possible till just a little after the author's death in December, 1920, and thus it is really this famous Islamologue last legacy to us.

The volume is not a continuous treatise, but consists of three independent studies, with a valuable Introduction and copious notes. The first study is concerned with d'Ollone's account of the Moslems of Khansu, "Les Musulmans du Kan-sou," which forms Part III, of the *Recherches* of the Mission d'Ollone. The second study is also of Moslems in Khansu, based on Bonin's "Les Mahométans du Kansou et leur dernière révolte," in vol. X, of *Revue du Monde Musulman*. The interest of these studies lies in the fact that the thesis of Dr. Hartmann is—

"Das System des Konfuzianismus und die neben ihm weiter wuchernde alte Volksreligion haben nicht den geringsten zusammenhang mit den Schöpfungen jener uns so nahe berührenden Mischbildungen. Solange die echt chinesisch denkendene Menschen in China die Uberzahl bilden, solange werden Christentum und Islam eine entscheidende Rolle dort nicht spielen." (p. XXIV). The third section is but a revised issue of the German text of his article "China" in the "Enzyklopädie des Islams."

ARTHUR JEFFERY.

Marrocos e tres Mestres da Ordem de Christo, por Vieira Guimaraes.
Lisboa, 1916. XI. 277 pp. Imprensa da Universidade.

This well illustrated and excellently printed volume by a Portuguese historian, makes a welcome addition to the historical studies which, mostly at the hands of French scholars, are little by little making Morocco live again for us. Guimaraes begins his work with a historico-geographical study of N. Africa, and then takes up his main themes, viz., the lives and exploits of Don Lopo Dias de Sousa, Don Henrique and Don Fernando, respectively the seventh, eighth, and ninth Masters of that militant Order. To us, the actual lives do not count for very much, but the value of the volume lies in the numerous historical documents which have been reproduced *in extenso* and the very complete Bibliography appended.

ARTHUR JEFFERY.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING, NEW YORK

Missionary Research Library

I. GENERAL.

BOLSHEVISM AND THE TURKS. Gregor Alexinsky. (*The Quarterly Review*, London, January, 1923. pp. 183-197.)

After a few words as to the general character of Bolshevik policy in the East, traces the close interlocking of the Islamist movement with Bolshevism. Quotes specimens of Bolshevist propaganda literature being sent broadcast among the ignorant people of the Near East, and warns that "the fact that the Turkey of Kemal is allied in politics and arms with Bolshevism must inspire doubts and fears."

INDIAN MOSLEMS, THE TURK AND THE CHRISTIAN RAYAH. J. A. Douglas. (*The Christian East*, London. March, 1923. pp. 14-27.)

A full review of five recent books, giving the case for the Turks and for their Christian *rayah*. Both sides of the "atrocities" and "retaliations" are considered. Ends with a questionnaire to the Imam of the Mosque, at Woking, promising to present his replies in the next issue of the *Christian East*.

THE NEAR EAST AND THE CHURCHES. E. D. Morel. (*The World To-morrow*, N. Y. March, 1923. pp. 76, 77.)

The Turks, the Greeks, the Bulgars, all the Near Eastern peoples are but pawns in the imperial and financial game played by the Great Imperial Powers of Europe. A bitter indictment of that hypocrisy of the Christian Churches which leads them to preach the "moral improvement of the Turk," while not lifting a finger to help the real disease of the time, i.e., the lack of "moral sanitation in the Imperial Governments of Europe."

SEARCHING FOR FACTS IN CONSTANTINOPLE. Charles T. Riggs. (*Missionary Review of the World*, N. Y. April, 1923. pp. 283-288.)

"Gleanings from the recent sociological survey of Constantinople, showing the conditions of the city under the Turks." Contains significant statistics, with an illuminating sketch map of the adult delinquency there.

II. ISLAM IN ARABIA.

ARABIA AND THE HEDJAZ. C. E. Vickery. (*Journal of the Central Asian Society*, London. vol. X., pt, 1, 1923. pp. 46-62.)

After a brief sketch of Arabia and the rise and spread therein of Islam, comes a description of the Hedjaz—its government in pre-war days and at the present time, and its position in regard to Pan-Arabism. Finally, there is a short account of the author's

journey beyond Mecca to Taif as the guest of King Hussein. Rather sarcastic in tone.

III. HISTORY OF ISLAM.

THE CALIPHATE AND THE ISLAMIC RENAISSANCE. Rt. Hon. Seyed Ameer Ali. (*The Edinburgh Review*, London. January, 1923. pp. 180-195.)

After a differentiation between the ideas of the office held by the Sunnis and by the Shias, the history of the Caliphate is rapidly outlined. Shows the logical separation of Caliphate and Sultanate, together with the legitimate demand of the Indian Moslems that Christian Powers keep their hands off both.

IV. KORAN, TRADITIONS, THEOLOGY.

SOME NEW DEVELOPMENTS OF THE CALIPHATE QUESTION. D. S. Margoliouth. (*The Fortnightly Review*, London. February, 1923. pp. 192-200.)

The apparent overthrow of the last Moslem Power of consequence had a tendency to weaken the animosities so long existing between the various Moslem sects and nationalities. Discusses the attitude and actions of Kemal and the Angora Assembly towards the Caliphate and the law of Islam, with the re-actions of the rest of the Mohammedan world thereto.

V. RELIGIOUS AND SOCIAL LIFE.

CONSTANTINOPLE TO-DAY.. William T. Ellis. (*The American Review of Reviews*, N. Y. May, 1923. pp. 517-520.)

Despite the beauty of the city, its picturesque intermingling of the old customs with the new, and the magnificent work of the naval Y. M. C. A., the deepest impression of the writer seems to be that, as a result of the Allied occupation, "under the cloak of the 'Christian' nations, these 'Christian' peoples have made the ancient capital of the Christian world a moral plague spot."

PROGRESS OF WOMEN IN NEW TURKEY. Edward J. Bing. (*Current History Magazine*, N. Y. May, 1923. pp. 305-311.)

The present life, customs and character of Turkish women as described by themselves in interviews with the author. Discusses polygamy, marriage and divorce, the veil, and the political and social status of the emancipated woman of the Turks.

VI. POLITICAL RELATIONSHIPS.

BLIND FORCES AT LAUSANNE. Clarence K. Streit. (*in Asia*, N. Y. April, 1923. pp. 282-286, 311.)

A discussion of the Lausanne Conference, based on the proposition that the Near Eastern problem, intricate and difficult as it is, can be solved. But the diplomats attempting the solution were only the instruments of the blind forces of imperialism, championed by Great Britain; capitalism, by the United States; nationalism, by Turkey; and communistic internationalism, by Russia.

BRITAIN AND ISLAMIC ASIA. Major Arthur Moore. (*Journal of the Central Asian Society*, London. vol. X., pt. 1, 1923. pp. 3-15.)

It is a plain fact that the East is definitely awake against the West, and at the end of four years after the armistice Great Britain is regarded by the Moslems as a "people whose word is not their bond, as a restless and greedy Asiatic power." Discusses how Islamic Asia was thinking before and during the war, and how the collapse of Russia and the unfortunate foreign policy of Great Britain have since led to this universal hostile attitude towards her.

ISLAM AND BRITAIN. Sir Valentine Chirol. (*Foreign Affairs*, N. Y. March, 1923. pp. 48-58.)

A summary of the history of Indian unrest, and the part Mohamadanism has played in it. The joining of the forces of Islam and Hinduism, the Swaraj movement, and the Caliphate movement are sketched, along with the cross-currents of Nationalist feeling in Persia, Afghanistan, and Central Asia.

THE NEAR EASTERN RIDDLE. III. The Aftermath of Lausanne. W. E. D. Allen. (*The Asiatic Review*, London. April, 1923. pp. 232-239.)

A "practical" consideration of the great good which came out of the Lausanne Conference, due to the participation therein of old-time trained diplomats, instead of amateur statesmen. The cardinal achievement—the recognition of the freedom of the Straits (an essential of British world policy)—has removed the greatest obstacle to a pacification throughout the Near East; while Turkey's sturdy stand for her own sharing in the wealth of her own country shows that "it is good that Islam remains to remind us that man has faith and dignity."

THE NEW STATUS OF TURKEY. Arnold J. Toynbee. (*The Contemporary Review*, London. March, 1923. pp. 281-288.)

A discussion of the facts that Turkey has become stronger and more independent, in relation to her Western neighbors, than at any time in the last 150 years; that she has gained not by an absolute increase in her own strength but by a relative diminution in that of the Allies; and that it is unlikely she will be able to maintain her newly won independence unimpaired, but will sink again from being a player to being a pawn either of Russia or of England.

PERSIA IN THE NEW AGE. Arthur Moore. (*Asia*, N. Y. April, 1923. pp. 246-250, 291, 292.)

An impartial attempt to get outside either American or British interests and to consider the fundamentals of the real question of Persia—the land, the people, and the natural rôle of the foreigner in the country. Author was for many years correspondent of the *London Times* in Persia, Turkey, Russia, and the Balkans.

VII. MOHAMMEDAN MISSIONS.

THE MESOPOTAMIAN MANDATE. John Van Ess. (*Neglected Arabia*, N. Y. Jan.-Mar., 1923. pp. 3-5.)

The mandate is that given to the Reformed group of churches for Christian work in Mesopotamia, and is based on propinquity, nationality, and a direct call due to the Church Missionary Society leaving the country. There follows a survey of the country and its strategic points.

THE MISSIONARY SITUATION IN TURKEY. Ernest W. Riggs.
(The Missionary Review of the World, N. Y. March, 1923.
 pp. 182-185.)

Sums up the terrific loss sustained in the last eight years in Turkey by the A. B. C. F. M. in missionary force, native workers, constituency, prestige with the government, morale of the missionaries, and feeling in America concerning work with the Turk. Closes by emphasizing the necessity of direct work for the Turk instead of, as heretofore, for the Christian minorities in his country.

PROPHETS OF A BETTER DAY FOR TURKEY. Ernest W. Riggs.
(Asia, N. Y. March, 1923. pp. 207-210, 232.)

The real disease of Turkey is that of century-old racial antipathies, and the cure must be spiritual, not political. A discussion of various solutions proposed for the problem of saving the minorities—not merely saving the Christians from the Turks, but also saving the Turks from themselves; a problem largely to be solved by the missionaries.

THE SITUATION IN THE MOSLEM WORLD. Samuel M. Zwemer.
(The Missionary Review of the World, N. Y. April, 1923.
 pp. 267-272.)

An address given at the Foreign Missions Conference at Bethlehem, Pa. Finds the factors in the present situation to be the spirit of Islam, the marvellous accessibility of all Moslem lands, the increasing responsiveness among the Mohammedans to Christianity, an increasing activity and hostility on the part of the Moslem press, and, finally, a paucity of definite results in conversions. Calls for occupation of new fields as well as more intensive work in the old ones.