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THE CROWN RIGHTS OF CHRIST

In one of his earliest epistles St. Paul defines the missionary activities of the Thessalonian Church among their Gentile neighbors as a work of faith, a labor of love, and a patience of hope. How accurately these three short phrases depict the real task of carrying the Good News to Moslems.

For thirteen long centuries, whether by neglect or by the pioneer adventure of loyal hearts, this part of the non-Christian world has tested the faith of Christendom as by fire; it has demanded a measure of love utterly impossible except to those who had learned from Christ to love their enemies and His; and again and again Islam has deferred the fruition of hope and left for those who waited on, as their only anchor, the patience of unanswered prayer.

Yet it is not the measure of *our* faith, the strength of *our* love, the steadfastness of *our* hope that are the determining factors in the evangelization of the world of Islam. The Author and Finisher of our faith and of all faith, the Source of all love, the patience of Christ incarnate waiting to see of the travail of His soul and be satisfied—all these challenge not us only but the Moslem world.

"We can many of us remember," wrote Bishop King, "in the days when we read 'Ivanhoe,' the thrill which we felt when the doughty Saxon knight rode slowly on his

war-horse up the lists and struck with sharpened lance the shield of *Brian De Bois Guilbert* 'till it rang again.' Such is the conception we formed of what is meant by a challenge. How different from this is the spiritual counterpart of which we speak! It is no steel-clad knight who comes before us, but Jesus in the tender majesty of His Manhood. His crest is the cross of ignominy and pain; if He bears a spear, it is that which pierced His own side. The power which is His to set our hearts aflame for sacrifice is love tested to the uttermost by a sacrificial death. Christ Himself is the Great Challenger. Shall we sit at ease, considering if we shall take the challenge or not?"

But Islam is not a challenge to our faith alone, nor a rebuke and reproach to the Christian Church apart from her Head. Jesus Christ is King eternal and immortal. Although invisible, save to the eye of faith, He is really present everywhere and at every moment on this battle-field of the ages. His crown-rights were obtained at such tremendous cost that He cannot be indifferent when they are invaded. The Near East is nearer to Him than it is to any of us. Was Jesus not born in Bethlehem? Was not Palestine purchased by His tears and agony and blood? Did not Egypt give Him a place of refuge in earliest infancy? Does He not yearn to be the refuge of the little children of Egypt to-day? Syria, Arabia, Asia Minor and the islands of Greece were among the earliest lands that yielded to His royal conquest when He sent out His ambassadors of peace with no weapon but love and no wealth save sacrificial devotion. When a cloud took Him away from human sight, His last view of the earth swept the whole horizon of what we now call the Near East; and when this same Jesus shall come, in like manner as the disciples saw Him go into Heaven, He will claim these crown-lands first of all for His possession. To-day we see His followers driven out in exile or tortured, not accepting deliverance; the blood of many martyrs spilled; the great work of the past century of

Christian missions well-nigh blotted out, when only a few years ago it seemed to be permanently established.

These very crown-lands of Christ are the centre of every prophetic vision and all the missionary promises of the Old Testament. Ask David or Isaiah to whom these lands belong and the answer is, to Christ. "He shall have dominion from sea to sea and from the river to the ends of the earth." "All the flocks of Kedar shall be gathered unto Him." "The kings of Seba and Sheba shall offer gifts and He shall glorify the house of His glory."

Jesus Christ has crown-jewels as well as crown-rights throughout the whole Near East. His many hidden disciples, now like pearls concealed in the dark depths or like diamonds in the deep mine some day will reflect each the glory of the King and shine forever in His diadem. The little children of the world of Islam too are His own jewels. He died for them and desires to live in them, their hope, their joy, their glory. Who can think of such a vast multitude—over ninety millions of them under fourteen years of age—without compassion? Who can doubt that this rising generation of Mohammedans facing a new day and a new world should belong to the empire of our Lord and that we therefore are in duty bound to carry to each of them the knowledge of this great inheritance and this heavenly citizenship, a free gift through faith and repentance to all who acknowledge Christ's crown-rights?

To the Moslem, alas, man, woman or child, Mohammed is still the vicegerent of God, the God-man who existed before Adam and descended to this earthly sphere as the Light which illuminates all the prophets and even Jesus Himself! For them the Arabian Prophet is the perfect man, the ideal of conduct, the paragon of character, the hope of Salvation. They address him in prayers and poems with language such as this:—

"O my Lord, O Apostle of God, O my hope on the day when I shall stand before the Judge!

I beseech thee, by thy glory, to forgive the sins which I have committed, and let thy merit weigh down my scales!

Hearken to my prayer and deliver me from the troubles which have befallen me; comfort me in all my afflictions!

Thou art the nearest in whom we may have hope, albeit thou art far from my house and home.

With thee, O son of Abraham, I seek refuge from my sins and trespasses.

I am bound fast in my sins. I who have been conquered and made captive by my sins call unto thee.

Wilt not thou of thy grace set me free? My back is laden with heavy sins, for I have walked in perilous ways in company with sinners.

I have broken my covenant with God. O thou who hast kept thy covenant, turn in compassion and loving kindness towards 'Abdu 'l-Rahim!'¹

What shall we say—nay how do we feel—regarding the crown-rights of Christ, in view of such Moslem prayers? The call from the minaret, is it to us a call to vindicate Christ as Lord over all?

The pathos of human hearts seeking communion with the Father through the monotonous ritual or the wild, weird practices of the *Zikr* does not lead us to ridicule but to compassion. The pilgrims drawn by hundreds and thousands to Mecca as by a magnet for the great day of sacrifice and the sprinkling of blood—do they challenge us to point them to the Lamb of God that taketh away the sin of the world?

If we were true-hearted, whole-hearted, faithful and loyal as those doughty knights of old would we not with sharpened lance strike the shield of the opposer "till it rang again?" Has Christ no longer power to set hearts aflame for His honor until supreme sacrifice becomes delight and death preferable to defeat?

Cairo.

S. M. ZWEMER.

¹ Verses from Al Buri, a Yemen mystic of the Twelfth Century quoted by Andræ, *Die Person Muhammeds*, p. 389.

CHRISTIAN LITERATURE FOR MOSLEMS*

It is unnecessary to tell the readers of this magazine how this book has come into being; on that it may safely be taken for granted that they are fully informed. I shall endeavor, therefore, only to describe the book and to give some idea of the deep impression which it has made upon me. More important missionary Reports may have appeared, although as to that I doubt; it would be hard to find one which gives a more vivid picture of so wide a situation or which opens more weighty possibilities and opportunities. It is full of reality, both as vision and interpretation of the present and as suggestion and hope for the future. In contact with life at every point, its pages map the highways of peoples, as they are and as they may be—almost certainly, will be.

It consists of fifteen chapters, two appendices and an index. The details with which these chapters are loaded have been gathered and prepared by those in each country best qualified for the task, and then arranged, compressed and made readable by a central committee. To that central committee, and especially and personally to Miss Padwick, its secretary, the literary finish and attraction—and they are great—of this Report are due. The chapters cover the present Moslem press; the Christian press in the Moslem world; Christian literature in Arabic which goes everywhere in that world; Christian literature not in Arabic but for Moslems; Turanian and in the Balkans; Persian-reading; Indian; Malaysian and in the Philippines; Chinese; African; reading European languages. Then come chapters on the facts and problems of authorship, publication and circulation; on newspaper evange-

*"Christian Literature in Moslem Lands." A study of the activities of the Moslem and Christian press in all Mohammedan countries prepared by a joint committee appointed by the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Social and Religious Surveys. With [14] illustrations and [13] maps. New York: George H. Doran Co., 1923. Pp. 306.

lism; finally, the recommendations of the committee as to the future. These are that there should be a central literature bureau—an organization to promote cooperation and unity—with an adequate staff. The appendices are (i) the personnel of the survey organization which has produced this Report and (ii) various statistics on the Moslem world.

In one way or another this Report is bound to come into the hands of all those who are even remotely interested in the situation which it states. These will certainly be very many and will view it and its statements from all manner of angles. Their standpoints will not simply be religious or even, it may be, definitely Christian. They will be educational, political, economic, historical, sociological or purely literary. The government official; the omnivorous globe trotter; the newspaper man interested in the history of his art; the publisher scenting business; the publicist of every kind from the professional agitator, out for blood, to the sedate student shrinking from his own conclusions; the litterateur, from the seeker of the exotic and bizarre to the compiler of drab encyclopedia articles; even the ordinary Arabist laying down for a moment the Mu'al-laqat and Hariri—all will, at some point or other, at some time or other, turn to this Report. And their re-actions thereto will be very diverse and some of them may be rather startling for its compilers. I trust that my own in this little article will not be too startling.

These things being most certainly so I can do nothing now but give my own re-actions. (i) The Report brings out most clearly the essential unity of Islam; that is, that "Islam" is an intense reality just as "Christendom" used to be a reality. There may be nationalistic movements, political or literary, but this Islam lies always in the background. And Islam means religion with all its antipathies and sympathies; splitting into sects within that ring-fence but holding the ring-fence jealously against all that is not its own. Chinese Moslems are definitely conscious that they are an alien enclave within the Chinese family, just

as were the scattered Moors left in reconquered Spain or the Moslem communities now left in the Balkans. And they all feel too not only alien but superior, with a divine right to rule all others even though for the present they are held down and hindered. This feeling is not purely religious. They know themselves to be heirs of a great civilization; and so with the link of religion in Islam goes the link of Arabic as a common language of education and learning. Older men among us can remember how the first step of an ambitious boy to educate himself used to be an attempt to learn Latin. That still holds with Arabic in all Islam from the heart of Africa to the heart of China. As medieval Europe was united by its common Latin Bible and Latin tongue of learning, so is all Islam at the present day by its Arabic Koran and its Arabic grammar. And wherever the grammar does not penetrate single words take its place and the animism of Malaysia is baptized as *'ilm* into the fellowship of Moslem science. Of course the student of Islam remembers cases of revolt against this; he remembers the *shu'ūbīya* of Persia and the Iranianism which has pictured itself in the *Shah-name* of Firdawsi. But these were spasmodic efforts of a still older culture to hold its own against this strange spell which little armies from the Arabian desert had cast upon their world. So at the present day in Persian literature, with echoes into Persian nationalism, there are movements to throw off the mystical religious influences of Islam which have played so great a part in Persian poetry and to go back to the older types, simple and concrete and of this world, which are more native to the Persian genius. Yet behind this, unshaken, stands the great Arabic civilization—not necessarily Moslem, for there were in it unbelieving philosophers and Jews and even Christians, and still less, far less, Arabian—with its literature of philosophy, theology and science, history and geography, poetry, religion and art. So stood, until the last couple of centuries or so, the Latin civilization and so it still seems to stand for those of our world who, weary of the

strifes and uncertainties of modernism, take refuge in the Roman Church. This paradoxical parallel would bear working out in many ways and the elements in it will be found in this Report by those who read it carefully with the previous knowledge of Islam which they ought to have.

(ii) It brings out the multifarious unity which still abides in the Christian literature, even after the term "Christendom" has lost religious and political meaning. "Christian literature" can mean many different things, and not unnaturally, as used by missionaries, it is a good deal narrowed down. For them it means in the first instance, specifically religious literature, and even the literature of religious propaganda. But again and again, in this Report there is evidence that a broader view is breaking in on the missionary world. That world is becoming conscious (1) that there is a great and essential difference between the whole mass of Moslem literature and the whole mass of the literature of the West, and (2) that the hope of the future is with that whole mass of the literature of the West. Islam itself is becoming uneasily conscious as to both of those points. Sometimes it accepts the first with pride and states it with defiance. Its modernists uphold Avicenna and Averroes against Western philosophy much as the traditionalists of the Roman Church uphold Thomas Aquinas against the same. The modern thought of the West, both assert, must go back and begin again with the Schoolmen. But the traditionalists of Islam feel towards Avicenna and Averroes and all their followers and all their works as the Roman Church feels towards the Kantian philosophy and all that has come out of it. The masses of Islam, on the other hand, are disposed to accept the imminent fact of the Western civilization, with its literature and its machines, which they see pressing upon them, provided it can be all melted and recast in the moulds of Moslem thought. They are perfectly conscious, that is, that Islam has a mould of thought of its own and they wish to preserve it, thus making the

best of both worlds, Western and Eastern. But it is exceedingly hard for the outsider to tell what is the essence of that Moslem mould, what of Western externalities must be changed to fit it and what can remain as piquant and harmless novelties. For an example in the especial field of this Report, what externals in the printing and ornamenting of a book will repel a Moslem and what will seem to him innocent and fitting? And, as another side, where in these apparent externals must a would-be reformer make a stand because of essential implications? In these difficulties nothing but the most exact knowledge, the finest discretion and the widest experience can guide. And, at the best, to pick a way between a rampant conscience and proverbs about sleeping dogs has never been easy.

(iii) As an immediate consequence to the above the Report demonstrates that the task of furnishing Christian literature to the Moslem world must be approached in the broadest spirit. Probably most of those who worked on this Report began their labors on it—and most of its readers will begin their study of it—with the conception that it deals with religious literature in the narrow and exact sense and even, still more narrowly, with the literature of missionary propaganda and education. There is evidence in the Report itself, however, although never very explicit, that some at least on the Committees came to recognize a wider duty before them both of investigation and of advocacy; that the title of this Report covered practically the whole literature of the old-fashioned Christendom. That would be the way of looking at it for the unsophisticated Oriental and Moslem and the present writer is sufficiently orientalized to see with them. What the East needs is the influence upon it of all the literature of the West in all its sides and that, too, not as a schoolroom drill, producing Baboos and Efendis, but as an element in the ordinary life of the street, the market, the coffee-house and the home. There would certainly be included in this, Oriental fashion, the specifically re-

ligious and theological literature; the East has never recognized our categories dividing off the religious from the profane. What I write here is not a suggestion that the preaching and teaching of missionaries should be done away with or that the forms of literature especially connected with their work are negligible. But it is an assertion that this Report really opens out a deeper question and a wider prospect than the furnishing of such missionary literature, and it is a plea that this side of the plain and present influence of the West on the East should be frankly faced.

What is that present influence? For half a century and more the Western civilization in all its phases, economic, political and educational, has been flooding in upon the East. Of late the East has re-acted sharply against it, claiming the right to select what of that civilization it is willing to receive and, above all, to guard its own individuality against the West. This sharp re-action complicates our problem, but our primary responsibility, as Christians, is the nature and weight of our element in that influence which is undoubtedly exerted by the whole West on the whole East. Is the spiritual side of our civilization to be fairly represented in it? Or are we to admit by default the accusation of the East against the West that the characteristic of the West is a materialistic lack of spiritual and religious ideals; that the life of the spirit is alien to the West and that the West is devoted to comfort and material prosperity? Of course, our whole missionary activity is a protest against that accusation and is an endeavor to bring to bear in that influence the spiritual side of our civilization. After the words of commission addressed by our Lord to His Church that is the justification, before the world, of all our labors. But we must beware that we do not narrow over much that spiritual side of our civilization which it is our duty to represent.

Again, let us look at this matter from the side of the East with its conscious and unconscious needs. The Report reiterates that the East is hungry for reading; it will

read anything from an almanac to advertisements. And—to put it crudely but truly—it has not got things to read. Its old classical literatures do not satisfy its masses. In great part they are unintelligible and they are removed centuries off in interest. A teller of really interesting stories, writing in an easy colloquial, could at the present time sweep the Arabic-speaking East. The countless editions of the Arabian Nights, in whole and in separate stories, show this and so do the other printed collections of stories, often dull enough. It is for us to recognize this need and to see our duty and privilege in trying to meet it. How that can best be done will be a matter for very grave consideration. Ultimately the East will have to supply its own literature; produce and train its own writers. But, at the first, it is for us to help and, as a beginning of the help, to consider and plan. This Report has opened the way; let us look beyond this Report and not be afraid of consequences. We have ceased to think in terms of Tract Societies and have risen frankly to the S. P. C. K. level. Are we ready to go farther and recognize the world-stage on which we must play our part, to look at our duty in terms of the Everyman Series? To put my contention directly and concretely, I can conceive of few things which would be so stimulating for the spiritual health and growth of the educated youth of the Moslem world as some method of bringing that Series as a whole to bear upon their reading and thinking; if a set could be put, for example, in the library of every school and college where English was taught. At first, some volumes no one would look at and others would be thumbed out of existence; but the unread volumes would gradually become fewer and the spiritual horizon of these schools would come closer and closer to that of the English-speaking world.

But that would meet the problem only of the educated élite, and the danger for Moslem civilization has always lain in its sharp and snobbish division between its masses and its intellectuals. How, then, can the masses be

reached? Plainly, only in their own tongues, by translation first and then by stimulating their own writers. And in that connection lies, I think, the point of departure for further inquiry. When we consider the great mass of translation from Western literature into Arabic what success has it had, what audience has it reached, what reactions has it stimulated? From Shakespeare through Moliere and Dumas to Paul de Kock, the choice of the translators has run. What have been the results? I do not know—at least with any assured knowledge—but I should like to know, and I feel certain that the knowledge would throw a flood of light on our problem. In my own library I have specimens of these translations. They are often queer enough, but what luck have they had in the Moslem world? Have they sold, been reprinted, reached down among the masses, excited to imitation? I have also some imitations—queerer still—in my collection. Are they isolated products of eccentric genius or do they represent a real drift of production? Again, I should like to know. I would submit this, therefore, as a legitimate subject for further inquiry. It will really come in the end to be an investigation of the forms and the success of the new literatures—not simply reproductions and imitations of the old—which have sprung up, richly or scantily, in the Moslem lands. It will therefore go beyond the title of this Report, just as my conception of the meaning of the term “Christian literature” goes beyond the great majority of the positions of the Report, but it is, I submit, the next, and a most necessary step. What can be done to take it?

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SHI'AH MYSTICISM

(The Sufis of Gunābād.)

When I arrived in Persia three years ago knowing nothing of the language and little of the inner life and thought of the people, the whole nation seemed to wear the clothes of Shi'ah Mohammedanism, and I supposed there was the same unity within that showed itself on the surface. But little by little as I have been able to get into the life of this interesting people I have discovered that Islam is only a veil which covers the face of the waters, and behind this veil are countless currents and cross-currents of thought and belief which often run counter to the surface streams.

The most interesting of these movements which I have so far seen is a sect of Sufism which has its headquarters in Khorasan and whose members are found in most of the cities of eastern Persia. Of course, I had heard that there were Sufis in Persia, and I had read of Henry Martyn's battles with the Sufis of Shiraz. I had also been warned by a well-meaning Persian in America to beware of men of this sect, for they made it their business to entrap unsophisticated missionaries with their philosophy. However, I had not met any men whom I knew to be Sufis till about a year ago. As I was journeying between Birjand and Meshed in eastern Khorasan, I came to the little village of Baydokht in the Gunabad district, and was told that practically all the people of that district were Sufis, and that the head of the order had his residence in Baydokht. Some of the disciples of the great man came to my room in the caravanserai and showed deep interest in the Scriptures I had for sale. In the course of the evening they told me that it was their belief that in every age there must be a divine guide for men on earth, and

that they considered their master to be that guide for his age. I was at once filled with a great desire to stop off several days in Baydokht and meet this teacher come from God, and find out all I could about his doctrines, but I was hastening to Meshed and had to curb my curiosity and wait for a more convenient time. However, I resolved to find out all I could about this order, and to return to Baydokht as soon as possible.

It has not yet been possible for me to make the pilgrimage to Baydokht. But on arriving in Sabzevar recently, a city in central Khorasan, I had the good fortune to find a house next door to one of the Sheikhs of this Sufi order, Haji 'Imād-ud-Dīn by name. As soon as he heard of my arrival he came to call, and during the weeks I was in Sabzevar he showed me the utmost courtesy, inviting me to his house and to the meetings of his order, and coming to see me every few days. He showed me with great pride a copy of Henry Martyn's translation of the New Testament which he told me he had been reading for twenty years, and in almost every conversation I had with him he used to say, "Jesus was pure spirit. All the other prophets were sinners, but Jesus had no sin." The old man had learned much from Christ and was by far the most saintly character I had seen in Islam. And no doubt the difference between him and the Sufis of Shiraz in 1812 was due to his reading Henry Martyn's New Testament. It was just the opportunity I had been longing for to learn all I could about this order, and from conversations with the Sheikh and other Sufis and also from books which they gave me, I was able to secure the information which is embodied in this article, and which I believe on the whole to be accurate.

I. ORGANIZATION AND NUMBERS.

The central doctrine in the creed of the Gunābād Sufis is that from the time of Adam there has always been on the earth one man in whom God has revealed Himself

to men, and through whom alone God could be known. This man is called the *Qutb* (Axis) or *Pīr*. The first in the line of succession was Adam himself, and the heavenly gift was handed down from one prophet to another, till Jesus received it at his baptism from John the Baptist. It passed from Jesus to Peter and from Peter to a succession of men whose names are all recorded in the Sufi books till it descended upon Abu Tālib, the father of 'Alī (who is considered by the Shi'ahs to have been the twelfth of Jesus' successors). From Abu Tālib it descended to Mohammed, then to 'Alī and to the Shi'ah Imāms, till it reached Imām Rezā (the eighth Imām). Imām Rezā considered his son unworthy of the gift, and passed it down to Ma'ruf Karkhi, his door keeper. He was not to make the claim openly that he was the Revelation, but was to reveal himself only to seekers after the truth. And so the succession came down from one to another through Shāh Ne'matullah Vali, who is believed to have established Sufism in Persia, till it reached Rahmat 'Alī Shah. There was a dispute as to the succession after this man and two sects were founded by the rival claimants, as had happened a number of times before, but the true succession (according to my informants) went to Tāvus-ul'Orafā Isfahanī, and after him to Haji Mulla Sultan of Gunābād, and Gunābād became the headquarters of the order. Haji Mulla, Sultan, or Sultan 'Alī Shah as he is called, had been a student under Haji Mulla Hadi, the famous philosopher of Sabzevar, and was a learned man with great force of character. He attracted many disciples to him and attained a position of wealth and influence. But it is said that at a time of famine he refused to give people grain from his storehouses, and he became so unpopular that he was killed about fifteen years ago by his enemies and his body was thrown into a well. His son Nur 'Alī Shah who succeeded him gave away much of the wealth his father had stored up, and so regained the goodwill of the people. He died five years ago at the age of fifty-three, and just before his death ap-

pointed as his successor his thirty-year-old son and gave him the title of Sālih 'Alī Shāh. This man is now Qutb. He is apparently much weaker than his father and grandfather, for the Sufis seldom speak of him. He remains in Gunābād most of the time, lecturing each day in the school to the disciples and seekers for truth who gather about him, and having private conferences with those who wish them. He now and then visits the cities of Persia where the larger groups of his followers are located.

Just as Jesus had apostles to aid him in his work so the Qutb has men appointed by him as his representatives in various Sufi centres. These men are called Sheikhs. They are six in number and are located in Sabzevar, Semnan, Teheran, Isfahan, Shiraz and Kerman. As Simon was named Peter by Jesus, so the Sheikhs receive new names when appointed by the Qutb. Their word is the word of the Qutb, their act is his act. Besides the Qutb they alone have the right to admit applicants into the order, and so it is necessary for them to make a tour each year of the towns in their vicinity where there are Sufis and examine and receive worthy seekers for truth. The Sheikhs do not have a salary from the Qutb, but they receive many presents from the Sufis to whom they minister. The great reverence shown them will become evident when I describe the Sufi meetings. Whenever a Qutb dies his successor makes a re-appointment of Sheikhs.

According to the figures given me by Sheikh 'Imād there are now about 10,000 members of the Gunābād order in Persia, and they are distributed somewhat as follows: in the Gunābād district about 4,000, Meshed 400, Nishapur 200, Sabzevar 100, Semnan 1200, Teheran 800, Isfahan 800, Hamadan 400, Kermanshah 400, Kerbelā and Najaf 40, Shiraz 400, and Kerman 300. The figures given include the Sufis living in the villages with those in the nearest city. There are also a few scattered members living outside of Persia. Twenty years ago the

order grew very rapidly, but because of the lack of strong leadership it is said to be now somewhat at a standstill.

The members of the order are drawn for the most part from well-to-do classes such as merchants, land-owners, and government officials, but in some districts such as Gunābād many of the Brothers are farmers or poor shop-keepers. The ecclesiastics of Islam do not join. The present Prime Minister of Persia, the Qavām-us-Saltaneh, is a member of the order, and so are a large number of the representatives in Parliament. It is said by outsiders that many men become Sufis in hope of thereby securing better positions, and Sheikh 'Imād confessed to me in private that of the men who came to him all had some material motive, none came just for love of Truth. The Sheikhs are being constantly called upon to exert their influence on behalf of members whose luck has turned against them, sometimes their spiritual influence, but more frequently their worldly. The order forbids begging. The members have no dress or form to distinguish them from other Mohammedans, except that they do not trim the moustache. They trim their hair and beards according to Shi'ah custom, however, contrary to the long-haired begging Khāksār dervishes who are found all over Persia. They have a strong fraternity spirit and do a good deal to help members of the order. Sometimes special collections are taken for needy brothers. They do not practice *taqiyeh* (concealing one's religion) as the Behāis do, and though the Shi'ahs do not approve of the Sufis they do not hate them as bitterly as they formerly did or as they now hate the Behāis.

II. ADMISSION TO THE ORDER.

Sufis do not proselyte. They say that till one has a deep desire in his heart to find Truth it is useless to show him the way. When an applicant for admission comes to the Qutb or his Sheikhs he is sometimes kept waiting a long time till he has proved his worthiness. He is not told in plain language that Sālih 'Alī Shah is the Qutb

of the world and the only divinely appointed guide for men today, but he is rather urged to ask guidance of God in whatever religion he may profess, and God will guide him to the Truth. During this time of probation he is allowed to attend the meetings of the order, is given simple services to perform such as handing tea to the brothers, and is occasionally required to undergo the discipline of fasting and prayer for a period, though the order seems to attach very little importance to ascetic practices either before or after admission.

When the applicant has been approved by the Qutb or his Sheikhs he is instructed to go to the bath and perform the Moslem *ghasl* (ablution by washing the whole body). This done he purposes the Sufi *ghasl*, that is, he says to himself, "I have cleansed myself with a view to repentance and admission to the Gunābād Order," or words to that effect. He then comes before the Qutb or Sheikh in private, his clothing all unloosed, probably to signify that he opens all the secrets of his life to his new lord, and kneeling face to face with the Qutb, their knees touching, he performs the *bay'at* (allegiance oath) by which he gives himself over to the Qutb and becomes a member of the order. The rite is a secret, but so far as I have been able to ascertain it consists in the applicant's gripping the right hand of the Qutb with both his hands, so that each holds the thumb of the other in his right palm, and kissing it four times on the knuckles he places the Qutb's hand upon his right eye, then repeats the kissing and places the hand upon his left eye, then kisses it again and places the hand upon his forehead, and finally he stoops and kisses his feet. In this rite he repents of his sins and is said to have the branch of the divine tree grafted upon his evil heart that in the future he may bear good fruit. He thus confesses his faith in the Qutb as the one guide of men to-day, and while I am told that he makes no promises to obey the Qutb the whole rite conveys the significance of absolute surrender of oneself to his lord. The applicant brings four presents to the

Qutb: a walnut, a ring, a piece of white cloth, and an ancient coin. The walnut signifies one's head which is given over to the Qutb, the ring is the bond of submission, the white cloth stands for the new heart, and the coin is one's property which must be put at the Qutb's service. The control which the Qutb exercises over the members of the order is absolute. The recent Nur 'Alī Shah is reported to have said to an initiate, "I am fire, you are a candle—are you ready to burn?" meaning that he must be ready to give his life if necessary for the Qutb. The Qutb gives the initiate a private *zikr* suited to his individual need which he is to say constantly to himself, such as "*Ya Hay!*" (O Living One!). He must concentrate his thought when saying this *zikr* so that it may seem to come from the right side of his breast and move toward the heart and circle back to the right again. This is said to produce remarkable spiritual results upon the user. The Qutb also discloses to him a mystery which he may never reveal to anyone. And he is told that if he does so his head will fall off. So greatly do they fear this awful fate that even the Sufi apostates never dare to reveal the mystery to their most intimate friends.

The Qutb and the initiate then go out into the adjoining room where the members of the order are assembled, the Sufis congratulate their new brother on having entered into the love of 'Alī, and tell him that the word of the Qutb and his Sheikhs is the word of God and must be obeyed in everything, and they all unite in eating the candy and cakes and nuts which the initiate has provided. These sweets are often kept for good luck and used for medicine. The new member is supposed to render any service required of him for a period of twelve years, but I gather his duties are not very arduous.

Most of the wives of the Sufis are also members of the order. Their *bay'at* is like that of the men except that the Qutb does not grip the woman's hand, but as some physical contact is necessary they each hold the opposite ends of a rosary, or else put their hands in the same basin of water.

III. THE MEETINGS OF THE ORDER.

Christians are considered unclean by the Shi'ah Mohammedans of Persia and so it is impossible for missionaries to enter the mosques or religious schools or be present at any religious meeting. And so I was both surprised and delighted when my neighbor Sheikh 'Imād came over to see me and said, "This is Thursday. The *Fuqara* (poor) are meeting at my house to-night, wouldn't you like to come?" I feared at first that some of the members less brotherly than their Sheikh might object to my presence, but my friend insisted that they all considered the "People of the Book" clean and would be glad to have me, so I willingly consented. Thereafter I was a regular attendant at the Thursday night meetings at the house of the Sheikh, and some of the members used even to chide me for absenting myself from the special meetings held in the houses of the members two or three times each week.

Of the one hundred Sufis in Sabzevar there were usually about twenty men present at these meetings, and I noticed they were for the most part the same group of men each time. The Sheikh sat in the formal kneeling posture of the Persians at the head of the room, and as the members came in one by one they advanced with the utmost respect, kneeled before him, kissed his hand and his knee in the manner described above, then rose and backed away from his presence, and took their seats on the floor around the room according to their social standing, the older and more influential men sitting near the Sheikh. When they were assembled the Sheikh rose and led them in the ordinary Mohammedan evening prayer. They then took their seats again, and tea and the *qaliān* (water-pipe) were passed. A young fellow with a good voice, himself not yet admitted to membership, at the request of the Sheikh, began to read the poems of Mush-tāq 'Alī in the high-pitched wavering chant that the Persians like so well. The others sat in silence smoking and

drinking tea, or else intent upon their secret *zīkr*; and though like many of the anthems in Christian churches the words of the mystic poetry were often indistinguishable, still some of the Sufis at times were deeply moved and would occasionally burst out sobbing, but most of them were very quiet. The poems of Nūr 'Alī Shah and Shams-i-Tabrīzī and the Masnavī were also read, but Mushtāq 'Alī seemed to be the favorite. In the intervals between the reading the Sheikh talked informally with the men near him, and my presence often suggested questions relating to the relative claims of Christianity and Islam. And lest my feelings should be hurt by anything that had been said the Sheikh would frequently remark, "Of course we love Jesus too, He was pure spirit. But we say all the prophets are one."

Most of the men present were of the well-to-do class, merchants, and men in government employ, but there were also several poor men among the number. I was attracted to one old man with a long beard who had been blind for forty years, and who constantly quoted the Koran in his conversation. He told me that he had committed the whole Koran to memory after a bullet had put out his eyes. Another man the Sheikh pointed out to me as a Zoroastrian who had become a Sufi and for his apostasy had been forced by his family to flee from Teheran for his life. He had become a Moslem in becoming a Sufi. A drowsy opium smoker, a member of another Sufi sect, was present and showed the greatest reverence to the Sheikh, hoping to be admitted by him into this order, but the Sheikh refused to give him the formal hand grip. Several other outsiders were present as spectators or as seekers for the light, and one of these, a young man to whom I was at once drawn, shortly afterward became the first Christian convert in Sabzevar.

The meeting was most informal, and while I should soon have become tired of its monotony and emptiness (judged by Western standards) the Sufis seemed to enjoy it greatly. There is but little spirituality or fellowship

in formal Islam, consequently the Sufi meeting provides for a much-felt need and is the nearest approach to Christian fellowship that one can find in Mohammedanism. In Meshed the meetings are said frequently to last all night. But after two or three hours Sheikh 'Imād announced that all who wished might leave. One of the men then recited a kind of benediction in Persian, and one by one the members again came forward and kissed the Sheikh's hand and knee, and backed out of the room. The Sheikh told me that they often have meetings in the early morning assembling an hour before the call to prayer. The women also have a meeting in another room in the Sheikh's house on Thursday nights, and they read and seek for some spiritual "experience" as the men do. The greatest importance is attached by the Sufis to these spiritual experiences, more so than to moral conduct, I dare say.

IV. DOCTRINES OF THE ORDER.

My friend Sheikh 'Imād made me a present of a book called the *Valāyat-Nāmeḥ* (Book of Vicegerency) written by Sultan 'Alī Shah, the grandfather of the present Qutb; and most of the information contained in the following pages was gleaned from this volume as it was explained to me by Sheikh 'Imād. The term *valāyat* is derived from *valī* (vicegerent), the title which Shi'ahs give especially to 'Alī.

(1) The Sufi doctrine is that God in his true essence is unknowable. The Divine Life is a country from which no tidings have ever reached us. But from this unknown realm there issued Purpose (*Mashiyat*), from Purpose there emerged Universal Mind ('*Aql-i-Kull*), and so by degrees the World of Angels (*Malāyikeh*) and then the material universe that we know came into being, an emanation from the Unknown God. In Purpose all the divine names and attributes exist, and so it can rightly be called God. This Purpose floods into our world like the sunlight, but it cannot be known till its rays are gathered

into a magnifying glass, then it becomes evident to us. Purpose is the revelation of God which is always in the world everywhere and in all things, and the magnifying glass in which it becomes focused so as to be known to men is the human body of Prophet, Imām, or Valī. Hence in every age there must be a man on earth in whom the divine rays are gathered and through whom alone God can be known. One magnifying glass may be broken but there is another behind it ready to take its place, one prophet or Imām in the succession may die but another is always ready to take up his work. This man is called by the Sufis the *Qutb* (Axis), and the doctrine of the *Qutb* is the centre of Sufi theology as the *Qutb* himself is considered the centre of all creation. His divine life is everywhere though his body be found in one place only. While trimming his grape vines in Gunābād he is at work all over the world. He may be rightly called "Allah" because he sees all things, "Rabb" (Lord) because he upholds all things, "Khāliq" (Creator) because by means of him were all things created, and "Alī" because he is greater than all things. Hence till one finds the true *Qutb* he cannot find God.

It is the belief of the Sufis that there has been an unbroken succession of these divine revelations from the time of Adam, who was the first, to 'Alī Shāh of Gunābād who is the *Qutb* to-day. In the *Qutb* two things are necessary: first, that he be appointed by the preceding *Qutb*; second, that he be possessed of certain supernatural powers which prove the truth of his claim. Miracles are simply the triumph of mind over matter and of course the *Qutb* must possess this spiritual supremacy. A magnifying glass burns wood as sunlight does not do, so the *Qutb* exercises powers which God does not. Sultan 'Alī Shāh predicted that the succession would remain in his family for five generations. His son Nūr 'Alī Shāh issued a proclamation which he is said to have published all over Persia in which he called upon the nation to accept him as its head, and if accepted he promised to do three things:

(1) to cure all diseases and to send two hundred of his disciples out over the land with power to do the same work of healing; (2) to construct a fort which bullets could not penetrate; and (3) to remove all discord from the nation in the space of two years. Sad to say his offer was not accepted. This same man three months before his death, at the age of fifty-three, while in perfect health sent telegrams to all his Sheikhs saying that he was soon to die and appointing his son as his successor. I was shown a photograph of these telegrams. They were in his own handwriting, each phrased in different language, but the message was the same: "I have been called hence. My successor is Sālih 'Alī Shāh. Disobedience to his commands is disobedience to God." Sālih 'Alī Shāh has predicted that he will live to the age of eighty-three. The Qutb hears every sincere prayer for help that arises from any heart anywhere on earth, and whenever he sees fit he sends a Sheikh to find the seeker and lead him to the only guide of man. He knows the hearts of men and can always tell whom to accept and whom to reject.

The present Qutb is considered the *nāyib* of the Imāms (Vice-Imam). He differs from the Prophet only in that he brings no new law, but in reality he is not a whit less than the Prophet, for he *is* the Prophet. His body is different, but the same divine life fills both. And his followers treat him with the reverence due to such a being. For the Sufis going to Gunābād is like going up to the House of God for the ancient Israelites, and in the time of Nūr 'Alī Shāh it came to be the custom for them to assemble there from far and wide and spend weeks and months as the guests of the generous Qutb. But the present Qutb is said to be like his grandfather extremely close-fisted, and his guests receive only a pittance of dry bread and are often forced to work for that, so that the number of pilgrims to the Holy of Holies has fallen off greatly in recent years. "Does the Qutb in his private prayers confess his sins?" I once asked Sheikh 'Imād. "Of course he does," was the reply. "He has a divine side and a hu-

man side just like all the prophets; at times he feels he is God, at times he cries to God for pardon. Jesus alone was without sin." Of course this was a personal opinion expressed in private; I suppose it would have seemed rank heresy to the majority of the Sufis.

(2) *Bay'at* and Salvation. Since through the Qutb alone it is possible for men to know God and find salvation, the all-important thing is for one to recognize the true Qutb of the age and by means of him attain to Life and Truth. This is done by performing the rite of *bay'at* with the Qutb or his Sheikhs as described above. The author of the *Valāyat-Nāmeḥ* takes great pains to prove from the Koran and the traditions that in early Islam *bay'at* with the Prophet and with the Imāms was considered the all-important act of the Mohammedan religion. Men were forgiven for neglecting the four Pillars of the Faith, namely Prayer and Fasting and Alms and Pilgrimage, but if they failed to perform the fifth, that is *Bay'at* with the Prophet or Imām, they were put to death. The fundamental Pillar of Islam is acceptance of the *valī*, the divine revelation of the age and vicegerent of God on earth. "Without *valāyat* no worship is acceptable and with *valāyat* no action is rejected." God will forgive all sins except the rejection of the *valī*.

But, it is said, in the time of the Prophet there was a general *bay'at* and a special *bay'at*. Mohammed and the first three Khālifs forced all men at the point of the sword to perform the general *bay'at* and observe the political laws of Islam, but all those years 'Alī was sitting quietly in his house accepting the special *bay'at* from thousands of seekers after God from far and wide. The illustration which is found on almost every page of the *Valāyat-Nāmeḥ* is that of the tree and the branches. Sinful man is the bad tree which bears bitter fruit. The prophet with the sword and the law is the gardener who cuts off the bad branches to make room for the good. The *valī* is the other gardener who grafts branches from the divine tree on to the stock of the bad human tree so that its fruit

will all become good. And this ingrafting takes place when the believer gives his hand and heart to the *valī* in special *bay'at*. The prophet is necessary to frighten men into seeking a way of salvation and preparing them for going to the *valī*, but in himself he brings men no new life. The work of Mohammed was less important than the work of 'Alī, for the former was sent to prepare men for the latter.

The only condition for salvation is that one performs the *bay'at* with the *valī*. Faith is not a condition, it and all the other virtues follow as a result of *bay'at*. The meaning of the verse in the Koran, "Faith enters into the heart of man," is this grafting of the divine tree on to the bitter human tree and making its bitter fruit sweet. When one repents of sin and takes the vow and gives his hand to the *valī* a process is begun in his heart by which the heart is cleansed of evil and filled with love. This love is the love of 'Alī, and the Sufis constantly quote the tradition, "Whoever has the love of 'Alī will not be injured by any sin." "Even if one carries all the sin of men and jinn on his shoulders it will not hurt him and will in the end be dispersed by the love of 'Alī; and if one should observe all the worship of men and jinn and not perform the *bay'at* it is of no value to him and paradise will never be his lot" (*Valāyat-Nāmeḥ*). God cannot punish a man who has received the divine graft, for such a man has been grafted into God, and God cannot punish Himself. Nor will any sin that one commits cause this graft to die. The trunk of the old tree remains bad, but all the food and water that is carried up by it to the branches is purified by the branches and used in producing good fruit. And since one is grafted into God every action that he performs is the action of God, and all things to him are lawful. Thus if one speaks evil of one who has performed the *bay'at* he speaks evil of God.

Some Sufis carry this doctrine to its logical conclusion and go deep into sin, saying that the love of 'Alī will keep their sin from hurting them. But the Gunābād Sufis

seem to guard against this error. They emphasize the necessity of the divine attributes being planted in one's heart by the grafting on of the good branches, and they interpret the tradition above quoted as meaning that the love of Alī will keep one from sinning. Sheikh 'Imād told me the story of a mullah who some years ago became a Sufi. Previously he had been a very bad man, robbing and plundering and keeping the people of his town in constant terror. But on entering the order he forsook all his evil ways and became a model of propriety. After a while some fanatical Moslems laid hold on him and bade him repent of his error. He entered the mosque, ascended the pulpit, and addressed the assembly as follows: "You people all know what I was before I became a Sufi, and you know what I have been since then. If you wish me to, I am ready to repent and become as I was before. Shall I do so or not?" The crowd besought him not to repent. I think on the whole it is true that the morals of the members of this order are better than those of the Shi'ahs in general.

For in Shi'ah Mohammedanism there seems to be no conception whatever of the need of conversion or of salvation from the power of sin. All that formal Islam insists on is the outward conformity to the law, and all that it promises the sinner is intercession on the Day of Resurrection. But the Sufis insist on the need of a change of heart and of a divine power to set one free from the bondage of sin. They tell seekers for the truth to rise before day and cry out to God for help, and He will surely lead them to one who can save them. And if a man shows no desire to find a fuller life he is not accepted by the Sheikh. Some of the stories of conversions which they tell greatly resemble Christian conversions with which we are all familiar.

One evening Sheikh 'Imād came to call just at my supper time and stayed three hours, but I gladly forgave him, for he gave me a great deal of interesting information including the story of his own conversion. "My

grandfather was the famous Hājī Mulla Hādī whose grave is outside Sabzevar," he said, "and of course I was sent to school and studied philosophy, but it did me no good. At the age of twenty I was influenced by a friend to become a Behāī, and for five years I was in that sect, but I found none of the spiritual life and knowledge of God there that I wanted. I had become an opium fiend, was dirty and miserable and in despair as to where I could find salvation. I had learned from the philosophers that there must always be a Revelation of God on earth, but who the present Revelation was I did not know. At last one day I met a Sufi who told me that the man I wanted was in Gunābād. I had previously despised the Sufis, for most of their leaders had been illiterate men who placed but little importance upon philosophy and learning. But once I was passing through Gunābād and stopped off there to meet the Qutb, Hājī Mulla Sultān. He had been a student under my grandfather for seven years, and when he learned who I was he showed me every kindness and attention. I tried to talk with the Sufis in the town and find what they believed, but none of them would talk with me, they all referred me to their Qutb, as is their custom. And so I asked Hājī Mulla Sultān to give me a private conference. This he gladly did, and when I asked him what I must do he told me to rise before day and cry out to God to guide and help me, for only God could reveal to me the way of life. But I was a slave to opium, and was unable to rise early as he bade me do. Several days passed and I felt no change. Again I went to him and asked him what to do. 'Did you rise before dawn and cry out to God as I told you?' he asked. I confessed I had not done so, and he sent me off again as at first to pray. In the school at Gunābād all the Sufis rise very early and weep and pray, and I got some of them to wake me up. When I saw the state they were in I also began to cry out to God. Everywhere I kneeled I wet the floor under me with my tears. For several days I was constantly weeping, and I saw visions and had

spiritual experiences of which I cannot speak. The Qutb came near me and I felt strangely drawn to him. No longer did I want his polite attention, no longer did I care for praise and position. Wherever he went I followed him, but I always hid myself in some corner when he sat down and felt I was the most abject of beings. Hājī Mulla Sultān again saw me in private, I attained my purpose, left off opium, and returned to Sabzevar. When the people saw me they could scarcely believe it was I, for they said I had become a new creature." The Sheikh was silent in regard to what happened when he performed the *bay'at* with the Qutb, and as he seemed to consider it too sacred an experience to speak of I did not question him about it. The Qutb is the channel by which man can get into communication with the spiritual world, and when that new world opens before his gaze the things that he sees it is unlawful for tongue to utter.

(3) The Journey. The Traveler (*sālik*) as he goes along the way (*tariqat*) is said to pass through four stages. The first stage consists of *bay'at* with the Qutb, as a result of which the divine life is grafted on to one's sinful human life and he becomes conformed into the heavenly image of the Imām and attains to the knowledge of 'Alī. In the second stage the Traveler goes on the Way of Truth till he attains to a perfect knowledge of God. He is ever engaged in prayer and praise and fellowship with the Beloved, counting all earthly comforts and joys as barriers which stand between him and the goal of his desire; sometimes he attains to such a close fellowship with God that he feels that God is actually incarnated in him (*hullūl*), and even that he is God—everything seems to him but One. These are pitfalls from which the Traveler must carefully guard himself, else he may lose the Way himself and lead others astray. But if one is able to complete this second stage in safety he will arrive at his goal, a full knowledge of God. This experience is the true Resurrection, this is the true Return of Christ, this is the Second Birth. There are few Sufis who ever get this far along

the way. But whenever one attains to this Second Birth, the Qutb at once becomes aware of it and sends for him to come to Gunābād. There he sacrifices a sheep and gives a feast to all the brothers. Some arrive more quickly than others at this goal, for attainment is the gift of God. When one reaches this stage of the journey he passes out of the domain of law and ordinance and is free to observe the outward practices of Islam or not just as he please. He will himself know what to do and what to leave undone. Till one has experienced the Second Birth he cannot be made a Sheikh. After that experience he is able to connect others with the spiritual world and is open to appointment.

In the third stage the Traveler moves about among the names and attributes of God. He is in no danger of losing himself as in the second stage, but distinguishes clearly between himself and God. Some travelers remain here in contemplation of God. But others turn back to guide men. This is the fourth stage, and it is traversed only by Prophets and Imāms. In varying degrees they hear angelic voices, see angels when asleep or awake, and touch and smell their heavenly visitors.

(4) Relation to Islam. The interesting thing about this little Sufi order is that it claims to be the only true Islam. The all-important thing in Islam, they say, is the *valāyat* (vicegerency), and if one has not performed the *bay'at* with the *valī* he is no true Moslem. The *valī* of God on earth to-day is Sālih 'Alī Shāh in Gunābād and only those who accept him are Mussalmans. Sunnīs and Shi'ahs have all gone astray, their worship and service is all in vain. They have the external forms but lack the inner reality, for this can be attained only by *bay'at* with the Qutb of the age.

The Sufis consider Mohammed the last prophet and his law the final revelation of God's will for the conduct of men. Hence they are expecting no new dispensation; all that is necessary is that in every age there should be a *valī* to interpret the Koran for men, for without such

a teacher men cannot understand its true meaning. Sul-tān 'Alī Shāh wrote a voluminous commentary on the Koran in Arabic and this is the guide for the Gunābād Sufis in all disputed interpretations. The laws and outward practices of Islam must be observed, for they are to the inner reality of religion what the shell of the nut is to the kernel, and the kernel is never found without the shell. But the shell apart from the kernel is worthless and fit only to be burned—so all those who have the outer form without the *bay'at* with the *valī!* Or to use another figure, the forms of worship are the body, the *bay'at* is the spirit, and as the body without the spirit soon becomes offensive, so the outward forms apart from the inner reality become an actual nuisance. The laws of Islam are necessary for the preservation of life and property in this world, but they are not worth a straw in securing for one a portion in the world to come. That can be attained only by accepting the *valāyat*.

The Gunābād Sufis are more strict than other sects in the observance of the laws and practices of Islam. Nūr 'Alī Shāh published an Epistle of about 150 pages in which he gives a summary of the laws of Shi'ah Mohammedanism which are binding on the Traveler in the Way, and after wading through the mire of minute directions for Fasting, Prayer, Holy War, Alms, Pilgrimage, Ablutions, Marriage and Divorce, etc. which are laid down in this book, one realizes that the Sufis just like all other Moslems are still under the curse of the law. They say that these observances are like water intended to keep the divine graft from withering and drying up, but one would feel they were rather like the east wind breathing death on every living thing. For while the Qutb has authority to change the laws of Islam if he will he does not do so except in minor details. For instance, Nūr 'Alī Shāh says that *niyat* (expression of purpose) before prayer is mockery to God and unnecessary. Contrary to the Shi'ah doctrine, he considers the People of the Book clean. Opium he pronounces unlawful. Polyg-

amy and divorce are discouraged but not forbidden. Sufis go before their own Sheikhs for marriage, but Sheikh 'Imād told me that when they wanted divorce he always sent them to the Shi'ah Mullahs. They pray under the leadership of their own Sheikhs or else in private, they do not pray in the Shi'ah mosques. *Zakat* (alms) they give not to the mullahs but to their Qutb to distribute. Otherwise so far as I could ascertain their practices are identical with those of Shi'ah Mohammedans.

As for the doctrines of Islam, I think most of the Sufis accept them in full without question. But Sheikh 'Imād in private conversation with me confessed that his beliefs were quite different in many points. The Resurrection, he said, was not a rising of dead bodies from the grave, for no such event would take place. The world has always been as it is now, and always will be so. The true Resurrection is the grafting of the divine branch on the bitter human tree as a result of which it attains new life; it is the process by which a man dead in sin is raised to newness of life by the Qutb. The Return of Christ or of the Twelfth Imām (Mahdi) is the Second Birth, the experience attained only by some Sufis, in which the Spirit of God comes fully into the heart of man and completely possesses him. The night journey of Mohammed to heaven was such a spiritual experience, not physical, as the Shi'ahs believe. The moon was not split by Mohammed. The two angels Nakīr and Munkar do not question dead men in the grave. The Bridge Sirāt is symbolical of the difficulty with which men attain to spiritual life. While the Sufis affirm that they accept all twelve of the Shiah Imāms they really accept only eight, for they say that Imām Rezā (the eighth Imām) appointed Ma'ruf Karkhi and not his own son as his successor. As for the Sufi doctrine of God, I was unable to ascertain just what it is. Sheikh 'Imād said that he was not a pantheist. The tree, he said, is not God, but is the manifestation of God. This material universe is the shadow, God is the light. But I imagine that a great many Sufis are pantheists, and when the author of the *Valāyat-Nāmeḥ* argues that all

men and all created things should be loved and treated with reverence and kindness because they are partakers in the divine life he comes very near to pantheism. We must consider everything good, he says, for the flaw in the picture is a fault in the artist, and to call anything in the world bad is to attribute evil to God. The logical consequence of this doctrine is that in the end all men will be saved. Even those who in this life know nothing of religion and God will at death receive the divine graft and attain to life eternal. 'Alī, the Door of the City of Knowledge, the heir of all the prophets, comes to every man at death and supplies what he has failed to obtain in life. And one is inclined to suspect that the real God of the Sufis is 'Alī. He it is that performs the functions of the Divinity for them, him they know and love, and through him they hope to attain to some knowledge of the Unknown God whom he reveals.

Without doubt the Christian doctrines found in the New Testament have had a deep influence on the thinking of such men as Sultan 'Alī Shāh and Sheikh 'Imād-ud-Dīn, but most of the members of the Sufi orders in Persia are still bound hand and foot in the thick darkness of Islam. And lest the reader should gain too optimistic an impression of the effect of Sufism on the lives of those who profess this creed I will quote the testimony of two men who were formerly Sufis and have since become Christians. "Do you know any Sufi who forsook his sins and began a new life when he performed the *bay'at*?" I asked one of them. "No, not one," he replied. "Do you know any Sufi who lives up to his profession?" I inquired of the other man. And he also answered, "No, not one." Sufism does not provide a way of salvation for men, but it shows them the emptiness of Islam and creates in them a thirst for a fuller spiritual life, and I am inclined to think that the Sufis are nearer the Kingdom of Christ than any other sect in Persia to-day.

Meshed, Persia.

WM. MCE. MILLER.

ISLAM AND THE NEW PSYCHOLOGY

Religion is an activity of the human spirit which exists to control the primitive instincts which make up personality. Those instincts are the strongest forces in human life and if religion is to play its proper part in the development of man then it must be capable of exercising influences strong enough to mould and direct the manifold complexes which find expression in character.

The rapidly increasing knowledge of the activities of the Human Spirit is opening up a new world of wonder. Psychology, particularly since 1914, has made great strides forward, and is giving men clearer conceptions of goodness, truth and beauty. With those conceptions we are learning more of the mystery of evil, and so are moving on towards a fuller understanding of the real meaning of life. Not the least amongst the problems that the New Psychology promises to solve is that which has exercised thoughtful and religious men through all ages. Scholars are now able with alarming accuracy to analyze the lives and ideas of men who have left records of any sort behind them. They are able to work on scanty data to produce convincing results. Christianity has already proved that it is able to hold its own in the scheme of human development against the new and revolutionary ideas. We have learned new and far more effective lessons as a result of the impact of the new knowledge upon the religious system that was founded by the Carpenter of Nazareth. We have seen new and more wonderful truths in His simple philosophy which because of its simplicity is so profound. We have realized how intimately He knew the men He came to save, how well He understood their minds, their environment, their ideas. He touches us more clearly to-day because we know far more of man's complicated make-up.

The New Psychology is the most vigorous test ever applied to a religious system. It is ruthless in its analysis.

In some schools where opinions are weighty it dares to explain the mystery of the Being of God. Such daring is commendable for it is clearly an indication of the God-likeness of man who dares. Christianity welcomes such daring, it knows whom it has trusted and is persuaded that its high claim is justified by the experience of its saints. With Islam it is not so.

Never was there a period in its history when it saw such a rapid process of disintegration as is going on now. It has shot its bolt against itself; the door is shut and cannot be opened from within. World forces cannot stand against movements of spirit; that is why Islam is breaking, and the great spirit force which will give it its *coup de grace* is the New Psychology Christian or non-Christian. Missionaries in Islamic lands must read as much of the new knowledge as is possible amongst men and women who have but little opportunity for such reading. We must lay hold of the new weapon and learn quickly to wield it ruthlessly.

Consider Islam simply in the light of the new learning. There is no doubt in the writer's mind that it is a system which arises out of the prophet Mohammed's sex complex, which is but an expression of the whole sex instinct of a highly emotional and passionate people. That is why Islam sanctions polygamy, and an immoral system of divorce, and winks at illegal sex immorality. It is why the world of Islam uses aphrodisiacal drugs and stimulants and believes that paradise is a place of unlimited sexual intercourse.

Let the psychologists get to work in a scientific analysis of Jesus and Mohammed and give us a new and startling contrast, that will give us an apologetic stronger than we have hitherto seen.

There is something tragic in our feeble Christian attempts to attack Islam; but we are rapidly working up to great movements. The political situation everywhere is a symptom of a tremendous movement. The quarrel over the Khalifate, the unrest in the Near East, the alleged unity of Copts and Moslems in Egypt, British ac-

tivity in Palestine and Arabia, all are symptoms of change, change which is the beginning of new things in Islam and in Christianity and which are surely working up to the extension of the Kingdom of God in the world. We are not far from the days when there is to be an establishment of "true Islam" on the earth and that to the Moslem means the Reign of Christ which is what the Christian believes. We can help Moslems to realize the logic of such a belief by teaching them what the German school of psychology has taught us of the tremendous part the primitive instincts play in all our human schemes whether they affect prophets and wise men or rogues. Get them to see through a fearless analysis of their own Prophet's make-up the real man behind the glory of tradition and affection and they may begin to ask themselves whether they have not made a big mistake.

They are always highly sensitive on the question of women; naturally! That is surely a clear indication of the truth of my contention that their system is two-thirds sex and one-third genius. Other folk may work out a more subtle percentage.

It would be a valuable piece of work if through the columns of this magazine we could get an expression of opinion on this aspect of the question from those who are in direct touch with Islam and also from expert psychologists. Such a symposium might become the foundation of a new manual of tactics and strategy.

The war has surely shown us that we must be often ruthless in our struggles for the Kingdom of God against the forces of wrong. We are out for human happiness and as Christians we are convinced that Christ holds the key. The New Psychology is an acid that is going to burn off the rust of ages; the rusty lock will need the acid if the key is to move the levers and enable us to open the door through which the Master must pass. Let us get to work on it one and all.

Menuf, Egypt.

HERBERT E. E. HAYES.

THE FUTURE OF MISSIONS IN TURKEY

American Christian Missions have been established in the Turkish Empire for more than a hundred years. The early missionaries of the American Board wished to carry the Gospel to Mohammedans but finding opposition too strong directed their efforts to the native Christian churches. It was their earnest hope and prayer that the ancient Armenian, Greek, and Syrian ecclesiastical organizations should be reformed and given renewed spiritual life and that then these old communions would win Islam for Christ.

After mastering the language—and their ability as linguists and their utter devotion to the cause was marvelous—the early missionaries translated the Bible into the tongues of the Near East—Arabic, Armenian, Modern Greek and Turkish. These were the first steps; and how well Drs. Eli Smith, Van Dyck, Goodell, Riggs, and others did their task is a matter of history. The missionaries found, however, that preaching the Gospel themselves was not enough and early saw that it was necessary to reach the young and train native men and women as teachers and preachers. In this way the missionary soon was able to multiply his own efforts many times.

But it was not long until these able messengers of the Word realized they were still making little headway. The Oriental churches were so wedded to their traditions and ceremonies, the clergy was so corrupt and illiterate, and the rank and file so ignorant and fanatical, and opposed to anything new, that the missionaries felt compelled to organize an entirely new native church in the hope that it would be the means by impact and example of transforming these ancient Christian churches. This result was slowly but surely coming to pass when the Great

War came in 1914.¹ The Greek Orthodox Church and especially the Armenian Gregorian Church were planning many sweeping reforms. Their own schools had been profoundly influenced by those of the missions; and their standards of education both for clergy and laity were constantly being raised. A somewhat similar result, though not so pronounced, was found in the native Christian churches in Syria and Palestine; i. e., in the Orthodox churches; and even the Maronite church affiliated with the Church of Rome was not uninfluenced in certain ways, especially through the education of some of its young people in the Presbyterian Mission Schools and in the American University at Beirut.

The Turk on the other hand prevented his children from attending our institutions, with rare exceptions, until the Revolution of 1908. The wealthier families sometimes sent their sons to the Galata Serai (College) a semi-government institution in Constantinople, where instruction is largely in French; sometimes to Europe, to France and Switzerland, and latterly to Germany. Medicine could be studied at the Imperial Medical School, and law at the Ottoman University in the Capitol. Consequently our schools influenced the Moslems of the Empire only slightly, although a considerable number of Egyptian Moslems attended the College at Beirut. The great masses of Mohammedans especially in Turkey were therefore untouched by Western education; and it is not surprising to learn that a large number of the middle class—physicians, lawyers, bankers, merchants, journalists, skilled artisans, and trained agriculturists—were Christians educated by us during several generations. The Turk saw this in after years but too late to catch up in the race. The professions and industries, commerce and finance, were largely in the hands of the native Christian peoples. The Turks were the official and military classes,

¹ The Armenian Church is still planning reforms. See *Asia Magazine*, July 1923, page 498, regarding proposed reforms for modern music in the Churches. Russian practice is perhaps responsible for this. Four part music was also being introduced into one or two of the Greek churches in Constantinople last year (1922). See also Greek Church reforms proposed, *Current History Magazine*, July 1923, p. 570, and *Missionary Herald*, June 1923, p. 248.

or peasants, with of course exceptions. It was these Christian elements whose taxes and wealth paid the expenses of the government of their Turkish conquerors.

There are several reasons for the hatred of the Christian by the Turk. The economic one is by no means the least important, another is political, a third religious. Jealousy of both the material and intellectual progress of the Christian races has had much to do with their persecution. Political interference by the Powers—for which Ismet Pasha presented documentary evidence at the Lausanne Conference—was also a prime factor; and the religious sanctions of Islam and Koranic teaching, justified in the eyes of the Moslem the awful measure, all too successfully carried out, to solve the political problem—the extermination, root and branch, of the Christian population. That there was political intrigue and constant interference in Turkey's affairs by European powers there is no doubt. That there were a few local uprisings also is beyond question. That sometimes these uprisings were instigated by Russia *outside*, and oftener engineered deliberately by the Turkish government *inside* is doubtless true. These "uprisings," however, were not only greatly exaggerated, some being reported that did not take place at all, but also were even justifiable (though unwise) in view of the oppression to which the people of Turkey constantly were subjected. Herein precisely lies the *crux* of the difficulty. The Turk failed to see, and fails to see today, that the *raison d'être* for foreign interference lay in *his own maltreatment of these peoples*. The Christian subject would have been quite content had his government been just and worthy of his loyalty. This was proved by the enthusiasm of these peoples for the revolution of 1908. The Angora Government refers to our Revolution of 1776 to justify its right to independence from European control but forgets that the persecuted Nationals of its own empire had the same right and on much stronger and more ancient grounds. I would be glad to see the Turks build up a strong state if it be founded on righteousness and

justice. I do not think, however, that this is ever possible with Islam as the State religion.

Turkey has now practically eliminated these Christian elements from her domain, save from the city of Constantinople and its environs. In so doing, I believe she has ruined herself economically to such an extent that it is probable it will be several generations before she recovers, if indeed she ever rallies fully from the shock.²

Now the present Angora government is absolutely determined to exclude all Christian missions from her Empire, and missionaries too in so far as they teach Christianity. She desires our schools, hospitals and other institutions but only on condition that they be absolutely secularized, and provided also that all Christian teaching as such be abolished. Turkey wants our education but not our religion. The latest information reaching me indicates that chapel exercises and Bible teaching are now forbidden in our Christian institutions (such as are left), viz., in Constantinople. Practically all the American Board's work in Asia Minor has been closed indefinitely and missionaries and teachers forbidden to work—notwithstanding the treaties negotiated between Turkey and the United States and other Powers.

Furthermore, the Turkish government is proposing to levy an income tax of from 15 per cent to 20 per cent on the salaries of all teachers, both native and foreign. This amounts to a tax on education pure and simple, for the teachers will require a raise in salaries to offset this charge, and the institutions concerned must therefore increase their income from endowments or charge higher fees. Indeed, a customs-tax has been placed on the flour imported from America for the *orphans* and *refugees* in Constantinople, which will increase the cost of bread supplied to these sufferers by the Near East Relief about 300

² See "The Return of the Turk," C. F. G. Masterman, *Atlantic Monthly*, January, 1923, p. 107. Turkey may now have a new lease of life for possibly one or two generations, but Turkish character has not changed. Her occupation of Thrace and Constantinople therefore cannot be for long. Russia or the Balkans, maybe both, will drive her back to Asia. This seems inevitable, notwithstanding the new Treaty of Lausanne. The old spirit of the Committee of Union and Progress still rules at Angora.

Turkish liras (\$1,500.00) per day. Such is the action of the Angora Government—the boasted friend of education, in their new empire, which is being modeled after that of the enlightened nations of the West.³

I repeat, Angora says American education is greatly desired and expresses a willingness to retain our schools if secularized. It goes without saying also that she will “control” them as indeed she is doing in Constantinople today through inspectors, through the appointment or approval of teachers, through the censorship of textbooks, and of the curricula. This of course was clearly in opposition to the capitulations granted *ab antiquo* to the various foreign governments, whereby our missionary institutions heretofore were permitted to function, according to Western ideas—and subverts the latter’s purpose entirely.

That Turkey would ultimately be entitled to independence like other nations will be conceded, *provided* she be worthy of the power which that implies. But she has given no proof that she is yet capable of such a right, notwithstanding all her protestations to the contrary. Let us be just and base our conclusions on facts, not on sentiment. The recent inhuman treatment of her late Christian subjects, including the abduction of women, in the Smyrna disaster; the late barbarous and unnecessary deportations from Asia Minor in midwinter; her present cruel oppression and robbery of the Christian native merchants of Constantinople; and her unfeeling abuse of the Greek refugees in the capitol at the present time, show that the Angora government is no better than its predecessors. Reforms, *on paper*, have been frequently projected during several generations but they always failed of accomplishment. The supreme test of future governmental reform in Turkey is the spirit which should be manifested at the beginning,—the spirit of broad tolerance and recognition of *human* rights, not simply *Moslem* rights. By this test

³ A dispatch to the *Los Angeles Times* (July 4, 1923), states that Admiral Bristol at Constantinople has succeeded finally in obtaining customs’ tax exemption for Near East Relief supplies.

the Angora government has already utterly failed. It still knows no brotherhood outside of Islam—the ethics of the seventh century A. D. in Arabia. ⁴

A similar case in history is that of Japan. The Far Eastern empire was subject to capitulations or the privilege of foreigners to enjoy the rights of extra-territoriality, and to be judged by their own courts. In this way foreign governments protected their citizens until the Japanese were trained sufficiently in the science of government to adequately guarantee the rights of foreigners in Japan. That time came after a generation of experience and all the Great Powers willingly acquiesced in waiving the old treaty rights. Turkey on the other hand has been in contact with and has had control over peoples of a much higher civilization than her own in Asia Minor and Europe for five hundred years, and yet has profited little therefrom.⁵ The art of war is the only exception. She has contributed nothing of importance to literature, science or art. Her efforts at a democratic form of government since 1908 have been a complete failure.

However, the practical problem before the American Board and the other missionary institutions in Turkey must be solved; for the Turks, capable or not, are now in control, thanks to the disunity of the Powers and the selfish aloofness of America. Our institutions represent millions of dollars worth of property, much of which has been destroyed; some of the lands and buildings were in the hands of the Turks and may still be; the remainder is closed, save that in Constantinople and its environs. This latter work is still proceeding under very great difficulties. The Boards are faced at this writing with the dilemma of open-

⁴ Professor Toynbee greatly underestimates the *role* of religious hatred on the part of the Turks in the Near East. Islam is the great factor which has made the atrocities possible. With the Greeks it was their spirit of revenge. See *Current History*, July, 1923, p. 504 ff. The promise of immunity to the Christians in Turkey if Islam were embraced shows the deepest cause to have been religious hatred, among others. There were massacres long before there was European interference in Turkey's politics. In Turkey, Islam is still the all-powerful *imperium in imperio*, hence the present effort at reform is doomed. Islam and Western civilization are irreconcilable.

⁵ The Turkish army entered Smyrna September 9th and the fire did not break out until September 13th. There was ample time to guard and preserve the city had the Turkish High Command desired to do so. But they allowed the soldiery to wreak its vengeance on the unarmed civilian population, in revenge for the devastation wrought by the Greek army. This was pure barbarism, but in accordance with the *Koran*.

ing the schools (the preaching and teaching of the Gospel will of course not be permitted) and secularizing them, or of closing them entirely.

My own view (if this situation is to continue) is that the Christian schools, colleges and hospitals should be withdrawn from the empire, leaving only such work as will be permitted to operate without restrictions, as heretofore. Our only aim has been the intellectual, moral and spiritual regeneration of the people. Since the privileges absolutely necessary to this end are to be taken away (if Washington becomes a party to the Lausanne Treaty), as it seems at this writing, our objective cannot be reached. We must seek new fields. Let us not compromise nor mark time in Turkey while millions in other lands are waiting for the Gospel.

In view of the abolishment of the Capitulations and the privileges accorded the Missions by right of which our institutions were founded and our workers protected by treaty, our government at Washington has the right to demand compensation equal to the sums required to reconstruct and replace the properties, at present values, elsewhere. Let us hope the United States proves as ready to protect American missionary interests as it always is to guard the rights of American commerce and finance in foreign lands. Perhaps the Turks would be only too glad to take over our buildings and equipment. In event of withdrawal, they will have to make good the Boards' investments, since their new policy is virtually a "breach of contract" (treaty).

The reasons for withdrawing our work are cogent and imperative:

1. The endowment funds of the Mission and of the independent Christian colleges involved (Robert College and Constantinople College for Women) were given to be sacredly devoted to the cause of evangelization and Christian education. It would be a *breach of trust* were these funds appropriated for purely secular education in Turkey or anywhere else.

Some may think that education of itself is sufficient justification for this expenditure. But education, if not *Christian*, defeats the purpose in view. One has only to see what merely secular education has done for India through the British Universities there and in Khartoum. It has trained men to be leaders among the Hindus and Moslems who are now not only more devoted haters but stronger opponents of Christianity than before, and even more fanatical in their own religions, and also are in many instances turning against the very government which made possible their education. Christ's command is crystal clear—"Go ye and make disciples of all nations."⁶ Education is not the end but a means to the end, viz., converting the world to Christ. Some may call this view narrow, but the writer is convinced it is the true one. Turkey needs above all else Christian character and ideals.

2. Such a program will be impossible with our institutions under Turkish-Moslem control. Nevertheless, there is an aspect of the withdrawal which makes it not so hopeless as it at first seems. Turkey will seek teachers (presumably) from America. If these be of the right Christian type they may exert all the influence of our present teachers in our handicapped and de-Christianized institutions, *and the Turks would bear the expense.*⁷ This is only as it should be, for the Turkish Government cannot expect our churches to support purely secular schools where the Gospel is debarred. Here again we have the precedent of Japan. The Japanese employed many Americans (Christians) in their state schools and utilized the Y. M. C. A. to obtain teachers of good character. But the Japanese were more liberal than the Turks in permitting the Christian schools to continue their work unhindered.⁸ We may return to Turkey later when the time is favorable. Meanwhile Bible distribution can probably be continued.

⁶ Matt. 28: 19.

⁷ "Christian" because few others withstand the insidious and powerful temptations of the Orient and only such maintain the highest standards and ideals of missionary service.

⁸ Cf. *Current History Magazine*; Text of Chester Concession, p. 487, Art. 24 (June, 1923).

The Chester concession provides schools for Turkey. These schools, however, are simply to train the personnel necessary for the operation of the railways, mines, telephone and telegraph lines and for the works of construction to be installed by this corporation.⁹ It will not take long perhaps for the Turk to see the difference between the product of the mission schools and that of purely secular institutions. The Chester syndicate is not a missionary organization, although it will do a great service in opening up the empire to Western influences, some of which are good and some bad.

3. There is an ample field elsewhere for the efforts of our Christian missionaries and teachers:

(1) I am informed on good authority that the Greek government is anxious to have our schools moved over to Greek territory, with the promise of every inducement and facility in its power to grant. Why not establish some schools and a college in Athens? And the same at Salonika? Both of these centers are easily accessible by railway and (or) by sea, to the Balkans, the Black Sea ports, and Europe. By all means, also, our missionary effort should be continued among the deported peoples in Greece, Syria, and Armenia (Caucasus).

(2) The Balkan mission should be reinforced, especially by a college at Sofia. Plans have been made and land purchased for the removal of the two splendid high schools for boys and girls from Samakov to Sofia. These might be modified to include a college as well. The missionary influence in both these countries would strengthen them as spiritual bulwarks against Islam.

(3) But to my mind these would hardly be enough to occupy the resources of the great American Board or its missionary program. I believe that the suggested colleges and schools at Athens and (or) at Salonika, would undoubtedly draw a good many Turkish students: First, because they are already known and have considerable

⁹ Ismet Pasha claims he wants American institutions to remain in Turkey; but evidently only if de-Christianized. Angora's acts have been so reactionary, we cannot take Ismet seriously. See *Missionary Herald*, June, 1923, p. 251.

prestige; secondly, because many Turks, like other nationalities, appreciate the quality of the training (and the consequent character) given students in our American mission schools.

But Turkey is a Moslem land and needs Christ more than the Balkans. Shall we desert this big Mohammedan field and not seek another? By no means. There are other promising fields awaiting the Christian missionary. The two most pressing Moslem opportunities are, it seems to me, Persia and Central Africa, although there are others in plenty—India, East Indies, Arabia, Albania, North Africa, and the Philippines.

(a) Persia is wide open. No doubt the Presbyterian Board would be willing to share its field there with the American Board. The whole country has only one Christian college—that at Teheran, which has but recently been raised to that rank. It should have several colleges and other schools to support them—high and primary schools for boys and girls.

Persia has had in the past tremendous influence in the history of Islam, and is destined perhaps to have more in the future. She is now possibly the most liberal Moslem country in the world, and easily accessible to Christian teaching and modern ideas, especially from America.

Iran formerly held the intellectual leadership of Islam. Her strategic and central geographical position in the Mohammedan world, midway between Moslem India on the east and Moslem Turkey on the west, is of incalculable importance. The fuller occupation of Persia *now* may also be vital in the prevention or effective hindrance of a united Pan-Islamic alliance sooner or later. Turkey has been working towards this and now that her independence is practically assured we may look for her to attempt to head a federation of Moslem countries, within perhaps a few decades, that may menace Europe, unless indeed the evolution of Russia follows sane and Christian lines. Only the permeation among Moslem peoples (and all peoples for that matter) of the spirit of Christ—a spirit of good-

will—can prevent a future catastrophe to the race far greater than the late war brought upon the world. At least it certainly looks so to-day as one studies world politics. Even now Turkey has a political understanding with Bokhara and Persia, and an alliance with Afghanistan.¹⁰ The early evangelization of Persia is therefore of prime importance.

(b) The other suggestion is Central Africa. I do not mean, however, that missions be established for Moslems there now, but that more mission stations for pagans be planted all the way across that continent to stop the progress of Mohammedanism which is advancing southward with the greatest rapidity. Dr. Karl Kumm, Dr. Zwemer, and other missionary statesmen, have pointed out time and again the crisis facing Christianity in Central Africa. Even Lothrop Stoddard (who usually does not take Christianity into account in drawing his startling conclusions) in his book "The Rising Tide of Color," urges that Christian missionaries be sent to stem the Moslem tide in Africa.¹¹ Soon it will be too late. Here is a great opportunity for the American Board, perhaps its greatest. If the Turk rejects Christ let us go elsewhere to peoples who will accept Him. It will be much more difficult to win the heathen in Africa after they have accepted Islam, which cult fortunately has not yet crossed the Zambesi.

I am extremely sorry that the Turkish government is following so reactionary a policy, for I love the Turkish people, have spent nearly half of my life in that Empire, and have Turkish friends there—men and women of culture who deplore as much as anyone the action of their government and its treatment of Christians—their fellowmen; but unfortunately such are very few and have too little influence to modify the policies of their government. The evangelization of the world must go forward according to our Lord's great commission. If Turkey refuses

¹⁰ There is reason to believe that Bolshevist Russia is encouraging a Pan-Islamic Alliance under Turkey's leadership against Christianity, though it is hardly necessary. See Lothrop Stoddard, "The New World of Islam," Chas. Scribner's Sons, N. Y., 1921, Ch. II, and especially the authorities he quotes, regarding Pan-Islamism.

¹¹ Chas. Scribner's Sons, N. Y., 1920, p. 96.

the Word of Life, the Church of Christ should find other fields so that precious time and lives may not be expended in vain. Let us hope and pray that the way may yet open to continue the work in Turkey. We must not forget, however, that sometimes the Holy Spirit guides in ways we do not understand at the time. St. Paul was not allowed to go to Bithynia but was directed westward to Europe.¹² Turkey has had her opportunity to accept Christ and seems now to be definitely rejecting Him. Our Lord's command is definite,—“When they persecute you in this city flee into the next.”¹³ May the Holy Spirit direct the various Boards and Colleges concerned to the solution which will most quickly advance the Kingdom of God.¹⁴

Los Angeles, California.

SAMUEL ANDERSON.

¹² Acts 16: 7.

¹³ Matt. 10: 23.

¹⁴ Had the Pope in 1305 only heeded the earnest plea for missionaries to the Turks made by Ramon Lul, that great missionary and martyr, the history of Europe and Western Asia might have been changed. It certainly would have been different had missionaries been sent half a century earlier, for we learn from Heyd (*Geschichte des Levantehandels*, Stuttgart, 1879, Vol. II, p. 70), that “The Turks and Tartars who had begun their westward march in 1241 were more than friendly to the Christian religion” —quoted by H. K. W. Kumm, *Princeton Theological Review*, April, 1923, pp. 298-300. Ramon Lul was a man centuries ahead of his age. One is reminded of the poet Whittier's lament in “Maud Muller,” when considering this lost opportunity:

“For of all sad words of tongue or pen,
The saddest are these ‘It might have been.’”

EDITORIAL NOTE

A former missionary of the American Board calls attention to the following facts that will be of interest to the readers of this article:

“The organization of the Protestant Church in Turkey was made necessary by the fact that the followers of the missionaries were excommunicated from the ancient Gregorian Church. As these followers grew the formation of a new church was inevitable.

“On page 370 I believe the statement at the bottom of the page (repeated again further along in the article) is misleading. Mr. Anderson states that ‘practically all the American Board's work in Asia Minor has been closed indefinitely and missionaries and teachers forbidden to work.’ The American Board still has missionaries in Marsovan, Talas, Brousa, Smyrna, Adana, Tarsus, Aintab and Marash, all busily engaged under the absolute authority of the Angora Government. In addition to this a large force of missionaries is fully engaged in Constantinople with a work more directly influencing the Moslems than before the war. The American Mission schools have not been closed by the Government because they were missionary schools but because the teachers and pupils who were Christians have been deported. Those in Marash, Tarsus, Adana, Smyrna, Brousa and Constantinople are continuing with a constituency largely Turkish. The Mission hospitals in Aintab, Marash and Adana are operating with unprecedented success. On the other hand, the work has been closed and the American workers withdrawn from Trebizond, Sivas, Erzurum, Van, Bitlis, Harpoot, Ourfa and Hadjin.

“Mr. Anderson suggests that the Presbyterian Board would welcome the American Board to share in its Persia field. From the attitude of Dr. Speer, I think the Secretaries of the Presbyterian Board would urge the American Board to continue its work in Turkey and not compromise the position of the Presbyterian Board in its present aggressive work for Moslems across the border in Persia.”

The principal unoccupied fields in Africa are those in the Sudan and some parts of British Central Africa, Rhodesia and Southwest Africa.

“The opposition of the present Turkish Government is not believed by most American missionaries to be a final representation of the definite conviction and desire of the Turkish people. They are convinced that the attitude is an impossible one and will be modified in accordance with the wishes of the people as expressed in the cordial welcome given to mission hospital and educational work, especially in the southern part of the Turkish state. If the American Board should withdraw its institutions and sell its property, it would then be almost impossible to build up again the opportunity which now exists under more favorable circumstances which those best acquainted with the situation believe will shortly appear.”

THE MOPLAH REBELLION OF 1921

Sufficient time has elapsed since the Moplah Rebellion of 1921 took place to estimate, more accurately than could have been done before, the causes, course and consequences of that uprising. Within the past few months the report of the Commander-in-Chief has appeared together with other documents that make a study of the rebellion possible. Court decisions, magazine articles, reports of reconstruction officers, both public and private, and many other sources of information are now available.

The Moplahs of the Malabar District of South India are a race of Mohammedans of mixed blood. It is said that centuries ago Arab traders came to this coast and intermarried with Indian women and consequently the name *Moplah* or *Mapillai* (bridegroom or son-in-law) was given to them. Arabs continued to come and to intermarry, while others brought their families and throughout the whole period conversions from among the lower castes of the Hindus have taken place. While in Ponani a couple of years ago I was told that not less than 1,000 low caste people became Mohammedans each year in that one place alone. Hence these people have always had the fanaticism of new converts.

During the past one hundred years not fewer than fifty-one outbreaks of Moplah fanaticism have been recorded. *The West Coast Spectator* of July 6, 1922 prints part of a song which is sung by the Moplah braves. It describes in detail the loveliness of the *houris* that wait with caparisoned horses to take straight to heaven all those faithful that die in battle, and it is said that every Moplah on the warpath carried with him a copy of this song.

The nature of these outbreaks has been well summed up in a decision of the three judges that sat on the Special Tribunal, Calicut, to try some of the principal offenders.

They say in part: "For the last hundred years at least, the Moplah community has been disgraced from time to time by murderous outrages. In the past these have been due to fanaticism. They generally blazed out in the Ernad Taluk (county), where the Moplahs were, for the most part, proselytes drawn from the dregs of the Hindu population. These men were miserably poor and hopelessly ignorant, and their untutored minds were particularly susceptible to the inflammatory teaching that Paradise was to be gained by killing *Kafirs*. They would go out on the warpath, killing Hindus, no matter whom, and seek death in hand-to-hand conflict with the troops. In some cases they may have been inspired by hatred of a particular landlord, but no grievance seems to have been really necessary to start them on their wild careers."

In the rebellion of 1921 it certainly was not agrarian troubles that started them on their mad career. The evidence now clearly shows that the Khalifate and Non-cooperation agitation must be given the credit for having inflamed the minds of the Moplahs with a vain hope of *swaraj* and eternal bliss. "Their intention was, absurd though it may seem, to subvert the British Government and to substitute a Khalifate Government by force of arms."¹ There are, no doubt, agrarian difficulties in Malabar as there are serious tenancy difficulties, but from personal observation I would say that the Hindu coolies of the Mohammedan tenants of the Brahmin and Nair landlords are worse off than their employers. I have nowhere seen such abject servility as in the Cherma of Malabar.

But careful review of the history of Malabar during the year preceding the outbreak will show a growing excitement and unrest among the Moplahs due to the agitation that was taking place there by both Mohammedan and Hindu opponents of the British Government. Beginning with the Malabar District Conference of April, 1920, where a resolution of non-cooperation with Government in case of failure to satisfy Mohammedan demands

¹ Judgment in Case No. 7 of 1921 on the file of the Special Tribunal, Calicut.

was passed, there was a studied propaganda that could have but one result. Messrs. Gandhi and Shaukat Ali visited Calicut in August 1920, and their visit resulted in the organization of Khilafat committees in many of the towns and villages of Malabar. In February 1921 Mr. Yakub Hasan tried to hold meetings in Malabar but was forbidden to do so by the District Magistrate. Similar orders were passed on other non-cooperation leaders and when they refused to give security they were sent to jail for six months. Other events of a similar nature followed and on some occasions the police and military reserves had to be called out to disperse the crowds. Local Moplah leaders sprang up in many villages and through these the minds of the ignorant were inflamed with a bitter hatred against the British Government and a strong hope of *swaraj* was encouraged. Among these Ali Musaliar was perhaps the most prominent and he soon had an organized band of followers who wore uniforms, were armed with swords and carried a banner inscribed with Turkish symbols. The whole of the summer of 1921 was filled with disturbances and agitation which came to a head in August when the District Magistrate and Police Superintendent tried to arrest certain men at Tirurangadi.

“The District Magistrate had received information that a number of war-knives were in existence in Tirurangadi in contravention of the Malabar Offensive Weapons Act xx of 1854. It was also necessary to arrest for incitement to outrage certain persons in Tirurangadi under Section eight of the Moplah Outrages Act. Anticipating that a resistance would be made, a requisition was made for a detachment of British troops to support the police and the party arrived at Tirurangadi before dawn on August 20, 1921. Searches were made and three men arrested and a small party of Reserve Police left behind to continue the search for the absent warrantees. Kizhekkepalli Mosque was entered by Moplah Police Officers who removed their boots before entering the Mosque. The Mambram Mosque, which is on the other side of the

river, was not approached by anybody. Between the hours of 11:30 and 2:00 p.m. a determined attack was made from both sides on the force of Police and troops by armed bands coming from Tanur; Parappanangadi and adjoining *amsoms* on the west and from Tirurangadi and *amsoms* on the east as far as Ponmala and Kottakal. The attacks were beaten off but two officers were surrounded and butchered by the mob. The force stayed the night in Tirurangadi, as, by this time, the railway station at Parappanangadi had been wrecked, and in the morning marched to Parappanangadi and thence along the railway line to Feroke, being attacked constantly by armed Moplahs on the way, for the first three miles. The railway line had already been cut in several places as far as Feroke (six miles south of Calicut.)”²

Such was the beginning of the rebellion. The insurrection spread rapidly to all parts of South Malabar. Had the crowd that followed the retreating police and troops passed on to Calicut that same night, they might have entered the town as the troops were so completely worn out and so few in numbers that little resistance could have been given them, but they turned back when within a couple of miles of Calicut and after that had no chance to enter that city. In the villages and towns to the south they met with little resistance. The railway was torn up in many places and the telegraph lines destroyed. They tried to damage the bridges that span the broad rivers of Malabar but failed to make an impression because of lack of skill and tools for that kind of work. But the Hindu population fell an easy prey to their rage and the atrocities committed defy description. But the army soon took control and by well concerted plans was able day by day to restore order in parts of the country. The fact that Malabar abounds in hills and valleys (the word Malayalam really means “hills and valleys”) and that broad rivers alternate with fertile tracts of land and wooded hills makes guerilla warfare easy and the escape

² Government Press Communique dated Aug. 26, 1921.

of marauding bands possible. In consequence of this it took a long time to stamp out the rebellion completely. Besides, the western slopes of the Nilgiris, the peaks of which hills rise to 8,000 feet above sea level, afforded safe retreats as long as food supplies were ample.

The active part of the rebellion came virtually to an end when Varian Kunnath Kunnamad Haji, the so-called "Khilafat King," was captured and shot on January 20, 1922, after trial by a military court. On the 23d of January it was reported that there had been 2,266 rebels killed, 1,615 wounded, 5,688 captured and 38,256 surrendered. No records show the number of civilians killed by the rebels but the number is estimated as between 500 and 600. Military casualties were 24 killed and 103 wounded. There were 24 killed and 29 wounded among the police.

The tale of the atrocities committed makes sad reading indeed. A memorial submitted by women of Malabar to Her Excellency the Countess of Reading mentions such crimes as wells filled with the mutilated bodies, pregnant women cut to pieces, children torn from mother's arms and killed, husbands and fathers tortured, flayed and burned alive before the eyes of their wives and daughters; women forcibly carried off and outraged; homes destroyed; temples desecrated; cattle slaughtered in temples and their entrails placed around the necks of the idols in place of garlands of flowers; and wholesale looting. No fiendish act seems to have been too vile for them to perpetrate.

In a list before me I read of eight revenue and civil offices looted and destroyed, in one of which the rebels found Rs. 590,512 in money. Ten registration offices were destroyed with most of their records. Twenty-three post offices, 18 police stations, and 53 *Cutcheries* (local government offices) were destroyed. Many travelers' bungalows and other public buildings were in whole or part destroyed. Bridges were destroyed where possible, and not less than 100 Hindu temples were destroyed or

desecrated. No record is available of the private property that was destroyed nor the wealth in jewels and grain that was looted. In the palace of the Zemindar of Nilambur in one raid alone Rs. 10,000 was captured, and I know of one Christian family where three separate bands appeared in succession and took everything they could lay their hands on, including the stores of grain and personal possessions.

Much has been said about the severity with which the army and police dealt with the rebellion. It is no doubt true that these men who were, at the risk of their own lives; trying to subdue an outbreak of violence such as has seldom been seen in a civilized country, had to use severe methods. No other would have been understood by the rebels. But that there was more cruelty than was called for may safely be doubted. At a public meeting held at the close of the rebellion under the presidency of the Zamorin Raja of Calicut, the leading Indian prince in Malabar, the sentiments of the people were expressed in resolutions expressing thanks to the government officials, military officers and men and to all others concerned for the services they had rendered. The hope was also expressed that the Government would keep sufficient troops there to preserve peace in the future.

There was, however, one very grave incident that can hardly be overlooked as a necessary part of the military conquest of a land. I refer to what has been called the "train tragedy" when 100 prisoners were transported by train from Tirur to Coimbatore and of these 70 died of asphyxiation. The car in which they were transported was the kind that was ordinarily used for the transport of luggage on passenger trains. Similar vans had been used for some time but it so happened that this van had been newly painted and the paint had closed the holes in the wire gauze that closed the openings. An inquiry was held and attempts made to explain the incident. Later the Government of India instructed the Government of Madras to prosecute Sergeant Andrews who was in charge

of the van, but many have felt that all has not been done that should have been done to bring those that were responsible to justice.

In the prosecutions that have followed the rebellion there has also been much talk of police injustice, and it is claimed that much of the evidence that was presented by the police was not reliable. But I am persuaded that the higher police officers have done their best to present reliable evidence. It may be true, however, that there has been corruption and that false cases have been presented when bribes were not forthcoming. But when thousands of cases had to be considered and multitudes of men had been guilty of unspeakable crimes it could hardly be expected that the police who had to prepare the evidence for these cases should not use the opportunity for making something for themselves out of it. This is, of course, not to be condoned, but until some land produces at least one group of perfect men it will probably not be possible to avoid such cases.

But there is a brighter side to the aftermath of the rebellion. The work that has been done by the Servants of India Society and by the Y. M. C. A. and the local mission workers in the relief of the suffering produced by the rebellion has been beyond praise. As soon as it was possible G. K. Devadhar, Esq., of the Servants of India Society, went to Malabar, made a personal investigation of the needs and then tried to raise funds for relief. The workers of this Society were most faithful in the performance of their duties and much praise was heard on all hands commending their spirit and selflessness. The same can be said of the Y. M. C. A. and mission workers. These men had large responsibilities but no case has been reported, as far as I know, of any one of them that did not do his work faithfully. Not only did they distribute relief "without fear or favor" but after the most urgent relief was over they turned to more constructive work and even now are doing fine service in running schools, social centers, and in promoting credit societies and other forms

of cooperation. The Government has also treated the victims of the rebellion with generosity and has spent large sums in relief and reconstruction. Malabar is a fertile country and already it shows signs of recovering from its terrible bath of blood, but it will, no doubt, take a long time before there is any Hindu-Moslem unity in Malabar.

One aspect of the rebellion has very much exercised the minds of certain sections of the public. There were, during the rebellion, many cases of forced conversion from Hinduism to Mohammedanism. There was a double difficulty about restoring these people to their old faith. In the first place there is a severe penalty resting on any Mohammedan that perverts from Hinduism and in the second place there is really no door save birth into Hinduism. But the *Arya Samaj* came to the rescue and through its ministrations a good many of the forced converts have been readmitted into Hinduism, though it is somewhat doubtful whether their ceremonies quite restored a man to his former status in his old caste.

On August 20, 1922 a meeting was held under the chairmanship of the Zamorin of Calicut when a council of *Nambudri Vaideekans* (Brahmin priests) passed resolutions stating what ceremonies would be necessary for a man who had renounced Hinduism and embraced Mohammedanism if he wished to return to his former religion and caste. The following is an example of the ceremonies suggested:—

Persons guilty of eating food cooked by Moplahs are to wash their sins off in the holy *Sethu* and to obtain a certificate from the temple authorities or the *Purohits* and then are to take *Panchagavya* (the five products of the cow) for three days at any temple, to make whatever offerings they can, and to repeat *Narayana* or *Siva* 12,000 times a day for 41 days.

Peace has been restored outwardly in Malabar and Hindus and Mohammedans are again working side by side, and, as one travels along the railway, one sees practi-

cally nothing to indicate that just a few months ago the whole country was ablaze with rebellion and wholesale rapine and murder. It is the strong arm of the British rule that has done it. Though there was, no doubt, much under martial law that was most unjust to law-abiding citizens and though there may even now be something of corruption in the attempts made to bring the guilty to punishment, yet, on the whole, the speed with which the rebellion was put down, and the sum total of justice that has resulted are much to the credit of the officers both of the army and the Government, both Indian and European. One cannot help but admire much that there is in Mr. Gandhi, but one must also admit that his practical wisdom is not equal to his piety or prophetic zeal. And men more selfish and far less spiritual have made the most of Mr. Gandhi's name and influence to embarrass the Government and to further their own ends. The hope of India lies in the hearty cooperation of European and Indian, Mohammedan, Hindu, Christian and Parsee in trying to establish a firm government along the lines of the reforms that have been inaugurated. These have accomplished much in the past two years and, given a fair trial and faithful support on the part of all classes, there is no reason to anticipate anything but a wise democracy and complete self-government on the part of India.

Pasumalai, South India.

JOHN J. BANNINGA.

OUR APPROACH TO MOSLEMS

Much has been written recently on the missionary approach to non-Christian peoples. It has been suggested that the missionary has too often antagonized his hearers by assuming a wrong attitude. He is advised to see the good in other religions and to believe that they too are lights from God, dim and uncertain, but still witnessing to Him and for Him in the darkness, and that they too may be used as stepping-stones to Christ. He is told that it is wrong to believe that other religions are anti-Christian. Now, whatever may be true of heathen religions, the whole history of Islam contradicts the assertion that it, at any rate, is a stepping-stone to Christ. Take the one well-attested fact that the heathen convert to Islam is infinitely harder to win for Christ than the raw heathen and apply it to this theory. It does not work. Islam is not a stepping-stone but a barrier raised to keep souls away from Christ and from salvation. Look for a moment at the distribution of Islam in its early days, and how it formed a great impassable barrier between the Christianity of the West and heathenism. A masterpiece of strategy to keep the Gospel from the heathen and to keep them under the power of darkness. The Bible reveals to us a whole hierarchy of darkness "The rulers of the darkness of this world." Spiritual hosts of wickedness in the unseen, with power to rule, control, and guide the darkness here on earth. If we accept the teaching of the Book and apply it to the problem of the Mohammedan world, is it not simpler and easier to believe that Islam was inspired, not by God, but by these forces of darkness—that the "god of this world," and not the God and Father of our Lord and Saviour Jesus Christ is behind its inception? The missionary is told to see the good in

other religions, and that Islam is a great advance on heathenism. We all admit that there is good of a kind in Islam. We cannot shut our eyes to the fact that it teaches the worship of one God. If, however, we find that a system, in spite of its good points, makes it harder for a man to become a Christian, one is led to fear that the good points are there to delude men into believing that the system itself is good, and so to ensnare souls, and not to lead them to God. If "Satan himself is transformed into an angel of light" need one marvel that there should be some light in a system which owes its origin to his master-mind?

Now comes the question, if I believe that Islam is from the devil and not from God, does that show a lack of love on my part as I go to seek to bring the Gospel to the Mohammedans? This has been inferred by writers on the subject. We must do some clear thinking, and call things what they really are. Do not let us confuse the system with the person who follows it. I may hate the system and yet love the person. Let us consider three of the factors in the question—the missionary—the man he goes to—the creed the man holds. Let us compare the creed to a deadly disease, the man who holds it to a patient, and the missionary to a doctor. The work of the doctor is to fight the disease, and to do all in his power to stimulate in the patient's system resistance to the disease which, if not cured, will take his life. The greater the doctor's love for his patient the greater will be his hatred of the disease that is causing him suffering and death. It has been suggested that old-fashioned missionaries are lacking in the spirit of love. This is indeed a serious charge to bring against the noble army of men and women who have left friends and home and country for the one object of proclaiming the Good News to the Mohammedans. What inspired these people to make such sacrifices? Surely it was the constraining love of Christ, and that alone that was behind their every effort; His love burning in their hearts for souls in darkness. Was Raymund Lull de-

void of love? Was Henry Martyn without it? Is it a new, a modern idea forsooth that missionaries must go in the spirit of love to win the Moslems? God forbid. It is as old as the first missionary, and the spirit of love will ever be the only spirit in which any lasting work will be done for the Master. Inspired by love the missionary will hate the chains that bind his poor Moslem brethren—he will use every effort that love directs to loose these chains. By love he will break down prejudice, and seek to make a way for his message; but it must be borne in mind that the message he has to deliver runs directly in opposition to the creed of the Mohammedan.

The Moslem says Christ was *not* crucified. The Moslem from a child is taught to hate the cross; the schoolboy will draw a cross on the sand and spit upon it and trample it under foot. The missionary's task is to preach Christ and Him Crucified to a people whose whole attitude of heart and mind is up in arms against the cross. It is comparatively easy to preach Christ to the Moslem; but to preach Christ and Him crucified is hard indeed, and calls for a courage and faith that God alone can give. The question is whether true love will give to the Moslem what he wants—or what he needs. The Moslem does not want to hear about the cross, but he needs that message if he is to be saved. Is the message to be withheld because it will raise opposition? Paul was faced by the same difficulty "The Jews require a sign, and the Greeks seek after wisdom". What did *he* do—"we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, but unto them that are called, both Jew and Greek, Christ the power of God and the wisdom of God." Dr. Zwemer writes in his booklet, "The Atonement, the Heart of the Message to Moslems": "The Jews demanded miracles, and the Greeks were mad in their search for philosophy. Paul determined to disregard the wisdom of both worlds, Jew and Gentile, and to proclaim a Christ crucified, although a stumblingblock to the Jew and foolishness to the Gentile." So must it be to-day.

“The preaching of the Cross. . . . is the power of God.” It is by the cross, the atoning sacrifice of Calvary, and that alone, that Moslems to-day can be saved. There is no power in mere ethical preaching. Education may refine and uplift to a certain extent, but it is powerless to regenerate and save, and salvation from sin and from hell is what Moslems need.

The Moslem firmly believes and asserts that Islam is the only true religion in the world; to him every other religion has been invented by the devil or perverted by him to deceive and delude and destroy souls. The Moslem firmly believes and asserts that all outside the religion of Islam, all unbelievers in his prophet, are *perishing* and will be cast into hell fire, be they Jews, Christians or Pagans. The Moslem firmly believes and asserts that his book is the only true book, that every chapter, every verse, every word in it stands exactly as it was given by God for light and guidance to mankind. There is nothing uncertain, or doubtful, or weak about the Moslem attitude. He at least is not out to try and find good points in our religion and make the most of them. What must he think then of the Christian missionary who tries to bridge the gulf between the cross and the crescent by telling him that there is something of God in all religions, but that Christianity is needed as a sort of finishing touch to make them perfect? What must he think of the Christian missionary who does not firmly believe that his way of salvation is the only way and that apart from it men are *perishing* and will be eternally lost? What must he think of the Christian missionary who comes to him with a Book he does not believe to be from beginning to end the very Word of God? How the Moslem must despise and laugh at such folly. The weak and flabby attitude towards Islam taken up by some to-day in the name of Christian love and sympathy can only breed contempt from the Moslem's standpoint. He is a fighter and loves a foeman worthy of his steel, a man who has strong convictions and who is not afraid to proclaim them; he may disagree with you, he may curse you,

he may stone you, but in the depths of his heart he respects your honesty and courage and faith in your way as the only way. And it is strength and respect that win in the end, not weakness and contempt. A learned Moslem convert, well known to the writers, came in contact with one of these flabby exponents of Christianity, who proceeded to give the whole Christian position away. Afterwards the Moslem convert delivered his judgment. "These people believe in a fallible book, and yet come and ask us Moslems to leave our infallible one and accept an untrustworthy one. They will not succeed in getting Moslems to leave the Koran in which they believe to accept a Bible in which the missionary himself does not fully believe." He was right. "We must either give up missions to Moslems," says Dr. St. Clair Tisdall, no mean authority, "or go to them with the old Bible, the whole Bible, the martyr's faith. Anything else will only confirm them in opposition to Christianity. We must continue to preach Christ crucified and risen from the dead, the Jesus of the evangelists, not the Christ of the modernist, the fallible Christ of the critic." As this message of the cross has been proclaimed in a gospel meeting, we have seen a great strong Moslem weeping like a child; the Holy Spirit is ever present to bless and to witness to the power of that message, convicted him of his sin and need. We have seen the most self-satisfied and bigoted young student one could meet in a Moslem city utterly broken down by the power of that message, and we have seen something of the joy and the glory of God transforming his face as he wept his way to the feet of a crucified and risen Saviour. We have proved from personal experience that it is possible to preach Christ crucified to Moslems and that God blesses such preaching to their salvation.

Let us face to the full the difficulty of our task; let us believe up to the hilt in the power of our message; and above all let us realize that if we are to reach hearts, the powers of darkness that are binding the minds of these

people must be dealt with first effectively by prayer. Behold here the sweet reasonableness of the Word of God. It reveals to us a hierarchy of darkness, and then we are taught how to deal with these forces, and we have the picture of the Christian warrior wrestling with principalities and powers and the rulers of the darkness of this world clothed in the armour of God, with the Sword of the Spirit and the mighty weapon of all prayer. Eph. 6: 10-18. There is no other way to victory and deliverance in this conflict.

J. G. AND J. B. LOGAN.

London.

THE PRESENT OPPORTUNITY IN THE NEAR EAST

The truth about the situation in the Near East is not known to the American people. The Harboard Commission report on the American Mandate was shelved by our Senate. When the question involved in that report was introduced upon the floor of the Senate the Chairman of our Foreign Relations Committee moved that it be laid on the table without discussion. The Crane Commission report was suppressed in secrecy for months at the very time when the American people, stirred by gallant sacrifices of their sons in battle, were eager and willing to carry on the work of freeing the oppressed. How many who read these words have seen even extracts from these reports, although they were commissions officially sent out to investigate the opportunity and the need for American intervention and help in the Near East at the close of the war? They present to the American peoples the greatest single challenge that ever came to a nation to render service on a wide scale in the name of humanity. The hatred and bitterness against Woodrow Wilson, due in part to his own terrible mistakes, was such, that nothing that he wanted done was given a chance. In the Near East situation the zero hour struck and America refused to go over the top.

The people of America have put into the Near East more money than the three leading nations at the Lausanne Conference combined. This has been given, not for oil or business concessions, but largely for schools and hospitals, orphanages and relief work. The dividends have not been in clippings from stocks and bonds, but in the gratitude of orphans and the prayers of widows. When the war broke out thirteen splendid American colleges gathered to their class rooms young men and women of all races in the Near East. In these missionary institu-

tions a spirit of brotherhood and of friendly inter-racial cooperation predominated. On the play ground and athletic fields of these institutions young men and young women of the Turkish, Armenian and Greek nationalities played on the same teams and worked toward the same goal—a better understanding of the Near East. Hundreds of young men and women trained in these institutions went out to live lives of unselfish service in the land. In the American hospitals many thousands, irrespective of race, religion or nationality were treated by the mission doctors. A deep gratitude in the hearts of a vast multitude of people of all races in that land went out to the American people for this expression of friendly interest.

The relations of Turkey, unfortunately, with the so-called Christian powers, have been anything but Christian in spirit. Economic expediency and moral deficiency have been controlling elements in the subtle policies of the great powers toward the Near East situation. To-day the vast majority of the schools lie in ruins; thousands of the students are dead or in exile. Ninety-five per cent of the Christian constituency of these schools are gone.

America's refusal as a nation to accept responsibility in the Near East at the close of the war has been a great factor in making this horrible situation possible. Where our Government has failed, the people of America have responded. For the orphan and the widow, the terror-stricken exile, the Near East Relief and the American missionary have gone in and, loyally backed by the gifts and the sympathy of the American people, have opened their arms and gathered the destitute and afflicted orphans, the agonized mothers, and the old and feeble. To-day in the refugee camps, where death by disease and epidemic run riot, theirs is the touch of sympathy in the midst of suffering.

Around the table at Lausanne oil has weighed more than blood in the discussion. Six million crosses of young men who gave their lives in France and Flanders or on

the peninsula at Gallipoli for humanity have been forgotten, and the demands for oil and economic concessions have stifled the voices of men who with their last breath challenged our nations that the oppressed of the earth should be free that their sacrifice might not be in vain.

Our purpose in the Near East—we who follow Christ—is not the winning here and there of an individual Turk, Armenian or Greek to full allegiance to our Lord—our goal is the winning of the entire Near East to Him. Perhaps the greatest single opportunity on a large scale to train and enthuse an adequate Christian leadership in the Near East challenges us today in the thousands and hundreds of thousands of orphans—children of the martyrs—now in the great refugee centers. Oh, that we may enter in to this opportunity!

Nearly all the missionary endeavor in the Near East has been among these people who have been so cruelly dealt with during the past years, till now without home, the children generally without father or mother, they find themselves in a strange land. Let them find there the friends they loved and trusted back in Marsovan, Aintab, Adana, Erzroom and Smyrna. Among them may be scores of future evangelists who will yet live to carry the message of the undefeated Cross back among those who killed their parents and drove them out to face exile and death.

The opportunity, not of making Protestants, but of interpreting Jesus Christ to the Greek peoples, was never greater. They gave us our Gospels in their beautiful tongue, they died in the ancient arenas in the days of pagan Rome that the faith we hold might have birth.

The responsibility to "the household of faith" is New Testament teaching. Now in their hour of dire distress we face a Pauline call "Come over into Macedonia and help us."

Schools, hospitals and trained young men and women should be put into the heart of this new situation in Greece. It is a missionary challenge.

New York City.

S. RALPH HARLOW.

SOME MOSLEM OBJECTIONS

The following notes are not an exact reproduction of conversations with individuals, but a general outline of certain phases of the Mohammedan controversy as we find it in southern Morocco, blended with individual experiences. We have very little to contend with in the way of atheism or rationalism, and no difficulty concerning belief in miracles and all that pertains to the supernatural. Indeed, the contrary is the case, for the Moslem mind is so stored with legend, fable, and talents of genii, demons and angels, and the wonderful things done by the Prophet according to tradition, that it is no easy matter to find place therein for sober realities. And what else can we expect when Mohammed himself, though enlightened beyond his fellows, made so much of visions of angels and genii? Still, even he, were he alive, would repudiate many of the absurd tales told in his name, and it is easy to show from the Koran that he never claimed the power to work the wonders now ascribed to him by his followers, but when asked to perform miracles like prophets before him he declared that miracles were given by God, to whom He willed, and as for him he was only a public preacher. Of late I have had some interesting discussions on the great stumbling block to Moslems—the doctrine of the Trinity. Mohammedan doctors make a show of reasoning when the subject is broached, but their real difficulty we will mention later on.

Their objections briefly stated are:—(1) It is contrary to reason that the first cause of the universe should be a compound, and we cannot conceive how there can exist a Trinity in Unity. (2) The relationship of Father and Son in the Godhead is inconceivable to an intelligent mind. (3) We know Jesus as a man and a Prophet, but

does God eat, and drink, and perform human functions, and can it be that He should die as you say Jesus did? Impossible! (Their denial of the Holy Spirit is principally negative, as Moslems usually adopt Mohammed's vulgar notion that Christians believe in the Trinity of Father, Son and Virgin Mary.) We generally answer:— (1) It is an accepted axiom with you that the nature of God cannot be comprehended by human reason, and it is of the nature of Divine things to transcend man's comprehension, but that does not prove them to have no existence. But if your contention be right, then we must concede that all that passes our understanding is to be rejected as false, and this you will hardly maintain. We believe in a Trinity in Unity, not because we understand it, but because God has been pleased thus to reveal Himself to us in the Bible. (2) The relationship between Father and Son we do not pretend to fathom; God's Word declares its existence, and we must believe it. (3) The existence of two natures—Divine and human—is the only rational explanation of the various phenomena in the life of Jesus. Thus as God He asserted Divine attributes, for He claimed to be self-existent and eternal, and to bestow life on whom He would; He wrought Divine works for He raised the dead by His own power; and He accepted Divine worship, which no mere prophet could dare to do; as man He performed human functions, and was even put to death in the flesh. And for proof of all this we have the uncorrupted Word of God as attested by the repeated witness of the Koran in passages too numerous to mention.

TESTIMONY OF THE KORAN TO THE SCRIPTURES

Sir William Muir's admirable little book, "The Koran, etc.: and its testimony to the Holy Scriptures," was my first help in showing how the Koran fully establishes to the candid Moslem the truth of the Bible, and its freedom from corruption, and therefore the unassailability of the Christian doctrines already mentioned. But here comes

the real difficulty, for the same Koran which asserts both the truth and purity of the Scriptures directly assails these and other doctrines contained therein, and therefore Moslem doctors find themselves in a quandary, for the logical conclusion is evident that if the Bible is true and uncorrupted—and the Koran testifies that it is—then whatsoever opposes it must be false, and it is to avoid this inevitable conclusion that the Moslem leaves no stone unturned. I like to press this point with homely illustrations and then leave the Moslem to his own reflections and God's Holy Spirit, whose existence he denies, but whose power we rejoice to own. Recently I made these things clear to a Moorish friend, and he admitted the validity of our contention; but then the strange versatility of the Moorish mind came to his rescue, and I found him drawing an analogy between our faith in these scriptural doctrines and their faith in these absurd tales they delight in, and for which they have not a vestige of rational proof. He related, with wearisome detail, the story of the wife of Pharaoh, who, they say, was cruelly martyred by her husband because she believed in Moses, and how she was sustained in the hour of trial by a vision of the mansion on high she was soon to inhabit, and where she would become the bride of Mohammed, and how she, in company with Mary the mother of Jesus, appeared at the Prophet's birth. Then he added: "We, too, cannot understand this; but we accept it by faith." I need hardly say that we were not slow to repudiate his attempted analogy. With another, after traversing the above doctrines we tried to show him how incomplete is the Koran without the Bible in spite of their fond conceit to the contrary—how it possesses no Saviour, no Redeemer, no Intercessor, no plan to reconcile God's justice and mercy, and how even at the best it asserts that all must arrive at hell, though the pious will afterwards be delivered (see Koran xix.: Sale's). "But Mohammed will intercede for us," he said. "You have no patron or intercessor besides Him (God)." I remarked, "What about that?" (Koran

xxxii.: 3 p. 310 in Sale's) Besides, I continued, how can a sinner plead the cause of sinners, for even the Koran says that a burdened soul shall not bear the burden of another? "But Mohammed was not a sinner," he replied. He must have been, for he is commanded to ask pardon for his sins (Sale pp. 376, 377). We then went on to show the scriptural doctrine of redemption through the atoning death of Christ our Saviour—how He paid the penalty due to our sin so that now God's justice and mercy are reconciled, and the sinner who believes is freed from guilt and sin, and shall not approach hell, but shall have heaven for his portion whenever his eyes close on earth.

Marrakesh, Morocco.

D. MUIR.

NOTES ON CURRENT TOPICS

A Christian-Jewish-Mohammedan Society

A Christian-Jewish-Mohammedan Society was organized in Greater New York on December 12, 1922, by clergymen and laymen representing various creeds, for mutual inspiration and cooperation. Among the names of the Board of Directors we notice those of Rev. S. Parkes Cadman, Dr. Purvis Alexander Spain, Rabbi Joseph Silverman, Rabbi Simon R. Cohen, Hon. Nouri Bey, Ex-Judge Edward A. Richards.

Quoting from their own circular issued from the Metropolitan Tower, New York, we learn the purpose and program of this organization:

"The object of this Society is to create a better understanding among Christians, Jews and Mohammedans throughout the world.

"This will be brought about by organization for cooperation in communal and ethical endeavor, by the use of the pen and public speech from pulpit and platform.

"Owing to misunderstanding, ignorance, national and religious prejudice there is a great chasm between these three religions, which must be bridged by an organization sufficiently influential and powerful to allay prejudice and suspicion and to carry on an educational campaign for the broadening of human sympathies.

"Christians, Jews and Mohammedans make up over half of the world's population and these three religions are all monotheistic. With so much truth in common there is everything to gain and nothing to lose by our emphasizing the things in which we agree rather than the things that keep us apart.

"This Society is not at all in sympathy with proselytizing between Christians, Jews and Mohammedans. The Scriptures are accessible to Christians, Jews and Mohammedans alike who read and interpret them for themselves; therefore, we do not hold it incumbent upon ourselves to organize a propaganda, nor to intrude our views on the consciences of one another. Each religion has sufficient missionary work to do among its own people. Needless to say, we are in sympathy with all educational work and medical aid wherever it is carried on and will do our uttermost for its extension.

"If Christians will remain Christians, Jews remain Jews and Mohammedans remain Mohammedans, recognizing one another as religious denominations and not as heathens, with a real desire to promote the good and happiness of one another, a determination to remove misunderstanding, dispel clouds of suspicion between them and work together as a great religious body to heal and bind up the bleeding wounds of society, this world will be a much better place in which to live."

An appeal is made for funds and our readers will be interested to see the results of this effort at syncretism.

Slave Traffic in Abyssinia

The *London Times* has had important correspondence regarding present conditions in the slave traffic in southern Abyssinia. It appears that a strip of territory three hundred miles square has been depopulated and devastated by slave traders, and in this area over a million people have been killed or removed into bondage through the Bay of Tajura and elsewhere since Menelek's death.

Major H. A. C. Darley, R.F.A., states that each Governor seized and sold the population of his district as quickly as possible to provide for a rainy day, until now one can travel from the British boundary of Kenya Colony northwards through Abyssinia without seeing a soul. The route lies through country which was formerly a garden, but now nothing can be seen but skeletons and devastated houses, the height of the bush in what used to be farm land telling plainly the age of the destruction of each homestead. The depopulated area extends from Jiren (Dembira), in Abyssinia, to Toposa (Dubossa), in the Sudan, which is 120 miles over the frontier into British territory.

To such a state has Southern Abyssinia degenerated that the Governors now find themselves hard put to find enough money to pay their taxes to their supreme lord at Addis Ababa. For the past two or three years they have sent such unfortunates as they could collect to the capital in lieu of money, but now this resort has come to an end. They are asking themselves what they can do. Their eyes have been turned south again towards British territory. They see daily vast numbers of natives living in peace and comfort, surrounded by their cattle and property, protected only by a few white men with their native police—a negligible force which any minor Abyssinian chief might easily overwhelm. Raids have been made into Kenya territory. It was recently announced that a strong force of Abyssinians was marching on Moyale and that the Kenya Government had reinforced that place. So far the Abyssinians, who have, in fact, completely wiped out a few small and insignificant tribes living along the boundary, have escaped the consequences of their action. Addis Ababa denies all knowledge of these proceedings. This cannot last much longer. It is only a question of time before raids on a larger scale and skillfully organized will be made, not into Kenya only, but into other territories bordering Abyssinia. The French have a patrol boat in the bay, whose task it is to stop the slave trade between Abyssinia and Arabia, through Obok and the Tajura Bay generally, across the thirty miles of sea which here divide Africa from Asia; but what can one small patrol boat do?

In 1920 a Foreign Office mission traveling through Abyssinia reported meeting groups of slaves yoked together and moving openly through the country. What is to be the end of all this barbarism? The League of Nations has promised to take up the question next September. Diplomatic representations have already been made by the combined representatives on several occasions. They have invariably resulted in the issue of a notice declaring that slavery and slave-raiding are forbidden. These notices have always been the source of much amusement in the market places and elsewhere in Abyssinia.

Major Darley, who has been Frontier Agent, S. W. Abyssinia, concludes impressively:

The writer wishes to ask advice of the world generally as to what

can be done to check these atrocities, for while the League of Nations is getting ready to take steps a race is dying.

Der Islam

Two Indian Moslems, Professor Jabar Kheiri and his brother, have undertaken the publication of a propaganda periodical in German to win proselytes. The first number, possibly the last, contains a collection of eulogies on Mohammed and Islam gleaned from European literature. There is a proposal to build a mosque and opportunities are offered for instruction in the Moslem faith.

Islam and Modernism

The Muslim, of Singapore, devotes a recent editorial to Christian liberalism which is undermining the old and impossible "gospel." "Even to-day the signs are not wanting to show that there are still among us men who, scorning all opposition, boldly speak out what their conscience bids them to. An instance of this was given when, not long ago Dean Inge startled the Christian Orthodoxy by declaring that he doubted the Divinity of Christ and what he said was only an echo of what numerous others of his co-religionists think. This statement roused a storm of indignation from the clergy but, notwithstanding, another American clergyman Dr. Percy Stickney Grant has made himself the center of a whirlpool by declaring his disbelief in the physical resurrection of Jesus. In a recent sermon in one of the New York churches Dr. Grant is reported to have said:

'Very few clergymen to-day who have been educated in the large universities—by which I mean places where science as well as the classics and mathematics are taught—accept the idea that Jesus had the power of God. He doubtless did miracles, as they were regarded in his day, but, as M. Coué points out, many of them were also of auto-suggestion and would fall under well-known categories clearly and well classified by psychologists to-day. Science understands them. They are not miracles.'

'We must sweep away the cobwebs from our minds,' says he in another sermon. 'Traditions, mysticism, superstition must give way to scientific facts.'

Again he declares:

'We may accept the spiritual teachings of Christ as the basis of our religion, but we need not believe that He ascended and is seated upon the right hand of God.'

"It is indeed very encouraging to contemplate that the Christian divines have begun to see the uselessness of certain undesirable appendages to the pure Christianity as taught by Christ himself. And it is to be hoped that through the efforts of well-meaning Christians themselves Christianity of to-day will be stripped of some of its now useless wrappings that St. Paul wrapped it in against the chill wind of pagan philosophy and culture which bade fair to numb it if it stood in its pristine nakedness, and that it will be restored to the simple faith that it was. Then only and not till then can there be a rapprochement between Islam and Christianity and it would be immaterial by which name you called them then since their essence would be the same."

Islam in Chicago

In a report which appears in the *Review of Religions* concerning the progress of the Ahmadiyya sect we find paragraphs concerning Ger-

many, Nigeria, South America, and also the following on North America:

"Dr. Mufti Mohammad Sadiq is doing very useful work in the U. S. A. Our readers are probably aware that we have purchased a decent house in Chicago a part of which (the house) has been set apart as mosque. The *Muslim Sunrise*, our quarterly magazine edited by our Brother Mufti Sadique, is regularly published and is indeed proving very useful for propaganda work. Our brother has made it very interesting and every number is eagerly waited for and read by the subscribers. Conversions to Islam are daily made and every number of the *Muslim Sunrise* contains a list of the new converts. These converts come from both the white and the negro population of the country and some of them are very zealous in their new faith. Our missionary has also succeeded by the grace of Allah to win some converts from among the Christian clergy. Besides private interviews, regular public lectures are also delivered every week and lessons in Arabic are given twice a week. Brother Muhammad Din, B.A., has been sent to relieve Mufti Sahib and he has already reached America."

The Mecca Railroad and Abraham's Prayer

We learn from a reliable source, says *The Muslim*, Singapore, that some rich Arabs of Mecca have formed a syndicate for the construction of a railway route that will connect the holy cities of Mecca and Medina. The Turks had already formed such a project when they were interrupted by the war, and it is a great news for the Moslems of the world and specially those of Malaya and the neighboring Dutch Islands, who form the major portion of the pilgrims annually, that the scheme is to be resumed. It will not be long hence when the hardships of the caravan journey from Jiddah to Mecca and the deprivations of the desert Bedouins on the way shall be things of the past. When every facility is offered to the traveler and when there is no more the fear of waves of sand raised by the dreaded simoon and water and victuals running short on the journey, surely Mecca will attract a thousandfold more pilgrims to its walls than it has hitherto done.

Five thousand years ago the great Patriarch Abraham stood with his little son and his wife at the present site of Mecca. He had gone thither, obeying the divine commandment, to leave his wife Hagar and their baby Ishmael in the valley of sunbaked sand and bleak inhospitable rocks, without a trace of verdure to relieve the wearied eye of the traveler for hundreds of miles. He had been promised that his offspring would found a mighty nation in that wilderness but seeing the desolate, rugged and unproductive state of the soil around him the heart of the father was filled with grief and thus in the words of the Koran he poured forth his earnest prayer:

"My Lord! make this city secure, and save me and my sons from worshipping idols.

My Lord! surely they have led many men astray: then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art forgiving, Merciful:

O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, Our Lord, that they keep up prayer therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful."

For thousands of years Abraham's prayer remained not only unfulfilled but on the contrary Mecca became a great seat of idolatry. It was only thirteen hundred years ago that Mohammed (peace be upon him) rose up and purged the place of its idols and so was the first part of the prayer fulfilled. But what is miraculous is the fulfilment of the last part. "Make the hearts of some people yearn towards them," was the prayer of Abraham. Could any mortal have imagined that this prayer would be granted?

Prohibition for Egypt

A popular meeting on behalf of prohibition for Egypt under the new constitution was held recently in the Y. M. C. A., Cairo. A telling address was delivered by the American Ambassador, Dr. Morton Howell, on the Eighteenth Amendment of the American Constitution on prohibition in the United States. In connection with this meeting and as an indication of the rising tide of public opinion the following petition, signed by thousands of leading Egyptian women, was sent to His Excellency the Prime Minister:

YOUR EXCELLENCY,

We beg you to accept our sincere congratulations on the promulgation of the constitution of the sovereign state of Egypt, and we beg to present this our petition.

WHEREAS it is the duty of every Egyptian at the present crisis to strive for virtue and to fight against vice of every kind;

AND WHEREAS "The fear of God is the beginning of wisdom,"

AND WHEREAS every patriot acknowledges that the state must be founded upon the fear of God Most High:

AND WHEREAS the consumption of alcoholic liquors is a source of moral deterioration and material loss to the state:

AND WHEREAS it is clear to all that the manufacture, importation and consumption of intoxicating drink is greatly on the increase;

AND WHEREAS such consumption of intoxicants has brought trouble and humiliation to many of the oldest families of the country;

AND WHEREAS the religions of the Jews, Christians, and more particularly the Moslems are very strongly opposed to the use of such intoxicants;

Therefore WE, the women of Egypt of every sect and school of opinion, petition His Most Gracious Majesty the King:—

(1) That the new parliament at its first meeting may pass a law to prohibit: (a) the manufacture, (b) the importation, (c) the sale, (d) the consumption of all intoxicating liquors, except such forms of alcohol as are necessary for (a) scientific experiments, (b) medical treatment.

(2) That all existing laws may be considerably strengthened in order to enable the authorities to deal with narcotics of every kind especially including cocaine, morphine, manzul (datural) and other well-known drugs.

(3) That this law may be operative for Egyptians and non-Egyptians alike, since comparatively little good would accrue from a law affecting Egyptians only.

Your petitioners lift their hands in supplication to God Almighty that He will bestow His blessing upon the constitution of our country. May God preserve His Most Gracious Majesty, and Their Excellencies the Ministers of State.

North African Notes

Extract from a speech by the Governor General Steeg of Algeria at a banquet offered by the Confederation of Vintners to the Parliamentary Delegation making a tour of Algeria for purposes of study. The extract deals with the native policy of France in Algeria, (Translated from the French.)

"Algeria has had rich harvests, but she has also known a repeated succession of scanty years, which falling upon the whole of its territory at one and the same time, has deprived all the populations of resources and credit. From this cause, there have resulted for Algeria heavy obligations, difficult to bear both from the financial and the moral standpoint.

In spite of sudden economic changes, Algeria must pursue her civilizing task. She has the *cure* (spiritual charge) of souls. She grows and evolves in the midst of a native population whose traditions, beliefs, and temperament all seem to destine them to remain strangers to her efforts, indifferent at least, if not hostile. I do not believe that the mass of five millions of Moslems is impenetrable, as some affirm. But I do not believe either in an assimilation which this native population does not desire.

Yet is it not possible for these two elements to draw nearer to each other and work together without one being lost in the other, to unite together without being unified. Do not let us give ourselves up to sentimental illusions of a retrospective optimism. Our installation here was not effected without shock and friction. We have not always been seconded in our efforts by those whom our sympathy would defend against want, sickness and banditism. But do not believe, sirs, that the Algerian Administration, do not believe that our colonists are hesitant in face of the policy of confident liberalism and fraternal cordiality towards which tends in a spontaneous movement of soul the generosity of all Frenchmen. Penetrated with the feeling of their responsibility, knowing the history of their country, they know how to organize the onward march so that never an unreflecting or premature action may be followed by a drawing back that would be both humiliating and irritating.

No! No! the French of Algeria, as those of the mother country, have never aimed at other ends than those of justice.

As French authority became stabilized we have, without pusillanimity, assured to the native populations progressively increasing liberty, as soon as we judged them capable of using such liberty and disposed to use it well.

To-day in the Municipal councils, in the General councils, in the Financial Delegations, the elected natives enjoy the same rights as their colleagues elected by the French citizens. They pass there that necessary apprenticeship in civic life, thanks to the practice of a collaboration which is becoming more and more sincere and efficacious. Has not the terrible ordeal of the war given the spectacle of all races, all the religions of Algeria coalescing in the unanimity of a patriotic faith, inflexible and perennial? This solidarity is a fact. It becomes more and more close, more conscious of itself, more confident, as all find themselves exposed to the much-feared caprices of the same natural forces, whilst many, alas! do not dream of foreseeing and still less of providing against these calamities.

In spite of budgetary difficulties in the midst of which Algeria struggles, she has not been willing either in 1921 or in 1923 to stretch out the hand for alms. She has not been willing to yield to anyone the care and the honor of helping her children in distress. She has devoted millions of francs to attenuate the want resulting from drought, to track to their den the epidemics that follow want, She has distrib-

uted loans for seed, aided native benefit societies with important resources, fought against unemployment by the execution of public works. She was not content with according help, she has endeavored to act with rapidity and diligence.

In spite of the widely scattered nature of her population dispersed over an immense territory, she has exercised an attentive oversight in this matter.

You thus see, sirs, that the French of Algeria have not in the least cast off their hereditary nobility and generosity. We will that the French conquest be an incessant creation which, following a superior ideal, a republican and French ideal, brings to all, without distinction of origin or belief, higher, sweeter, surer conditions of life, and permits all to participate in a more and more equitable manner in the prosperity that is increasingly the labor of each." PERCY SMITH.

The Christian Approach to Moslems

Although we do not agree with all the views expressed by Dr. John E. Merrill, Ph.D., in an article on the above subject which appeared in the *International Review of Missions* October, 1922, the following statements deserve all possible emphasis. They do not supplement what is stated in the article by Mr. and Mrs. Logan in the present number, but indicate that there is a common ground on which we are all agreed, a plane that is higher than theology or comparative religion. We cannot overemphasize the prime importance of love and sympathy in our work for Moslems.

"We are led to frame a method of missionary approach to Moslems, consisting of three elements: loving service, sympathetic testimony and united prayer.

"The approach must be truly Christian, the outgoing of love alone. Even if Christians have suffered grievously at the hands of Moslems, in it there will be no place for enmity. The central thought cannot be that of self in any of its forms, that which has been the root of the old attitude. Instead there will be the utter purpose to help Moslems at any cost. Christ yearns over the Moslem world; the Christian Church must yearn also. And this love will express itself in all the varied forms of helpfulness made necessary by Moslem need. *The purpose is not to conquer but to save.* It is said that at the Lucknow Conference several years ago there were present five Christian clergymen who formerly had been Moslems. At one time or another during the Conference each of them bore his individual testimony that the first thing which had drawn him toward Christ was kindness shown him by some Christian.

"Its message will be a testimony to spiritual experience, not a teaching regarding religious doctrine and practice; rather what is needed is to *tell them facts of personal spiritual experience*, which they do not know. Its purpose will not be to convince Moslems by argument of the truth of Christian theology, or to persuade them to accept Christian moral and social standards. Its aim will be to offer to Moslems that spiritual something which, by the divine grace, we possess in Christ and which to us is of infinite worth, a something which they lack and of which they are ignorant. This divine increment to human experience and power we want them also to possess, so that the joy, both

theirs and ours, may be full. We have known what it is to be without this grace, and therefore we approach them in utmost sympathy, longing that they may have more abundant life."

Moslem Revolt Against Polygamy and Other Practices in Albania

According to the *New York Tribune's* correspondent at Tirana, Albania, "Decisions which may have a far-reaching reaction throughout the whole Moslem world were taken there recently, when for the first time in the history of Islam a national assembly of Mohammedans discussed their religion. This assembly of Albanian Moslems decided to break away from the Ottoman Khalifate and to establish themselves on an autonomous basis.

"Premier Ahmed Bey first asked the assembly to declare that no true Khalif has existed since Mahomet, and agreement on this proposition cleared the way for other divergencies from traditional Islamic doctrine and practice.

"Prohibition of polygamy was the most important of the decisions in this sense taken by the assembly. Coincidentally with this recognition of the higher status of women, it was agreed to abolish the wearing of the *yashmak*, the veil leaving only the eyes exposed, which Moslem custom requires all women to wear in public.

"The custom of ceremonial religious ablution also was abolished, and it was decided that people should stand during prayer, prostration in accordance with the usual Moslem rite being forbidden. These decisions have created a great stir in Albania, but they apparently meet with the approval of the majority of the Moslem population.

"Due to their centuries-long hostility to the Turks and to the fact that even before their independence formally was recognized the Albanians were able to prevent Turkish rule from being effective in their mountainous country, Albanian Moslems always have been to some extent independent of the Ottoman Khalif. But from this to the formal declaration of religious autonomy is a considerable step, and the influence of the decision now taken is not likely to be limited to Albania."

The Betrayal of Armenia

Adamantios Th. Polyzoides writing in the *New Armenia* under the caption "Mammon or Righteousness" uses strong words in defence of his people, the Greeks and the Armenian race in the present chaos of political intrigue. "It is safe to say," he writes, "that both England and France were already secretly bargaining away the independence of Armenia for Turkish favors when they politely withdrew their support from Armenia by asking President Wilson to assume the mandate for that country, something, by the way, that the American President at that time could not do. For the sake of appearances the Entente Allies continued to manifest a platonic interest in Armenia for quite some time afterwards. It was by such methods that the Allies succeeded in making the Armenian people believe that they were fully in favor of their national aspirations. It was by such methods that Armenian youth had been led to flock to the Allied standards during the war, and it was due to such encouragement that the French army, which fought with a magnificent enthusiasm in Cilicia, was made up

mostly of young Armenians, who firmly believed that their sacrifice was made for the liberation of their own country. It was under the same illusions that Greece went to Smyrna, only to be deserted and betrayed by those who made a better bargain with the Turks at the expense of a high-spirited and enthusiastic people. The Allies have betrayed both the Armenians and the Greeks. Of that fact there can be no two opinions. What is sure, however, is this, that the Turks knew beforehand that Europe would forsake her protégés, as soon as the first disagreement arose between Great Britain and France. It was a British victory when France was made to abandon Cilicia, at which time the death knell of Armenian aspirations there was sounded; and at the same time it was a French success when Greece was made to withdraw from Asia Minor. And it will again be a British victory when France leaves Syria, as it will be a French triumph whenever England leaves Constantinople. The Turks know this, because they understand the psychology of the 'infidel dogs' far better than any European understands the Turkish tactics."

Conferences in the Near East and Northern Africa

The International Missionary Council at their last meeting in Oxford, July 9th-16th, expressed again their deep conviction as to the importance of the series of missionary conferences to be conducted by Dr. Mott under the auspices of the Council, in the Near East, North Africa, and, if practicable, the Middle East, as requested by the Lake Mohonk meeting of 1921. Political, economic, social, and spiritual changes which have taken place in the Near East during the past two years have only added urgency and importance to the proposal for bringing together the Christian leaders of these areas for conference and for a fresh and comprehensive study of missionary policy in relation to the new situation that confronts the missionary enterprise. In areas where elements of uncertainty still exist or promise to continue with respect to the policies that may prevail, there is added reason for conference and study to take the fullest advantage of the opportunity which these plastic conditions afford.

The readers of the *Moslem World* are asked to remember the preparation for these meetings in earnest prayer.

The Cry of Fez

Our correspondent writes: "Fez with its 130,000 inhabitants; with its university and colleges at which hundreds of students from all over Morocco study the Koran, its commentaries, Mohammedan law, etc.; with its dozens (maybe hundreds) of mosques and *zawweas* and shrines; with its very intelligent people; with its great number of lads who are being educated at French schools and who speak, read and write French well; with its party of younger men who are turning in disgust from the saint worship and superstition in which they have been brought up and who are longing to see a pure Islam—Fez has only four women missionaries to teach and to help on and to guide into the way of Truth.

"The people are reachable; young merchants are begging for English classes and are ready to come to missionaries to be taught; parents are longing for schools to which they could send their little girls to be

educated; houses are open to women missionaries on all sides; but four women missionaries cannot do all that ought to be and could be done. One hesitates to ask the question 'What are they amongst so many?' knowing how our Lord answered that question when put to Him in another connection; yet, surely, just to feed five thousand with five loaves was not, and is not, God's usual way, so we believe that for four women to be all the teachers there are for the many thousands of Fez is not necessarily God's way either.

"There is work in Fez for many more workers—workers who are fitted for the work, as well as have the absolutely indispensable qualification of a lively faith in our Lord Jesus Christ. They must have tact and patience—long patience—willing to wait for fruit till there was root.

"Workers fitted for the work—a fair education, ability to learn Arabic, average good health, are three very necessary 'fittings.'"

Moslem Women of Kansu

"They are a hardworking people," writes Mrs. William Christie, of the Christian Missionary Alliance, "and compared with their Chinese sisters are cleaner in their homes and also in dress. They go on the streets veiled, wearing black dresses, and a black veil falls over from the head, covering face and shoulders. The men can marry from one to five, and even seven wives, and one can see that their homes are anything but peaceful and happy. They are never allowed to come to our meeting places unless their husbands have become acquainted, and they come to make a friendly visit. One woman used to visit us whose husband had become a Christian; but she never ate our food, or even drank our tea. She lived about fifteen miles from our city, and brought with her her own tea-pot, and made her own tea, and ate her own bread.

"They are most careful in their eating, and fear contact with pork in any shape, refusing to use our vessels, fearful lest at some time we had used them to cook pork in.

"In times of sickness, when they have tried all their own medicines and they have failed, they will come for us, but if it is during their fasting season they will not eat anything, and when offered a dose of medicine they refuse to take it until such times as they can break their fast.

"A great deal of visiting is done in their homes, and they always receive you kindly. We have often been able to help them in child-birth, and they are most grateful, but their lives are so narrow, and they never attend their own places of worship. Only men attend, so there is very little to help them in any way. None can read, nor do they have any desire to do so.

"They are the shut-in people, and we need chosen women to fill the special call to work among them, giving up much in order that they may reach them with the story of redeeming love."

The World's Indebtedness to Islam.

A recent writer in the *Islamic Review* (Woking) goes rather far in unhistorical praise of Islam:

"Out of the Near East, or, in other words, out of Islam, have come all the movements and stimuli which have stood for the development

and encouragement of thought and learning from the ignorance and darkness of the Middle Ages, when Europe was sunk in bigotry and superstition. In Europe, until comparatively quite recently, the education of women was at a very low ebb, in the sense of collegiate or university training. At the colleges and universities at Baghdad and Damascus and elsewhere women students excelled as lecturers who drew large audiences. In Spain, special attention was devoted to agriculture, the fertile valleys of Andalusia blossoming like a rose. Paper-making was an invention of the Spanish Moors, which has helped enormously in the dissemination of knowledge and learning. What the world would have done without this epoch-making discovery one wonders. All the arts, philosophies and sciences of Europe are debts which Europe owes to Islam and the Moslems, since learning was repudiated and repressed by the Popes and the Church, and was held to be against God.

"Chivalry, sanitation and hygiene were the gifts of Islam in a social rather than in an educational sense. The former was practically non-existent, the manners and customs in the West being gross and uncouth. . . . Arabia has always been the sacred place, kept in isolation for its mission, and preserving knowledge from a remote past in its fastnesses, where the records and traditions were secured from contamination, and when the world was ready and had need, sending one of her sons to carry the Torch of Truth to a waiting and expectant world."

What Moslem Persia Thinks

The following editorial under the title of "There comes no voice from the dead," appeared in *Fakr-i-Azar* (Free Thought), a semi-weekly paper of Meshed, Persia, October 9, 1922:

"We are dead. The spirit of the nation and the spirit of Islam has bidden farewell to the body of our national life. If it is not so, where are the signs of life? Where are there any evidences of the presence of the spirit of Islam? When the good news came of the triumph of the victorious armies of Islam, where was our rejoicing? Where our glorious celebrations? Where is that assembly that sends a telegram of congratulations to our Mohammedan brothers in the name of Islamic feeling? What is the name of that party that invites their fellow countrymen to have a part in the universal joy in the world of Islam?"

"The Mussalmans of India, who are under the firm heel of the English, and have no share in the blessing of liberty, in this time of victory of the Kemalists have had a whole series of celebrations, and face to face with the partisans of Greece they have raised to heaven a shout of joy over her defeat and degradation.

"Cries of congratulations and blessing are continually rising from the throats of the oppressed Mussalmans of Egypt, Mesopotamia, Morocco, Algiers, and elsewhere; and make the hearts of the enemies of the Kibla and the Koran tremble with fear and dread.

"But not to go afar—have not our fellow countrymen in the other provinces declared a holiday for the great victory of Turkish Mussalmans? Have you not heard of the celebration of the Merchants' Union in Teheran? Go, read the newspapers, and see with what enthusiasm and warmth the rest of the Mussalmen have made known to their Ottoman brothers their loving devotion to Islam.

"We, the people of Khorasan, dwellers in holy Meshed, attendants at the last blessed shrine which remains in the hands of Mussalmans, at

this time what have we done? What kind of feelings have we revealed? Is it not fitting in answer to this question to repeat the title of this article and say, 'There comes no voice from the dead.' To such an extent are we taken up with ourselves and our selfish affairs that we have wholly forgotten our duty to others and our responsibilities to mankind. Instead of coming to ourselves for a little and considering the poverty and fate of our population, instead of calling to mind our former glory and liberty, and pondering over a way of escape from our incurable malady, instead of laying hold upon the Islamic union which is the last hope of our salvation and of other downtrodden peoples of Islam as well, we waste our priceless time and the precious moments of our lives in arguing about the control of meat, in rivalry over the election of a mercantile representative (for Moscow) in living up parties, and in scheming to get elected to a place in the city government.

"They have sent away our ecclesiastics, they have removed our religious leaders from most noble Najaf our spiritual capital. They have taken away the reverence due the tombs of our blessed Imams. They have imprisoned and banished and persecuted our liberty-loving brothers of Mesopotamia, and their cries for help have reached heaven. Our fellow religionists have stretched out appealing hands to us for help, and in the name of Islam and the Koran they call us to their aid. The great mass of Moslems have made known their hatred of the oppression and injustice of the English in Mesopotamia and Palestine. From all the provinces of Persia telegraph after telegraph has come protesting against the oppressive conduct of the English. Yes, all this has happened in our sight and in our hearing. But what have we done? In what way have we expressed our sympathy for our unfortunate brothers in Islam? And except to bow our heads in shame, do we have any other answer to this questioning?

"Oh, God of Islam and Iran, behold they are the enemies of Thy religion, who in the clothing of Mussalmans are plying the axe upon the roots of Islam! Lo, they are the allies of their enemies who, in order to gain for themselves the things of the world, boldly throw to the winds the independence of Iran! Oh, True Avenger, burn with the divine fire of Thy wrath those low-minded men who for their own foul profit deceive and destroy the mass of the people! Blot out of existence those men of devilish conduct who block the road of the progress of Islam and the unity of Mussalmans! Oh Lord, destroy root and branch that people who are digging down the foundations of our peace and liberty!"

Mrs. Rosita Forbes in Yemen

According to the Egyptian press, Mrs. Forbes has recently arrived in Cairo, after having spent two months in Yemen and Asir, disguised as an Egyptian woman. Mrs. Forbes left Cairo some three months ago, accompanied by an Egyptian companion, for the Sudan. From Port Sudan they sailed in an open twenty-ton *sambukh*, making for Jeizan, on the Arabian coast, but encountered a southerly wind which blew them out of their course, and they were fourteen days at sea, doing altogether four hundred and sixty-nine miles before being driven ashore about seven miles north of Jeizan. From there they proceeded inland,

and travelled considerably in the interior. Mrs. Forbes took about a hundred photographs, and collected material for numerous articles, and for another book which she proposes to write regarding her latest travels. If her account of southwest Arabia is as correct and interesting as that of her journey in Africa, we will not be disappointed.

Mohammedan Brethren, Quickly Awake!

The Islamitic Review is a Chinese-Moslem newspaper, published in Yun-nan, West China. A recent article therein, which is stated to have been received from Peking, gives an enthusiastic Moslem's view of Chinese Mohammedanism to-day.

"This is respectfully addressed to our uterine brethren of Islam. Do not slumber, all of you! quickly awake! At the present time this Moslem religion of ours has in failure reached the extreme point; it appears that we are about to perish. O brethren of our Faith, all of you make haste to think of some plan of remedy and rescue; otherwise when our Moslem religion perishes probably we shall not be able to preserve our places of worship and ablutions. At the present time some of the teachers of our religion have taken God's sacred house and changed it into a dwelling house; and there are those who have made them into carriage works, and warehouses. We village elders and ordinary members do not know to what use the money so obtained is put.

"Brethren of our Faith, do not continue besotted in sleep! up quickly, and save our religion! look around at the present deplorable condition of our religion; it is day by day becoming more and more decadent.

"You who have learning, make haste to show a little conscience, and spread abroad good instruction to revive the holy faith. You who have money, bring some of it out to establish schools and workshops, and so nourish the talents of those amongst us that they may, on behalf of our Most Honourable Prophet, propagate the correct faith. Let all of us, with united hearts, use our best endeavors to save our religion. In public affairs there should be no dividing frontiers; being born into this world we are not simply to depend on the A-hungs (Mullahs) for worship and repeating of the creeds; before the True God every man has a measure of responsibility.

"Moslem brethren! you should all know that the Merciful True God has created a very great world in which there is much favour and happiness; and God created all this for our sakes, intending that we should receive happiness and blessing. What shall we men give in return to God? Before Him we are very much ashamed. The True God has given all these kinds of happiness and blessing to us, and has commanded us to believe Him and worship Him. Now we at present not only do not worship Him, but on the contrary we arbitrarily commit great sins. Moslem brethren, you should know that after death there is an examination; all is not finished with men at death. We should show forth a decided heart, that we will act as good Moslems, and then at the resurrection after death, at the day of judgment, we can obtain the salvation of the saints, and, gathered under the green banner, we shall easily enter heaven. Let us all no longer slumber! quickly awake!"

ISAAC MASON.

BOOK REVIEWS

The Ins and Outs of Mesopotamia. By Thomas Lyell. Pp. 237. Price 7s. 6d. net. A. M. Philpot Co., London, 1923.

It is not often that a British official, in this case a District Magistrate of Baghdad, is outspoken in his praise of Christian missions among Moslems, and equally outspoken regarding the Moslem faith. The author was political officer at Najaf, one of the "holy" cities of Shiah Islam, and in addition to his inside knowledge of political happenings shows an extraordinary comprehension of the psychology and religion of the people. He describes the faith and customs of the Moslems of Mesopotamia; their feast and fast days; the doctrines that distinguish the Shiahs from the Sunnis, and the effect of the whole system of religion upon life and character.

In the second part of his book there is a brief sketch of the political situation at the close of the war and a plea against abandoning a task once undertaken.

In the Preface we read: "Being firmly convinced, as I am, from close personal acquaintance, that the Creed of Islam is unprogressive, personally enervating, and destructive of any instinct for citizenship, social integrity or national aspirations, I have endeavored to show that the Moslem, and particularly the Shia', is—and for many years must remain—totally unfit for self-government, which he only 'desires' as an opportunity to escape from all law and order."

At the conclusion of the evidence, which is first hand and cannot be gainsayed, he writes, "It seems therefore that either a complete evacuation or partial withdrawal from Mesopotamia is unthinkable from the business point of view. From the standpoint of politics it would spell ruin to the country, a ruin which, in its aftermath, would have an incalculable effect on the British Empire in the East, and on the world at large. Mesopotamia—though it stinks in the nostrils of the British tax-payer—is none the less in many respects like unto Achilles' heel. By geographical position, it is the heart of the Islamic peoples; its past history is one of rebellion, anarchy, and nihilism. Were it left to itself, there can be little doubt that it would become a Middle-East Bolshevik Power, the nucleus and focus of all the evil forces in the world."

Najaf is the most wicked and corrupt city of Iraq. It is also the most religious city. As at Mecca, the people live on the pilgrims. The end all and be all of existence is the extraction of money from those who come to visit the sacred shrines. The religious funds are enormous but avarice and selfishness produce scandal in their administration which cry to heaven.

In the chapter on "special beliefs" the author falls into a number of minor errors: e. g., that between each pronouncement of divorce there must be a three months' period; that marriage between a believer and a Christian is forbidden; that the Sunni are forbidden tobacco; and that the skull cap is called "araqchin"! He comments on the

good points in the Moslem creed and the character of the Arab, commending their potential devotion and religious fervor, which he says, "If directed in the right channels would move the world."

"It is my belief that, given the right kind of men and a right system, the introduction of Christianity would not prove so hopeless a task as has been generally assumed. There are certain aspects of the Doctrine of the Imamate which are not unfavorable. The mediatory conception of the Imam is, undoubtedly, an example of the wish being father to the thought."

Altogether this modest volume deserves the serious attention of all those who are interested in the future of Mesopotamia, especially missionaries.

S. M. ZWEMER.

The World Crisis. By The Rt. Hon. Winston S. Churchill, First Lord of the Admiralty 1911-1915. Charles Scribner's Sons, New York, 1923. Vol. I. Price \$6.50.

In spite of the fact that years ago someone said that the word "crisis" had been terribly overworked, the first volume of a new history of the Great War has appeared under the title "The World Crisis," every chapter of which brings conviction to the reader that any other name would have been a misnomer. It was written by the Rt. Hon. Winston S. Churchill, First Lord of the Admiralty. There have been many books written on this subject, but this is the first time that a Britisher with such distinction of position, knowledge and vision has offered to bring to light matters that have hitherto been only half understood. He speaks with authority on all events of those fateful years from 1911 to 1915, when he himself helped to guide the destinies of Great Britain and therefore of the world.

He begins with the year 1870 and contrasts the great events of history with the years of the War and comes forward to place a wreath upon the memory of the men who made victory possible.

Beginning with "The Algeiras Conference" he points out the several "milestones on the road to Armageddon." He traces the steps that led to the alienation between Germany and France, then between Germany and Russia, and then between Germany and England which became real in the minds of statesmen in the Agadir affair—when the pronouncement of Lloyd George surprised even himself, and led to the recall of the German representative from London, because he had not divined what Lloyd George was going to do and say.

Very little attention is paid in this volume to the Moslem influence in the war. We are told of the advance to Great Britain of one of the highest officials of the Young Turk party on behalf of the Committee of Union and Progress, begging for action to be taken toward a permanent alliance between England and Turkey. We are reminded of the promise of England, France and Russia to guarantee the integrity of the Turkish Empire in return for her faithful neutrality. But with reference to Goeben and Breslau for example, the author shows that Turkey became openly defiant. Conditions declined from "crisis into suspense." They remained fundamentally vicious.

He quotes his own recommendation to the Premier:

"I am sure it is not worth while sacrificing the bold and decisive alternative of throwing in our lot frankly with the Christian States of the Balkans, to get the kind of neutrality which the Turks have

been giving us, and for which we are even asked to pay and be grateful."

This first volume carries one on to the end of the first phase of the naval war, when questions of momentous importance had to be faced and settled. Anyone who revels in history and diplomacy will look forward to the second volume with the keenest interest. Those who used to read the last chapter of a good novel after becoming acquainted with the characters and the plot, and then go back to trace the development of that plot will know how much pleasure the reader of these volumes has in store as he is taken into confidential fellowship with the First Lord of the Admiralty, during these historic days.

ANNA A. MILLIGAN.

Siwa, the Oasis of Jupiter Ammon. By C. Dalrymple Belgrave. With an introduction by Sir Reginald Wingate. Pp. 275. Price 15s. John Lane, London, 1923.

An extraordinary book as it affords a true picture of one of the most secluded sections of the world of Islam. Siwa is like no other place in Egypt, or the Sudan. It is built on a great rock in the center of an oasis and resembles a medieval castle rising high above a fringe of palms. In the fourth century, B. C., this oasis had become celebrated as the site of a temple of the god Ammon and one of the most famous oracles in the world. When Islam conquered the desert the oracle became dumb. Then Siwa became a slave-trading center and finally the resort and center of the Senussi order of derwishes. During the World War intrigue and incursions into western Egypt put Siwa on the map. How this came to pass is ably told in the historical foreword by Sir Richard Wingate.

The author knows Siwa inside and out. His pen sketches lack neither color nor detail. The land and the people pass before the reader not in a dumb-show but with living reality. The sea coast, the dreadful desert, the weird town, the outlying oasis, the Moslem customs, superstitions and social life of the Siwans are all described with insight and sympathy. One catches a glimpse of what it all means to live in this underworld of Islam. "Most of the Siwans are Senussi members of that sect which corresponds in a way to the Puritanism of Christianity. It advocates a simple and abstemious life and condemns severely smoking, drinking and luxury. Yet the most religious sheikhs are generally the most flagrantly outrageous. . . . The people are not immoral, they simply have no morals. The men are notoriously degenerate and resemble in their habits the Pathans of India. They seem to consider that every vice and indulgence is lawful." So this book bears witness that the most fanatical Moslems of Africa have become the most vicious.

An entire chapter (pp. 74-132) deals with the history of Siwa. Since the war the oasis is under the control of the Egyptian Frontier District Police. There is no danger of fanatic outburst. The Senussi Movement is dead as far as politics go; the leaders are now subsidized by Italy and Britain. The volume contains a number of misprints and mistakes due to ignorance of classical Arabic and of Arabian customs, e. g., *khuz* for *khubz*, bread; *Keimet* for *Kheimet*; or the extraordinary statement that the fructification of the date-palm is annually accomplished by grafting a branch from the male tree, which bears no fruit, into the trunk of the female tree (page 157).

Yet in spite of such inaccuracies the book is fascinating and holds the reader's attention from first to last. One is almost resolved to risk the desert danger and visit the mysterious little oasis hidden amid the great barren tracts of the pitiless Libyan Desert, the grave of many a venturesome traveler.

S. M. Z.

Arabien: Studien zur Physikalischen und Historischen Geographie des Landes. von B. Moritz, mit 2 karten und 38 abbildungen auf 22 tafeln. Pp. 133 quarto. Orient Buchhandlung. Hannover, 1923.

The author visited northwest Arabia in the spring of 1914 including an excursion into the Hejaz and here gives the scientific and archæological results of his journey with scholarly acumen and German thoroughness. He mourns the loss of a mass of his material and all his photographs through confiscation because of the war which overtook him at Suez. There are, however, some excellent photographs of the unexplored region of northern Hejaz and the maps are on a large scale.

The book consists of two parts. The first treats of northwest Arabia (here called Nordarabien), its general geography, volcanic and desert regions, its hydrography, meteorology, fauna and flora. There is a short chapter also on Nejd.

The second part is entitled "The Land of Ophir" and discusses in detail all Biblical and extra-biblical references in this disputed region whence the ships of Solomon brought gold in abundance. Moritz believes after collecting a mass of evidence that this was southwest Arabia and Asir, therefore the gold coast of antiquity. The proofs are convincing, far more so than those presented by Captain Richard Burton for northwest Arabia three decades ago in his two volume work, "The Gold Mines of Midian." One is, however, the more surprised that Moritz makes no reference to Burton and his celebrated journey along this coast.

The volume is a mine of geographic lore and learning but in a heavy style so different from Philby, Doughty and other British travelers.

S. M. Z.

A Woman Tenderfoot in Egypt. By Grace Thompson Seton. New York. Dodd, Mead & Co. Pp. 266, including appendices. Price \$3.00.

Mrs. Seton has given a happy combination of intimate, human stories and interesting facts in her new book on Egypt. There are no dull pages in the book and there are moments when one feels that Mrs. Seton has possibilities as a writer for the films. She has the dramatic instinct to a marked degree and she is able to contrast the lure of ancient Egypt, land of the Pharaohs, with the modern Egypt struggling to throw off the shackles of the past. The ride into the desert by moonlight, where one feels the enticing, alluring romance of night under the stars, where men's keen eyes have been trained to follow the lamps of heaven rather than trust to the shifting sands, is a story of wild storm and danger from the elements and from men that would lend itself easily to the screen and Pola Negri's charms. And when Mrs. Seton and her poetess friend with their native guides attend savage native dances and witness fantastic half-barbarous celebrations in the desert wilds the reader is sure that at last a corner of the globe has been reached where modern civilization has not yet penetrated. But the book is not all wild romance and high adventure in dangerous

paths. The romance of the streets of Cairo and the harems of the royal palaces hold the stage quite as much as more primitive scenes. An intimate glimpse is given of the struggle of the modern woman in Egypt to throw off the ancient bondage which Islam and social custom has put upon her and take her place with her sisters of lands where freedom has already been won. The leading women of Egypt threw open their doors and hearts to Mrs. Seaton and she had a rare opportunity to study at first hand their organizations in behalf of the political independence and social uplift of Egypt. Madame Zaghul, the soul of the independence movement since her husband was sent away by the British, and Nazli, the present queen, are among the women we meet in the pages of this book. The meeting with Field Marshal Viscount Allenby, that soldier statesman, and a discussion of the problems he has so wisely faced is very profitable. The treatment of the missionary schools and hospitals is unusually favorable and clear.

In the appendices are practical suggestions for those who wish to visit Egypt. The book is well written and is well worth reading.
S. R. H.

Persian Literature. An introduction by Reuben Levy, M.A. Pp. 112. London, Oxford University Press. Price 2s. 6d.

This is the fourth volume in the series on the language and literature, under the general editorship of Mr. C. T. Onions, lecturer in English in the University of Oxford. As a short introduction to Persian Literature, this volume is excellent in every way. Beginning with Cyrus the Great, the first chapter covers the early period to The Islamic Conquest. Then follow three chapters on The Period of The Abbasid Caliphate, The Mongol Domination, and The Modern Persia. A complete list of modern works on the subject, and a list of Persian Texts and Translations, is covered in a bibliography, together with an index of authors. The style is always interesting and an amazing amount of material is crowded into small compass. Modern Persia has not yet produced a worthy literature. The few names given by the author are "amongst the few inhabitants of Persia for whom intellectual life has any meaning. What promise of spiritual vitality exists in the great mass of the people must remain unfulfilled until the country frees itself from the shackles of mediævalism in which it is now fettered."
Z.

An Annotated Bibliography of Sir Richard Francis Burton. By Norman M. Penzer. Pp. 320. Price £3, 3s. A. M. Philpot Co., London.

This book, limited to an edition of five hundred copies, is outside of the scope of the average reader but its contents are important to the student of Burton's life and work as an explorer. After an introduction and a note on existing bibliographies, the volume contains an annotated list, arranged chronologically, of all Burton's works, articles, pamphlets, letters, etc., as well as everything about him. Twenty-four illustrations, including portrait, photographs of personal relics, manuscripts, rare title pages, etc., complete the sumptuous volume.
Z.

Behind Tunisian Walls. By L. E. Douglas. Pp. 125. The Near East, Ltd., 1, Devonshire Square, E. C. London.

This little book is a translation from the French of "*A Tunis Derrière Les Murs*" by Lt.-Col. R. B. de Voligny (Retired). As the title

implies, it is a glimpse behind the scenes of the life of Tunis, a life carefully concealed from the eyes of the casual visitor. It is a simple, concise, intelligent and sympathetic description of the domestic, social and religious customs, together with the native crafts and amusements, legends and superstitions. The last three chapters deal with the Jewish population of Tunisia, numbering, we are told, 100,000 souls. Mrs. Douglas has appended to this "A Tourist's Guide to Tunis" and a Glossary. Anyone expecting to visit Tunis will do well to secure this book.

JAMES G. HUNT.

Back to the Long Grass: My Link with Livingstone. By Dan Crawford. Pp. 373. George H. Doran Co., New York. \$4.00 net.

Those who have read Mr. Crawford's earlier book "Thinking Black" will recognize the author and the style on every page. "Here begins, he says, 'a sort of sequel to "Thinking Black," but whenever was a sequel an equal?'" We agree with him.

In four books of a half dozen chapters each, we are taken through the forests toward the Great Lakes. Wherever the zigzag trail of David Livingstone is crossed, he pays tribute to the memory of his greatness. For the rest, interesting side-lights, anecdotes, proverbs, and alliterative philosophy regarding the Negro, fill the pages and interest the reader. Islam is scarcely mentioned. The book has thirty-five excellent illustrations, three maps, but no index.

The Home of Fadeless Splendour or "Palestine of To-day." By George Napier Whittingham with preface by Major-General Sir Arthur Wigram Money, K.C.B., C.S.I., sometime chief administrator of Palestine. Hutchinson & Co., London. Pp. 360. Price 24s.

Another book on Palestine, neither a guide book nor a serious historical or archaeological study, but a series of impressions, vivid and with plenty of color and sympathy. The writer sees everything from the Christian standpoint and the book is a thank offering from one who escaped the jaws of death in Palestine during the war.

Over one-half of the volume is devoted to Jerusalem and Bethlehem. The author gives his experiences with the Zionists and their colonies, describes Galilee, Canaan and Nazareth, with an interesting excursion on the Samaritans. One chapter takes up the faith of Islam (pp. 121 to 153) and is a compilation. This is good, but there are many curious misprints; e. g., "Springer" for "Sprenger," "Pacha" for "Pasha," "Cherif" for "Sherif," etc.

The colored plates and etchings, the excellent map of Jerusalem, and a brief account of the economic conditions in Jerusalem given in the appendix, all add interest to the work. Z.

Near Eastern Affairs and Conditions. By the Honorable Stephen Panaretoff. Pp. 216. The Macmillan Company, Publishers, New York.

Mr. Panaretoff has for years filled the post of Bulgarian Minister to the United States. His lectures treat of affairs in the East with especial reference to the Balkan situation. A plea is made for a Balkan Confederation, and a full resume is given of the conditions that have operated to prevent this desirable form of cooperation.

The book is published by the Institute of Politics at Williams College, Williamstown, and consists of a series of lectures dealing with the history of the Balkan States, Church Organization, Literature, and

Education. Lectures six and seven take up the question of the European Powers and the Near East since 1913. And the last lecture, altogether too brief, gives a summary of the Balkan Confederation in relation to the Paris Peace Conference, the decisions of which were made in regard to the Balkans "without any reference to the wishes of the people concerned."

The Martyrdom of Smyrna and Eastern Christendom. By Dr. Lysimachos Economos, Lecturer in Modern Greek and Byzantine History at King's College, London. Pp. 237. George Allen & Unwin Ltd., London. Price 6s.

This book is chiefly a compilation of contemporary newspaper telegrams and correspondence, containing the testimony of many eyewitnesses to the recent tragic events in Asia Minor and Thrace. The quotations are all from British and American sources. The burning of Smyrna naturally occupies the chief place. But the treatment of the Christian minorities by the Turk in the weeks preceding that event, the panic-stricken rush of the Christian population to the sea after the collapse of the Greek lines, and finally "the trek of a people" involved in the evacuation of Eastern Thrace after the signing of the Mudanian agreement make a tale scarcely less harrowing.

We have become hardened to horrors in the last decade. Yet few can read this book without burning indignation. Nor is it all directed against the Turk. The supposed guardians of civilization in Europe must come in for their share. From the nature of the volume, there is much of repetition. But this is not a weakness in testimony. And the witness is convincing and damning. One can hardly blame the compiler for the use of superlatives in his Preface and Epilogue. Yet no cause is strengthened by exaggeration, and he has yielded to this even in the title of his book. The unstretched facts were quite enough for the purpose.

JAMES G. HUNT.

The Message of Mohammed. By A. S. Wadia. Pp. 159. J. M. Dent & Sons, Ltd. London and Toronto. 3s. 6d. net.

This is the third volume in a series on the comparative study of the great religions of the world. The author has made no special study, however, of his subject, is ignorant of Arabic and of nearly all the literature on the subject. "Islam," he says, p. 42, "is a contraction of Allah-salaam, consequently means to be absolutely tranquil and feel perfectly safe in Allah, that is, to be at perfect peace with oneself and the rest of the world." An attempt is made to idealize Islam by criticizing earlier writers whose names are even misspelled.

The chapters are entitled, "The Struggle of Mohammed," "The Allah of Mohammed," "The Islam of Mohammed," "The Najat of Mohammed," "The Iman of Mohammed," "The Din of Mohammed," "The Shariat of Mohammed," "The Future of Islam." His conclusion is characteristic, especially in the juxtaposition and orthography of names. Pp. 154, "The religion which could produce men like Akbar, Avicenna and Alhazen, Ibn-Sîna and Ibn-Khâldûn, Hafiz and Jellâluddin Rûmi, Hârûn-al-Raschild and Mustapha Kemal Pasha, assuredly contains within itself every element of hopefulness!" He criticizes Mr. Ameer Ali severely for carelessness of statement and extravagance of judgment. We are reminded of the "Pot and the Kettle."

Z.

Die Abhängigkeit des Korans von Judentum und Christentum. By Wilhelm Rudolph. Pp. 92. Publishers W. Kohlhammer Verlag. Stuttgart.

This essay was prepared for the philosophical faculty of Tübingen and bears every mark of careful scholarship and thorough investigation. The bibliography gives all the sources and a list of earlier writers on the subject.

The author is naturally indebted to Geiger, Gerock, Hirschfeld, and Wensinck. It is astonishing to read that he could not secure a copy of W. St. Clair Tisdall's "The Original Sources of the Koran" although he speaks highly of this work.

The six chapters bear the following titles: "Judaism and Christianity in Arabia before the Advent of Mohammed"; "In What Way Did Mohammed Adapt Jewish and Christian Material"; "What Jewish and Christian Material Do We Find in the Koran"; "Did Christianity Have the Larger Influence in Mohammedan Life and Mission"; "What Did Mohammed Know Concerning Jesus Christ."

The third chapter, pages 25 to 61 is subdivided into sections in which the author classifies the various concepts and practices borrowed from Judaism and Christianity. His conclusions are that both Judaism and Christianity had an extraordinary influence on Mohammed's message, and that Christianity was the dominating factor. In some respects he says Islam may correctly be designated as a Christian sect. The book will prove invaluable to those who have no access to the earlier literature on the subject, because it gives the reader in summary the result of all that has been written.

Prisoners of the Red Desert. By Captain Gwatkin-Williams, C.M.G., R.N. Introduction by the Duke of Westminster. Pp. 348. E. P. Dutton & Co., New York. \$2.50.

The British patrol boat "Tara," of which the author was the Captain, was torpedoed off the North African coast on Nov. 5, 1915. The survivors on being landed, found themselves prisoners of the wild Senussi. Transported to the interior desert, they endured untold suffering from starvation, torture and disease until they were rescued by a detachment of armored cars four and a half months later.

The story is graphically told, and makes a fascinating and inspiring tale. Fiction could not be more thrilling. As the author says in his brief preface, "It shows how white men were reduced by suffering to the level of brute beasts; how these same men trusting in Providence triumphed." Though the author makes no claim of being an orthodox Christian, he shows unusual familiarity with the Christian Scriptures and an unusual faith in the Christian's God. The keynote of the book is Providence *versus* fatalism. One cannot read it without having more faith in humanity and Christianity. Incidentally, it gives many sidelights on the little-known Senussi tribe. Excepting his error in calling them "sons of Esau" instead of sons of Ishmael, the author's comments are intelligent and discerning. There are occasional grammatical slips which might well have been corrected by the publishers.

JAMES G. HUNT.

In and Around Yunnan Fou. By Gabrielle M. Vassal. Pp. 187. Publishers, William Heinemann, London. Price 10s. 6d.

The author is known from her earlier works of travel, especially "On and Off Duty in Annam" and "Uncensored Letters from the

Dardanelles." She here describes vividly and with a wealth of illustration, the province of Yunnan, one of the least known in China. It borders on the French colony of Tonking, and in 1910 a French society terminated one of the most wonderful engineering enterprises in the world—the Yunnan railway. This line connects Yunnan Fou, the capital, with the port of Haiphong, which is the only outlet to the sea of this coast province. It was from here, where Dr. Vassal, a French officer, was stationed, that, with his English wife, he visited Yunnan Fou and explored the country. Madame Vassal, with many anecdotes and details, shows us the life of the Yunnanese, not only of the poor, but of the literary and learned and of the governing classes.

Strange to say, there is no reference except for misstatements on page 39, to the Mohammedan population of Yunnan. On this page, "Kansu" is called "Kousou," the Moslem population of China is given as 20,000,000, and the Mohammedan Rebellion of 1860 is referred to but not described.

The author believes that France cannot dissociate herself from the future of Yunnan. "French prestige is already preponderant in South China and as the Yunnan railway extends reaching the banks of the Yang Tse Kiang at Sin-Fou and Tchoung King her sphere of influence will follow in its wake. When the line is completely finished it will join up the Gulf of Tonking, Petchili, and the Yellow Sea and branches to the North will draw the commerce of Tali and Semaou.

"A great future is then open to Yunnan. The foregoing glimpse at the political situation shows Yunnan already in no unfavorable position. When, with the help of Indo-China, she is no longer commercially isolated but united to the rest of the world by her railways, she may indeed become the most important province of China and Yunnan Fou aspire to supplant Canton as the capitol of Southern China."

La Syrie. By Dr. George-Samn . Avec 30 Photographies et 6 Cartes Hors Texte. Pr facede Chekri Ganem. Pp. 733. Editions Bossard, Paris. Price 48 frs. 1921.

Although this work appeared nearly three years ago it is of such importance that we call the attention of our readers to its contents and value. The book is written by a Syrian, and the introduction likewise; so that the reader has the viewpoint of at least one of the elements that compose the heterogeneous population. After sketching the geography of the country, the author takes up the history of Syria until the breaking out of the World War, in two short chapters. Then follow a series of chapters on agriculture, industry, trade, railways, and the administration of government. Five chapters, pages 286 to 396, deal with the religions of Syria, especially Islam. All of this material can be found in other writers, but is here gathered into one volume, with abundant references to literature in French and Arabic.

Chapters 16 to 22 relate the entrance of Syria into the vortex of the World War, and the result of the peace treaties in relation to the present French occupation and mandate. This portion of the work is already out of date because of the revision of the treaties and the recrudescence of Turkish power. Of special value is the text of the Turkish Treaty, August 10, 1920, which is given in full. The maps and illustrations are excellent. The author's conclusions are in general

fair, although there is a tendency in every part of the book to criticize the policy of Great Britain.

His remarks on the Caliphate deserve attention: "Chaque pays musulman a donc intérêt à avoir son khalife, et l'organisation démocratique exige que le spirituel soit séparé du temporel. Nous croyons avoir montré que le morcellement du khalifat n'est pas une nouveauté historique et que le khalife n'a pas toujours été un souverain. D'où cette conclusion naturelle: le khalifat est une institution purement religieuse et les États non musulmans n'ont pas à s'y immiscer. Seuls les croyants ont qualité pour désigner leurs commandeurs." Z.

The Turk As He Is. By Major G. Melas, M.C. Pp. 79. Price 3s. 6d. Published Devonshire Club, London, 1923.

"When Greek meets Greek then comes the tug of war." But the tug this time is between a Greek Major and an English Professor in the University of London. The latter wrote a book: "The Western Question in Greece and Turkey" apparently eulogizing the Turk and disparaging the Greek. To this the author replies in no ambiguous terms, vindicating his countrymen and picturing the Turk as he is. Whatever merits the former book may possess, the "reply" of the Major is very unequivocal, patriotic and strong.

Whoever desires to get more than a glimpse of the Kemalist movement; to understand the secret diplomacy that makes it possible; to weigh the pros and cons of the Greek defeat; and above all to learn the policy that is accountable for the unspeakable and unwarranted massacres of Christians (both Armenian and Greek) by the Moslem Turks, will buy this little book.

What enhances the value of this message is the fact that the author was "formerly secretary to the ex-King Constantine," although an admirer and follower of Venezelos, and that he intersperses his plea with citations and references from those in high authority.

In these days of propaganda one longs to hear the truth no matter by whom expressed.

J. KRUIDENIER.

Who Follows in Their Train. By Mary Caroline Holmes. Pp. 224. Fleming H. Revell Co., New York. \$1.25.

A story of labor and love, of service and sacrifice; written in the form of a girl's diary with a charm that captivates the reader from beginning to end.

Miss Holmes has here succeeded in weaving together a delightful love story and serious life problems in a way so as to keep one interested in the former while profoundly moved by the latter till the finale when the two harmoniously blend in one.

Every thought in the book is uplifting, pointing out the shining way of real happiness and satisfaction in trying to do for others instead of seeking to please self.

The vivid and fervid descriptions of sea and sunset, of mountain and meadow, of flowers and folks, create an intense longing to go and see whether these things are really so.

A. OLTMANS.

The New Palestine. By W. D. McCracken, M.A. Pp. 388. Price \$5.00.
The Page Company, Boston, 1923.

The author writes as one who takes notes upon all occasions and so is able to give the smallest details concerning things described. This makes his book valuable along certain lines. It enables the reader to visualize accurately places and experiences and gain an insight into the manners and customs of the Holy Land and the chapter on "House-keeping" is an example of this detail at its best. The pictures of his servants are well drawn. Having had some experience with domestics in the Near East, however, I couldn't help wondering how much of what "Abdul" saved in buying went into his own pocket! But the author's love of minuteness draws out the book to greater length than is either necessary or desirable and sometimes tires one's patience. His facts can be relied upon. The several chapters devoted to Allenby's campaign contain a very good short account of the deliverance of Palestine. The attacks and counter-attacks of the British and Turks in Neby Samwil, which could be seen from many parts of Jerusalem, were described to me in a most dramatic manner by members of the American Colony, to whom the success of the British meant home retained for all and of the Turks cruel deportation for many.

The chapter on "The Jews of Jerusalem" with its vivid description of their dress and their handling mail is exceedingly interesting. It recalled to mind the remark of an Australian soldier during the war when he, for the first time, saw the Jews with their picturesque costumes, curls, seven curls hanging down by each ear, and pale anæmic faces—"I say, Cobber, do you wonder it took two of them blokes to carry a bunch of grapes?"

Mr. McCracken has a way of describing journeys to places very minutely, identifying Biblical names and places, as well as conversations, which adds greatly to the interest of the book. In speaking of the trip to Jericho he says, "The Jericho road skirts the city walls, passing the Damascus Gate and Herod's Gate and then descends into the Valley of Jehoshaphat by the Garden of Gethsemane—rounds the Mount of Olives by a gradual rise and sinks to the village of Bethany. These names, familiar to the whole world, indicate the peculiar interest of the drive." It is so throughout the book. But the places themselves are often passed by with a sketchy mention. One wishes that he had really pictured the Cave of Macpelah, holy alike to Christian, Jew and Mohammedan, but one is gratified for the description of the wonderful view from the hill back of Nazareth. On its summit I could think of nothing but—"And he showed unto Him all the kingdoms of the world."

The chapter on "Some Palestine Problems," particularly that of Zionism, will be illuminating to many people in this country whose conception of the movement is hazy at best. An old resident of Jerusalem expressed the opinion that had the Zionists come in quietly after the Balfour declaration, without vainglorious boasting, they could have had things largely their own way without antagonizing the Moslem population.

The book gives a good idea of the Palestine of to-day. It is weakened by too much detail; and we cannot help wishing that the author had kept himself and the services he rendered a little more in the background, as well as his relations with certain British officials.

J. A. JESSUP.

Les Noirs de l'Afrique. Par Maurice Delafosse. 160 pp. Paris, 1922, Payot.

An informative and compact little volume by one of the foremost French authorities on African affairs. The monograph contains ten chapters. I. Origins and Primitive History. II. Development of African Civilization in Antiquity. III. Negro Africa in the Middle Ages. IV. From Fifteenth Century to the present day. V. Negroes of central and eastern Sudan. VI. South Africa. VII. Material Civilization. VIII. Social Customs. IX. Beliefs and Religious Practices. X. Intellectual and artistic Manifestations. M. Delafosse writes sympathetically and appreciatively of the Negroes, and reproves our too frequent assumption that they are essentially an inferior race. Readers of this Journal will be mostly interested in his remarks on the progress of Islam among the Negro tribes.

ARTHUR JEFFERY.

Allerlei over de Besnijdenis in den Indischen Archipel. B. Schrieke. Weltevreden 1922. Albrecht.

This little pamphlet on circumcision as practised in the Malay Archipelago is an extract from vols. L. and LI. of the "Tijdschrift voor-Indische Taal Land en Volkenkunde," published at Batavia. In Malaysia, where the rite of circumcision is not exclusively a Mohammedan rite, its social bearings have become exceedingly complex, and Dr. Schrieke has attempted to clear up the tangles by bringing together a great collection of illustrative material from all over the area, and prefacing it by a psychological discussion in the manner of Freud. The material collected will probably appeal more to the interested reader than the theory connected with it.

ARTHUR JEFFERY.

India in the Balance. British Rule and the Caliphate, by Khawaja Kamal-ud-Din. 176 pp. 1922. Woking. The Islamic Review.

This volume like "The House Divided" by the same author, is a strong *ex parte* statement of the case of the anti-British Moslem leaders for a revision of the Peace Treaty with Turkey, and indicates what from their point of view would be the ideal settlement of the Near East question. The author is not an orthodox Moslem, but is head of the Ahmadiyya Mission to England, yet in this matter his voice may stand for that of Moslems of his class of whatever sect, orthodox or unorthodox.

The best chapter in the book is that on "Incendiarism," which deals with the unrest in India, but while the writer draws an interesting picture of conditions there, those of us who have lived in India will find it hard to believe that "Hindu-Moslem unity" is any more than talk, and yet harder to believe that the question of the Caliphate has any real relation to conditions there. The poorest chapter is that on "The Caliphate and its Claimants." It is the usual hopeless argument to prove the validity of the Turkish Caliphate and find reasons for pleading its restoration. One would have thought that the brilliant historical studies of such scholars as Barthold, Caetani, Becker, Margoliouth, and particularly Nallino, would have effectually disposed of this matter.

It has been said that the Ahmadiyya propaganda in England progresses by banking on the ordinary Englishman's utter ignorance of the facts about Islamic history and thought, and this present volume by

an Ahmadiyya leader could easily be taken as ample illustration. There is hardly a position argued by the author which does not gain its point by suppression of fact or exaggeration of truth. What is the student to make, e.g., of the following statements:—"Democracy in its present form had its birth and home in Islam," (p. 17); "the founder of Christianity is given the same reverence by Moslems as the Prophet himself" (p. 23); "the war was declared to be a war between democracy and military despotism, which, from the Koranic point of view, was a war between Islam and infidelity" (p. 47); "the Turkish Sultan is the universally accepted Caliph of the Moslems" (p. 49; "next in sanctity to Mecca, in the eye of the Moslem, comes Jerusalem. A Moslem when making his pilgrimage to Mecca is expected also to make pilgrimage to Jerusalem" (p. 105), and these are only a few out of many.

A glaring instance of false suggestion is on p. 18 where the author writes—"There are several ways in which a person may become Caliph; but the most commendable one is *election*." The italics are his own, and the ordinary western reader in reading the passage, would naturally suppose that *election* is used in his sense of the word, and would visualize the process as similar to that of an election of a President of the United States or of France, whereas the author knows perfectly well that no Caliph has at any time (not even in the so-called elections of the first four) been elected in that sense.

The book, however, has the great merit of being interestingly written, and we may venture to echo the author's hope that it will stir Westerners to take a more intelligent interest in Moslem life and history. What the result of careful study of the subject will be, we already know.

ARTHUR JEFFERY.

The Handbook of Palestine. Edited by Harry Charles Luke, B. Litt., M. A., and Edward Keith-Roach, with an introduction by The Right Hon. Sir Herbert Samuel, P. C., G. B. E., High Commissioner for Palestine. Pp. 295. Macmillan & Co., London. 12s. net.

This hand book, concise, up-to-date, and edited with official approval, is undoubtedly the best guide to Palestine. The geography and history, the peoples and religions, the places of interest, communications and information for tourists, the government, the natural history, and all the other interesting facts relating to the Holy Land, are crowded into a brief compass with great accuracy.

For example we learn that "With the exception of small Shiah colonies the Moslems of Palestine are Sunnis (Traditionists), divided among the four rites (*mazhab*) approximately in the following proportions: Shafi, 70 per cent.; Hanbali, 19 per cent.; Hanafi, 10 per cent.; Maliki, 1 per cent.

"Jerusalem, chronologically the first *qibleh* (point of adoration) of Islam, is almost as sacred in the eyes of Moslems as are Mecca and Medina; and from the early ages of Islam Quds al-Sherif, to give the city its Moslem name, has been a place of pilgrimage for the entire Mohammedan world. According to Moslem belief, it is from Jerusalem that Mohammed was translated to heaven. There are in Jerusalem old-established *tekyes* (convents) set apart for North African, Indian, Afghan, Bokharan, Sudanese and other Moslem pilgrims."

The index is complete, and an excellent map of Palestine accompanies the volume.

There are some misprints e.g. pp. 260 "primitive" for "lucrative;" pp. 269 "Raghaib" for "Ragab" etc., etc.

The appendix gives the text in full of the Mandate for Palestine, assuring (Art. 15) "complete freedom of conscience and the free exercise of all forms of worship."
Z.

A Short History of the Near East 330 A. D.—1922. By William Stearns Davis. Pp. 408. Macmillan Company, New York.

To crowd into one volume the history of sixteen centuries, the story of the rise and fall of nations, the clash of races, is no easy task, but the author has succeeded, at least in a measure. He admits his indebtedness to his predecessors in this wide field, although no full bibliography is given.

The book is distinguished at once by its wide scope, its historical scholarship, and its marked literary excellence. There are four main divisions: The Christian Empire at Constantinople, treating of the Roman, Byzantine, and Greek periods; The Rise of Islam and the Saracens, devoted to the life and teachings of Mohammed and the expansion of the Khalifate; The Turkish Penetration of Europe, tracing the growth of Ottoman power from the Crusades to the eighteenth century; and The Turkish Retreat from Europe, covering the Turkish conflicts with Austria and Russia, the emancipation of the Balkan nations, and the fate of Turkey after the World War, including reference to the recent uprising and conference at Lausanne.

Dr. Davis is fair in his treatment of Mohammed and Islam, blind neither to their excellencies nor their defects. The book has no illustrations, but a number of excellent small maps. The treatment of recent events 1914 to 1920, is too scanty to be of any particular value.

The Bible in Islam. By the Rev. W. Goldsack. Published by C. L. S., Madras. 80 Pp. 8 Annas.

We understand that with the production of this little book, Mr. Goldsack completes his most useful and concise "In Islam" series. He has dealt with the more prominent topics that enter into what is known as the Moslem controversy—God, Christ, Mohammed, The Koran, The Traditions, and now, The Bible, and perhaps this last is the most important topic of all, at least from the Moslems' point of view. It is upon *this* today that they are focussing their attention; it is against *this* that they are directing their attacks; for it is precisely from *this* that they have most to fear. the Bible.

Well does our author know this to be so, and in seven brief chapters he skillfully marshalls the main facts in this particular field of the controversy. In the first two chapters he treats of Mohammed's knowledge of, and attitude towards, the Bible, and in the last two he examines statements on Biblical doctrine, and records of Biblical history as found in the book of Mohammed and in his traditional sayings.

This constitutes one-half of the vexed subject;—viz: Mohammed's "knowledge" of the Bible. Abundant support is forthcoming for the conclusion that Mohammed was, in fact, woefully ignorant of the Bible—its identity, its history, its teaching. He was tricked by unscrupulous Jews; he unhesitatingly accepted yarns whose source was the Talmud and not the Bible at all; he gathered information by hearsay and trusted to memory, and sometimes got hopelessly wrong over simple facts of history.

Then we are given the other side.

Quick to see the glaring discrepancies between the Koran and the Bible, Moslems through the centuries have been just as quick to find the cause in alleged wilful corruption of the Bible itself by Jews or Christians or both.

Our author summons to his aid the published statements of the founder of Aligarh College, Sir Syed Ahmad Khan, to prove that the evidence of the Koran even is all against the notion that the Bible has been thus mutilated. Similarly, it is made quite plain by quotations from the Koran (quotations are given in the original Arabic), that if the Bible is to be rejected on account of verbal variations in, say, the synoptic gospels, then the consistent Moslem must reject the Koran itself for similar reasons.

It is the fashion for Moslems now, following the Qadianis, to assert that the entire scriptures of the Jews and Christians have been declared abrogated by certain passages in the Koran. The author shows that this contention is of recent growth, and that it finds no sort of support from the earlier and most trustworthy commentators.

This is a most compact little handbook and we should like to see it welcomed and used by all workers among Moslems. It will prove "strong meat" for the average educated Moslem reader, and in places will assuredly prove unpalatable, for here and there the author does not attempt to conceal his scorn for the ignorance and insincerity of so many of these bitter opponents of the Christian Faith.

L. B. J.

A Musalmani-Bengali—English Dictionary, by Rev. W. Goldsack, Jessore, Bengal, containing nearly 6,000 words, 120 pp. Price 1/8/-, postage 2 annas. To be obtained of the author.

Yet once more those interested in the great Moslem people are compelled to acknowledge their growing indebtedness to the labours of William Goldsack. Here is a new work the like of which, so far as we are aware, has not been attempted hitherto—a dictionary consisting of Arabic and Persian terms, in their Bengali garb, such as are more or less commonly used by the Mohammedan masses of the province of Bengal. The presence of such terms in a Bengali setting is explained by the author in his preface. "The Mohammedan supremacy in Bengal, before the advent of British rule, imposed an almost exclusively Persi-Arabic vocabulary upon the people wherever matters affecting the administration of the country were concerned. This 'Mussalmani' vocabulary still persists. . . ."

The need for such a dictionary will be readily recognized by those acquainted with the facts. "Although many of these foreign terms are to be found scattered through the pages of ordinary Bengali dictionaries, there are still hundreds of words in use to-day for the meaning of which the reader will search in vain. . . ." It is confidently hoped that not only missionaries, but Government officials, planters and others, who come into contact either with the literature or the spoken language of the Mohammedans of Bengal, will find a most useful compilation.

One patent difficulty in respect of the presence and use of such terms in a Bengalicised form is the question of transliteration. As a matter of fact there is no recognized standard of transliteration, with the result that weird and divergent spellings are found for the same word.

The author faces the exacting demands of Arabic gutturals on the one hand and the rigidity and limitations of modern Bengali on the other and has devised what seems to be a satisfactory *via media*.

L. B. J.

SURVEY OF PERIODICALS

By MISS HOLLIS W. HERING, NEW YORK
Missionary Research Library

I. GENERAL.

THE CAPITULATIONS. Philip Marshall Brown. (*Foreign Affairs*, N. Y. June, 1923. pp. 71-81.)

A review of the various restrictions on the sovereignty of Turkey, and why the regime of the Capitulations became intolerable—how this state of affairs originated and how these restrictions were progressively increased and strengthened. Historical, but with present-day application.

THE FIRST CENSUS IN PALESTINE. J. B. Barron. (*The Nineteenth Century and After*, London. July, 1923. pp. 128-134.)

The census of all persons living in Palestine, taken as a first step towards the formation of the electoral registers. Gives statistical summaries while some of the difficulties and amusing incidents are noted.

MEETING THE TURK HALFWAY. Arnold J. Toynbee. (*Asia*, N. Y. August, 1923. pp. 577-581; 609-611.)

The first of a series of articles giving impressions of Turkey gained on the spot. Indicates some of the psychological changes which have taken place in the Turks and should have taken place in Westerners, and suggests that the West consider the Turk as a human being instead of a monster or a curiosity.

THE NEW TURKEY. Barnette Miller. (*The Annals of the American Academy of Political and Social Science*, Phila. July, 1923. pp. 132-140.)

An excellent survey of the rejuvenation of Turkey, giving the essential elements of the Nationalist movement, the emphasis being placed on the virility of the Anatolian leaders, and the strong position gained by turning against the West the latter's moral arguments. Suggests a policy looking towards an enlightened and educated Turkey sincerely and disinterestedly helped by the European nations rather than a Turkey harried and driven to bay to defend itself from the avariciousness of the West.

THE POWDER MAGAZINE OF EUROPE—THE NEAR EAST. Captain Alex Aaronsohn. (*The Annals of the American Academy of Political and Social Science*, Philadelphia. July, 1923. pp. 125-131.)

Considers this menace to Western civilization under the headings of the lack of harmony among the Allies, the Moslem spectre, Turkish despotism and pan-Islam, and the dynamic force of religious fanaticism. Written by a Jew of Palestine, who pleads that the Western nations heal this sore spot by becoming Christian in more than name.

RESERVATIONS AS TO THE NEAR EASTERN QUESTION. Albert Bushnell Hart. (in *The Annals of the American Academy of Political and Social Science*, Philadelphia. July, 1923. pp. 120-124.)

Surveys the age-old problem of the participation of an Asiatic power in European affairs by considering the question of the Turks as a world power, as an Asiatic power, as a European power, and as a would-be world power interwoven in the present difficulties of Europe and of the world.

II. ARABIA.

ASPECTS OF THE ARAB QUESTION. Chisholm D. Brunton. (in *The Fortnightly Review*, London. May, 1923. pp. 760-768.)

After attempting a brief answer as to why the Arabs are discontented with their Allies, and leaning to their former enemies, discusses in some detail why the Allies failed to satisfy Arab aspirations after the war, and deprecates the present policy followed towards them.

A VISIT TO THREE ARAB KINGDOMS. Junius B. Wood. (in the *National Geographic Magazine*, Washington, D. C. May, 1923. pp. 535-568.)

A beautifully illustrated description of Transjordan, Iraq, and the Hedjaz, with a sketchy outline of their various problems.

III. HISTORY OF ISLAM.

THE CALIPHATE. Arnold J. Toynbee. (in *Asia*, N. Y. June, 1923. pp. 407-411, 455-457.)

The history of the Caliphate, recently, has provided an element of "comic relief" in the tragedy of the Near East, yet it is very important inasmuch as it is profoundly agitating the Moslem world. The present article is written to contribute towards our understanding of the question by "giving some account of the history of the Caliphate and of the present division of Moslem opinion in regard to it."

IV. KORAN TRADITIONS THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

EAST OF CONSTANTINOPLE. Melville Chater. (in *The National Geographic Magazine*, Washington, D. C. May, 1923. pp. 509-534.)

Vivid and beautifully illustrated descriptions of village life in Anatolia, as seen on a motor trip through the Kemalist country.

TURKISH WOMEN OF YESTERDAY AND TODAY. Edward J. Bing. (in *Current History*, N. Y. June, 1923. pp. 461-465.)

The life of the harem as portrayed by a member of the former Sultan's serail, contrasted with that of the present-day Turkish women of the cities, especially Constantinople.

VI. POLITICAL RELATIONSHIPS.

ANGORA AND THE BRITISH EMPIRE IN THE EAST. Arnold J. Toynbee. (in *The Contemporary Review*, London. June, 1923. pp. 681-691.)

A study of the Turkish attitude towards the West, as gathered in a recent visit to Angora. Turkey has aligned itself with the Oriental peoples, although determined to master Western economic methods. Will Great Britain have to sacrifice either her eastern trade or her political ascendancy as a result of this Oriental nationalism?

THE CHESTER CONCESSION. Clair Price. (in the *Fortnightly Review*, London. June, 1923. pp. 901-908.)

Gives the history of the concession, its geographical location, and the terms in general. Indicates the extent to which the American missionary and educational endeavors are influential factors in the financing of the concession.

THE CHESTER CONCESSION AS AN AID TO NEW TURKEY. Henry Woodhouse. (in *Current History*, N. Y. June, 1923. pp. 393-400.)

A discussion of the negotiations by an American syndicate to obtain development rights in the resources in Asia Minor. Outlines the project to establish industrial foundations, and shows why the French and British claims failed. The full text of the concession is given on pages 485-489.

LAUSANNE AND ITS ACCESSORIES. H. Charles Woods. (in *The Fortnightly Review*, London. July, 1923. pp. 122-133.)

A discussion of the work of the second part of the Lausanne Conference, considering in turn the sections treating of the territorial questions, the position of foreigners in Turkey, and the economic and financial problems.

A NEW PAGE IN EGYPTIAN HISTORY. Junius B. Wood. (in *Asia*, N. Y. July, 1923. pp. 506-510, 529.)

A study in the attitude of mind of the various classes in Egypt towards independence. From the man in the street to the inner circles led by Zaglul Pasha and his wife there is a determination to have their country for themselves. Fundamentally, the struggle is between the nervous civilization of the Occident and the repose of the Orient.

TURKISH GAINS OUT OF WESTERN DISCORDS. Stephen P. Duggan. (in *The Annals of the American Academy of Political and Social Science*, Philadelphia. July, 1923. pp. 148-152.)

Classifies these gains under the heads of the status of Constantinople, the territory of Thrace, the problem of the Straits, the question of the minorities, the Capitulations, and the Mosul oil fields.

THE TURKISH QUESTION AND AMERICA. Vahan Cardashian. (in *The Annals of the American Academy of Political and Social Science*, Philadelphia. July, 1923. pp. 141-147.)

After a bird's-eye view of the history of Turkey as a ruling nation, considers the various ways in which America has come in contact with the country. Finds the policy of the United States Government responsible, morally, for the present misfortunes of Armenia and the restoration of the Turks to power.

WHY DO WE REMAIN IN MESOPOTAMIA? George C. Buchanan. (in *The Nineteenth Century and After*, London. May, 1923. pp. 764-766.)

Brief but pointed discussion of the four main arguments in favor of the English staying in Mesopotamia. Believes most discussions becloud the true issue, i. e., the fear of the future should the Turks come back.

VII. MOHAMMEDAN MISSIONS.

AMONG THE HAUSAS IN TUNIS. A. V. Liley. (in *The Missionary Review of the World*, N. Y. June, 1923. pp. 457-459.)

A brief account of this tribe and their patron saint, Sidi Saad. Some of the current stories connected with him are quoted, and customs described showing that, although the Hausas profess to be Moslems, they have many heathen rites and ceremonies.

THE NEW OPPORTUNITY IN THE NEAR EAST. S. Ralph Harlow. (in *The Federal Council Bulletin*, N. Y. June-July, 1923. pp. 9, 10).

Depicts the urgency of the situation in Greece, which has been characterized as "the greatest missionary challenge of a century."

A PROGRAM FOR THE NEAR EAST. James L. Barton. (in *The Annals of the American Academy of Political and Social Science*, Philadelphia. July, 1923. pp. 153-159.)

After analyzing the reasons which have brought to the second Lausanne Conference a unified Turkey, the author suggests that for the physical force which has hitherto been used to coerce Turkey (and which has signally failed) the moral forces of the world be mobilized and brought to bear on her.

THE UNITED STATES AND THE NEW TURKEY. Alfred L. P. Dennis. (in *The North American Review*, N. Y. June, 1923. pp. 721-731.)

Analyzes the post-war policy of the Angora Turks towards the Allies with the question in mind as to whether or not the leaders can be trusted to enforce their promises and pledges throughout their own country. Closes with the effect of the situation on mission work, and the policy to be adopted towards Angora by the United States.