

# THE MOSLEM WORLD

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VOL. XIV

APRIL, 1924

No. 2

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## THE EXPRESS IMAGE OF HIS PERSON

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Two young men were talking together about their soldiering business in France, and one of them was telling what a wonderful man his father was, and saying such things as a son near the firing line might say of a father whom he did not much expect to see again. Pulling from his left breast pocket a package wrapped in soiled paper, he displayed pictures of his father and mother, gazing wistfully at them as he showed them to his companion.

"Say, Buddy," he suddenly exclaimed, "we have been chumming along for some time, but you have never spoken of your father. You have one, hav'n't you? Got any pictures to show me what he is like?"

"No, I'm sorry, I hav'n't any of my father with me. Oh, hold on. Yes I have, and I'll give you one." Putting his hand in his pocket he pulled out a sovereign and offered it to his wondering companion, remarking, "Here is a picture of my father. Keep it to remember me by." The Prince of Wales smiled into the face of his father on the coin, as he sprang into the waiting lorry and went away to another part of the sector.

That is the kind of coin we workers among Moslems should always have about us, the one that bears the express image of His Person. I do not suppose the gold in the sovereign, if it had sensation, enjoyed being heated and melted and tried in fierce fires before it could be ready to bear the face of the King of the British Empire, thus

showing to all to whom it passed the worth of twenty gold shillings at the Bank of England. But if it had, how proud it must have been to bear the figure of the King, to become a coin of the realm.

There is no coin like love. What the world needs to-day, oh so desperately, is the reign of Love. Love is the coin of Heaven. Hate is the currency of the evil one. The era of love will come in when they who call themselves after His blessed name go about on His errands bearing His express image, telling of that Love which spoke forgiveness from Calvary, not only for those who drove in the nails and pierced the broken heart, but that it is wide enough to embrace even Judas the betrayer, and Turks stained with Christian blood, yea, that it is as wide as the mercy of the Almighty God.

The need today is for us to forsake the rush and turmoil, and get into that place apart, that desert place where we will find nothing to distract, and can meet with Him and stay with Him to be commissioned afresh. It may be we need, we missionaries, some such trials and tests as the gold in the sovereign had to endure before it came from the mint bright and shining with the imprint of the King on its face for all to see. We all are sure of one thing, that we somehow have missed fire. Dr. Zwemer put it so plainly in his address at the Keswick Convention, "We have toiled all night and have taken nothing."

I believe the Master is waiting in that place apart, for He never left the Moslem out of His scheme for the salvation of His world. He is waiting to give us that "setting up" we so need for our tasks, to tell us His promise still holds of always standing by His messengers, and that His words abide unshaken and sure, "And I, if I be lifted up, will draw all men unto myself." No exclusion there of anybody. "All men" includes Turks and Kurds and Arabs, Indians, Chinese and those from the Islands of the Sea.

Oh, but the fault is ours, we who make up the Church of Christ, that the message has not gone forth, that thou-

sands of cities once Christian are now wholly Moslem, and no Moslem professes the personal love for his Prophet that we do for our Christ.

Let us get into a fresh, personal contact with Him. Beholding, we shall be changed into His Image, and then and only then, will we go, not to tell a non-Christian we have a better religion, but what a Saviour he has in Jesus Christ.

One of those hidden disciples was looking at a photograph, and said as if to himself, "God speaks through him."

"Yes, that is true," I told him. "God is his intimate friend and he preaches the Christ as no one I know." The picture was that of a clergyman noted for his spiritual teachings. "His express Image" was instantly detected even in a photograph.

*New York.*

MARY CAROLINE HOLMES.

*Near East*

## THE PRESENT SITUATION IN THE NEAR EAST

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For a long time I have doubted if the Moslem missionary conferences of the International Mission Council were advisable just at the present time. On one hand, most of the Moslem countries round the Eastern Mediterranean are yet in a state of confusion and transition, with intensive nationalistic and religious friction; and the end of such upheaval is not yet in view, neither in Kemalistic Turkey nor in Bolshevistic Russia, nor in Egypt, Tripoli, Mesopotamia and Syria. It is evidently very doubtful whether the present artificial political construction of the Arab countries of Egypt and of Persia will last even a few years. And nobody knows what then will be the issue. On the other hand, a wave of intense religious fanaticism is passing through the Moslem countries, getting new weight by the success of the Kemalistic Turks, and more or less taking the form of a Pan-Islamic movement. It seemed to me unwise just at this critical moment to arouse the suspicion and antagonism of Moslems in many countries by even the semblance of a general advance of Christian aggression against the mother countries of Islam.

Yet on the other hand the thought has impressed me more and more that there are just at present strong arguments in favour of these conferences. If we have talked and written during these last decades a good deal about the "World of Islam" as an exceptionally coherent entity or about the disintegration of Islam, there can now be no doubt that the unity of Islam is dissolving rapidly. Though in the masses of illiterate and rural Mohammedans the old traditions are yet clinging very fast in the lives and thoughts of the people, and there anti-modernistic agitation will easily arouse a fierce fanaticism; in the upper classes the inroad of European culture and Chris-

tian civilization is rapidly changing the whole outlook of life. Islamic thought is waning, modern atheism and materialism is increasing. The chasm between the old orthodox and modernism is just as critical and unavoidable as it was in the western European countries at the end of the mediaeval era. And as then, so now, in almost all Islamic countries a strong nationalism, a vivid consciousness of either "Egypt for the Egyptians" or "Pan-turanianism" or of the inherent "nobility of the Arab nation," etc., is growing. Just as in western Europe in the 14th and 15th century the modern nations were crystallizing and were disintegrating the international unity or mediæval Christian civilization, so the same process at present is going on very rapidly in the Moslem world. This world is passing from mediaeval uniformity and restriction (*Gebundenheit*) to modern nationalistic diversity and freedom. And this important change is accompanied by an overwhelming conviction of a general and catastrophal breakdown of Moslem world power.

This political breakdown is one of the greatest historic catastrophes through which we are passing, because here one of the great world ideas animating the spiritual life of the 234,000,000 Moslems is collapsing. From the days of Mohammed the innermost spiritual idea of the Moslem world has been that of the theocracy of Allah as the sovereign of all mankind, and therefore the religious necessity was incumbent on all faithful Moslems to extend the Kingdom of Allah to the ends of the earth, so that by and by all countries which yet are "*dar ul harb*" shall be changed into "*dar ul Islam*." Not primarily the conversion of the unbelievers to Islam, but the subjugation of all men under the sway of Allah by sword or persuasion was the world task and the world idea of most Moslem kingdoms, the motive power of the Khalifate movement, and of Pan-Islamism. Now this dream is at an end. The awakening has been rude. The Moslem world has become conscious of its helplessness and weakness. The abortive attempts of the Emir of Afghanistan to assume

something like political ascendancy, and the all too-successful endeavors of the Turks to restore the prestige of the Ottoman Empire are something like the last ebullitions of this grand and fascinating idea. I cannot help feeling a deep sympathy with this catastrophe, because I am convinced of the paramount importance of the "world ideas" for the inner life of the great nations; each such breakdown is robbing humanity of one of its great ideals. Yet we have to face the facts, and that brings us to the question: What will Islam do and be after it ceases to be a world power? Will a new era of a definitely religious Islam begin, or will the political disintegration be the beginning of the religious disintegration, too?

It is because I feel that Islam is in this critical period, where the old era is coming to an end and a new era with possibilities not yet to be discerned is dawning, that I think the Mohammedan Mission Conferences are really timely. Yet we must be clear about two facts. The Mohammedan missions in the countries round the Mediterranean are yet in the period of preparation. The end of the first period of the missionary movement is generally reached when the formation of Christian congregations has begun and is advancing. As long as Christian congregations are more or less impossible, we have not advanced beyond the period of preparation. And our deliberations must center round this crucial fact. What agencies then are best adapted for such a period of preparation in view of the special complications of the Islamic countries?

Every agency has its merits and its defects. General propagation of literature is inviting to a dispassionate study of the Christian tenets. Yet alphabetism is rampant in Islamic countries outside the few towns, and this want is not compensated by the well-known fact that the alphabetic masses are flocking round the literate reader of the village. Hospital work has proved everywhere to be the key to open closed hearts and homes and to win confidence. Yet in connection with long established pre-conceptions the Moslem is apt to argue that it is the

duty of the Christian *Zimmi* to do the menial work of the hospital, to care for the proud Moslem. That is his destiny and his function according to the order of Allah. Schools have proved an enormous boon in British India as well as in China, yet their helping power is restricted to those countries or to those portions of the population in which the hunger and thirst for learning has been awakened. Outside of Egypt and some parts of Persia, that is not yet common in the Near East. Elsewhere schools have been monopolized by decidedly anti-Christian governments, as in French Algeria and in Kemalistic Turkey. General preaching of the Gospel seems to be the natural beginning of the evangelistic campaign. Yet outside of Persia and of the big towns in other countries it seems to be the general experience that no agency needs more caution and careful training than just simple evangelism. Womens' work has opened plenty of homes and hearts by patient harem visitation. Yet it is just the contempt of women folk which opens this opportunity, and it is doubtful how far this blind lane of approach will lead into the heart of the Moslem problem.

In view of these difficulties, which seem to me to be not yet surmounted, it is a burning question if the policy pursued with such admirable effort during the last century to begin Mohammedan missions by evangelistic endeavors among the Oriental churches can be pursued longer. Perhaps the only countries where this policy remains sound are Egypt and some parts of Syria and of Palestine. In the regions under Turkish influence the national antagonism between the Turks and Kurds on one side and the Armenians, Greeks and Nestorians on the other is so glaring that it has become more and more hopeless to bridge this gulf. And in Persia both great missions have almost ceased to build up their work on the remnants of the Oriental churches.

*Berlin.*

JULIUS RICHTER.

Congo - Africa

## THE SHARI-CHAD COUNTRY \*

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At its annual convention in June, 1917, the Augustana Synod of the Lutheran Church in America unanimously decided to seek a field in Africa. For a long period of years it had had its workers in southern India, and since 1905 it had carried on a growing work in central China. Now it had come to feel that it ought also to have a share in the work of bringing the Gospel to the Dark Continent. At the 1917 convention of the Synod the first missionary for Africa was ordained to the Gospel ministry and commissioned for the proposed missionary work. But just about that time our country entered the European War, and so it was found impossible to get to Africa until November 1919. Since the Sudan is said to be "the largest unoccupied missionary field in the world today," it was decided to turn to that part of the continent first in the search for a field. Upon the invitation of the Sudan United Mission, at work in northern Nigeria, I came to Ibi, its central station, for a period of preliminary language study. On the way to Nigeria a number of Missions, at work on the coast between Dakar and Lagos as well as on the lower Niger, were visited.

After spending some months with the missionaries of the Sudan United Mission and other Missions occupying the Benue Valley, preparations were made for a tour of investigation into the country to the east of Nigeria. Consultations with the Nigerian missionaries had made it clear that the fields open to missionary work in northern Nigeria were already occupied or within reach of the Missions already established there. The missionaries were unanimous in their opinion that, if the Augustana Synod wished to find a field offering proper scope for a

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\* (EDITORIAL NOTE.—These interesting facts regarding a needy field were not originally written for publication, but for private circulation among friends. We are permitted, however, to publish them in abridged form, with sketch maps furnished by the author.)

normal development in the future, such a field could be found only across the international border in the French territory to the east. In the whole of the Shari-Chad basin there was not a single Mission, Protestant or Catholic. Early in September, 1920, I arrived at Garoua in northern Cameroun. There I planned to remain for some time for the study of Fulani, which is to that part of the country what Hausa is to northern Nigeria. After such preliminary study and investigation, I hoped to go to Ngaundere, ten days' journey to the south of Garoua, a place which it seemed might prove a good center from which to carry on missionary work. But this idea was discouraged by a prominent French official, who urged me rather to consider the large pagan districts of the Shar-Logone Valley, to the east of Garoua. He requested that I should not submit a final report of my findings to the Church at home until the Sara people, living on both sides of the Shari river, had been visited. The Commandant had lived for a number of years at Fort Archambault, which is the administrative center for the Saras; and had, therefore, learned to know them quite well. He showed me recent official reports from the central government at Brazzaville, in which the Saras were described as one of the most promising tribes in that part of Africa.

The Saras were said to be physically strong and unusually industrious. Their main occupation is agriculture, but in some districts live stock (goats, sheep, horses and cattle) is kept. The Saras are still pagans, and show little toleration for the Moslem, who for generations has been raiding their country for slaves. Before the French government arrived and stopped slaving, thousands were annually carried into slavery by the Moslem peoples to the north of the Saras. The Commandant emphasized the fact that "the Saras are still *pagans*,—but," he said, "a few years will see great changes." Under the protection of the French flag these people, who have suffered so much at the hands of their Moslem neighbors, are fast forget-

ting the past. With Islam to the west, north and east of them, the Saras are bound to be influenced more and more in the future, not indeed by the slaver, but by the trader. Even now they are exposed to this process of peaceful penetration. More than once the Commandant was heard to say, "These fine people ought to become Christians." Accepting the Commandant's advice as providential, the idea of first going to Ngaundere was dropped, and plans and preparations were made to visit the Sara country. On the 11th of December, 1920, I set out from Garoua and did not return until the following May. The route followed on this journey was chosen only after much study and investigation, and with the full approval of the above-mentioned Commandant and other French officials, who at all times and in all places assisted me with helpful advice and information.

The route of travel is here briefly described, and can be traced on the map. The outward journey from Garoua took me toward the north to Maroua and Musgun; then southward along the west bank of the Logone river to Lai. Thence going eastward to Goundi and Koumra to Fort Archambault. From the latter place a journey was made into the country across the Shari river to the Lake Iro region near the Bahr Salamat river. Returning westward from Fort Archambault, the Bahr Sahra river was crossed and its left bank followed as far south as Moissala. Then northward again to Koumra. Going westward from here, we came to Doba on the east bank of the Logone river. Thence along this river southward as far as Gore. Here the Logone was crossed, and going in a westerly direction we came to Baibokoum, a government post on the east edge of the Ngaundere plateau. Thence along the Mberé river to Gangdingang. Crossing this river and going in a north-westerly direction we reached Ngaundere, a town of considerable interest and importance in the central Cameroun country. Turning north-east from Ngaundere, we came to Reibuba, on the upper reaches of the Benue river. This is the seat of one of the

most powerful chiefs in this part of Africa. From Reibuba we returned to Garoua.

Besides visiting the Sara country, which was the first purpose of our journey, it was hoped also to ascertain the approximate border line between the Moslemized and the pagan areas, as it is *today*. Those who are acquainted with the religious map of the Sudan will know that this line is not fixed, but moves from year to year. The outward journey, as indicated above, followed this line quite carefully. Any one examining the course of this line will find food for reflection. But for the Moslem traders located at or near the government centers, where they feel safe, the territory to the south of the above mentioned line still remains almost solidly pagan! But how long will it remain so?

In the course of this journey of five months I passed through the territory of no less than twenty pagan tribes, a list of the names of which is appended to this account.<sup>1</sup> I also came in contact with groups of individuals of thirty other tribes, living on all sides of the territory actually visited. In one of the larger towns fifteen languages and dialects were represented by as many separate sections or "wards". This multiplicity of languages in the central Sudan suggests a third purpose of this journey. The linguistic jungle of this country of the Shari-Chad presents one of the main difficulties the missionary will have to contend with in working among its peoples. In his book, "Thrice through the Dark Continent," Professor DuPlessis writes from here: "This diversity of speech of tribes who live, so to speak, cheek by jowl is one of the most astonishing linguistic phenomena in Africa. The real site of Babel is to be looked for, I venture to suggest, not in the plains of the Tigris and the Euphrates, but in the valley of the Benue and the Shari. The family rela-

<sup>1</sup> List of pagan tribes visited on a tour through north Cameroun and Chad, Dec., 1920-May, 1921:

- |             |                    |                  |             |
|-------------|--------------------|------------------|-------------|
| 1. Mundang. | 6. Kabalai.        | 11. Tunias.      | 16. Lakkas. |
| 2. Mandara. | 7. Gaberis.        | 12. Sara-Kabbas. | 17. Mbum.   |
| 3. Musgun.  | 8. Sara-Gouleis.   | 13. Kudumis.     | 18. Baya.   |
| 4. Goumai.  | 9. Toummak.        | 14. Ndai.        | 19. Duru.   |
| 5. Marba.   | 10. Sara-Majingay. | 15. Sara-Mbay.   | 20. Batta.  |

tionships of the languages of the Sudan, to which so competent a scholar as Westermann is giving his attention, is one of the knottiest problems of African philology."

Upon leaving Garoua a list of one hundred and five common words was made out. This list of words (together with the numerals up to twenty, and after that the tens up to one hundred) was recorded in the various languages and more important dialects met with. When I returned to Garoua after five months, I found that I had accumulated no less than *seventy* such vocabularies, representing about fifty more or less distinct languages, and about twenty more important dialects. It should be noted here that the writer is fully aware that these vocabularies may be full of inaccuracies; but still it is hoped that they may serve to suggest possible relationships and groupings of the tribes and peoples represented.<sup>2</sup> (See footnote 1.)

It may be of interest to note that I travelled unescorted, and without any firearms whatever. The little caravan numbered ten. (Seven carriers for loads, a horseboy and the cook.) Everywhere we were kindly received both by the government officials and the natives. In some places we were literally loaded down with gifts of food. As we were about to leave the town of one of the Fulani chiefs of northern Cameroun, I was presented with a beautiful Bindere horse. With this magnificent gift came the following greeting from the chief: "You entered my town on a little pagan pony, but I cannot have a servant of Allah leave my town on such a mount." When I replied that the horse I had was quite good enough for me, it at

<sup>2</sup> Languages and Dialects listed on above tour:

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|-----------------------|--------------------|-------------------|---------------|
| 1. Hausa.             | 20. Sara-Majingay: | 29. Arab (Melfi). | 41. Mbere.    |
| 2. Fulani.            | a. Koumra.         | 30. Wadai.        | 42. Mbum:     |
| 3. Mundang.           | b. Balimba.        | 31. Ronga.        | a. Ngaundere. |
| 4. Mandara.           | 21. Tunias.        | 32. Mbanda.       | b. Baibokoum. |
| 5. Bornu (Beri-Beri). | 22. Sara-Kabbas:   | 33. Manja.        | c. Reibuba.   |
| 6. Musgun.            | a. Bambaras.       | 34. Ndai.         | 43. Duru:     |
| 7. Kotoko.            | b. Benangas.       | 35. Teles.        | a. Saagdje.   |
| 8. Goumai (Banana).   | c. Maras.          | 36. Ngama.        | b. Reibuba.   |
| 9. Tuburi.            | d. Dunjes.         | 37. Sara-Mbay:    | 44. Dama.     |
| 10. Marba.            | e. Mbangas.        | a. Moissala.      | 45. Galke.    |
| 11. Kabalai.          | f. Thies.          | b. Lai.           | 46. Kali.     |
| 12. Nanjere.          | g. Nas.            | c. Doba.          | 47. Mono.     |
| 13. Gaberis.          | h. Kulfes.         | 38. Soumas.       | 48. Pam.      |
| 14. Sara-Gouleis.     | 23. Kudumis.       | 39. Lakka:        | 49. Pala.     |
| 15. Toummak.          | 24. Simes.         | a. Begaka.        | 50. Lame.     |
| 16. Soumray.          | 25. Goulas.        | b. Reibuba.       | 51. Batta:    |
| 17. Ndam.             | 26. Panyas.        | 40. Baya.         | a. Kokini.    |
| 18. Sarewa.           | 27. Boas.          | a. Carnot.        | b. Tepe.      |
| 19. Niellim.          | 28. Baghirmi.      | b. Gangdingang.   |               |

once became evident that the chief would not hear of a refusal to accept his gift. Word came back from his house, "The horse is not given to you, but to Allah. If you, as Allah's servant, refuse to accept it, I will order it to be led into the bush to be tied to a tree and left there to be eaten by wild animals." It should be remembered that this chief is a Moslem. After spending several days in the town of another Moslem chief, he offered me a thousand francs if I could provide him with a copy of the Bible in Arabic. It is needless to relate that this Moslem chief and several others were later presented with copies of the Bible in a language which they could understand. Will the reader pause a moment to pray that as these sons of Ethiopia search the Scriptures their eyes may be opened so that they may see and recognize Him Who is the Way, the Truth and the Life?

A number of instances might be related of places where we were received with more than ordinary hospitality. What impressed us in all this was that I was given such a welcome because I came as "a teacher of the way to Allah." One old chief in the Musgun country, which is still pagan, said to me, "We have heard the name of Allah, but we do not know how to speak to Him." From whom had he heard that name? Not from a Christian, but from the followers of Mohammed. As we were approaching one of the Sara towns the chief came out to meet me with these words, "Today you have come to our town. For five years I and my people have been looking up this road to see when *the teacher of the way to Allah* should come. *We have heard the name of Allah, but we do not know how to speak to Him.* There is a school at Fort Archambault where some of our boys are sent to learn to read and write French, but they do not learn anything about Allah." When the missionary left that town he was asked to promise that, if he could not himself return, he would tell others about the people who were waiting to be taught the way to Allah.

After two months in the Sara country I came away con-

vinced that what I had been told about its people was in every respect true. They are a people well worth winning. On all sides of them are other pagan tribes. The Saras occupy a natural center from which these might be reached with the Gospel. Although divided into several groups (the Sara-MBAYS, the Sara-MAJINGAYS, the Sara-GOULEIS and the Sara-KABBAS), their languages or dialects are so similar that one group quite readily understands the other. Now that slaving has become a thing of the past, under the protection of the French flag, the Saras ought to increase in numbers very rapidly. Their present number has been estimated at about two hundred thousand; but their country is a fertile one and could support many times that number. The Shari-Logone Valley might well be called the Mesopotamia of the Sudan. There can scarcely be any doubt that here is one of the most promising fields for missionary effort in the Sudan today. I was so impressed with what I had seen and heard in the Sara country that any further search for a field seemed quite unnecessary. At first opportunity a report was prepared for the Church at home, recommending the opening of work for these people who seemed to be waiting for the Gospel. But about the same time that this appeal for the Saras reached the Church at home, another from East Africa was presented; with the result that the latter was heard.

But what about the Saras? What about the whole Shari-Chad country, with its pagan thousands? What about the ever increasing numbers of the followers of Mohammed in these valleys? As the Lord of the harvest is looking out over this field, whitening unto harvest, is He not saying today, as of old, "Whom shall I send, and who will go for us?"

*Capetown, Africa.*

RALPH D. HULT.

## MORAVIAN MISSIONS IN MOSLEM LANDS

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Among those great educational reformers who have done so much to uplift humanity, a high place will always be given to the Moravian Bishop, John Amos Comenius. In 1641 this noble scholar declared that the Bible should be translated into Turkish, and that the Protestant Churches should preach the Gospel to Mohammedans; and now, in this short sketch, I will try to show how far the Moravian Church has risen to that ideal. To some readers the first part of the story may seem disappointing.

At the very first missionary meeting of the Renewed Moravian Church, held at Herrnhut, on Feb. 10, 1728—four years before Moravian Missions began—Count Zinzendorf himself suggested that the Brethren should preach the Gospel in Turkey; and yet, for two reasons, he was unable to carry out his design. The first reason may be called “pre-occupation”; the second may be called “prohibition.” For over 150 years the heroic Moravian missionaries were so busy preaching Christ to despised and neglected races that they had neither men nor money to attack the Moslem foe; and secondly, we must bear in mind that in the eighteenth century any attempt to convert a Mohammedan was, by many Mohammedan rulers, punished as a capital offence.

### I. *The Eighteenth Century Pioneers.*

#### (a). Algiers, 1739.

For about six months Abraham Richter worked, not among the Mohammedan traders, but among their heathen slaves. He preached in public on Fridays, visited the slaves in their *bagnios*, and attended the sick free of charge. At this point, however, there broke out such a terrible pestilence that the number of deaths was 30,000. Among the victims was Richter himself, and no successor was found.

(b). Constantinople, 1740.

In order, if possible, to come to terms with the local Patriarch of the Greek Church, and thereby open the door for general mission work in the East, Zinzendorf sent to Constantinople a learned Swede, named Arvid Gradin. During his four months' stay in Constantinople, Arvid Gradin met a good many Mohammedans, and one day he attended a Mohammedan service. Of most of the Turks he spoke with great respect. They never begged, he says; they were moderate both in food and in drink; they had a stern sense of justice and punished criminals severely; and so devoted were they to their religion that during their two great fasts, the *Beirman* and the *Ramadan*, they would abstain all day, not only from food, but even from tobacco. Among other interesting points, he mentions that if a Jew desired to become a Mohammedan he had to repeat the sentence, "Jesus of Nazareth was a great prophet of God." At the same time he pointed out that the Christians in Constantinople existed only on sufferance. No Christian must utter a word in open opposition to the Mohammedan religion. Why, then, did Arvid Gradin not preach to Mohammedans? Because, he would probably have been executed on the spot.

(c). Persia, 1747.

In order to reach the Gebers in the East of Persia, who, he was told, were the descendants of the "Wise Men from the East," Zinzendorf sent two medical men, Hocker and Ruffer. The two medical men had many adventures. At Aleppo they slept in a billiard room, and sang evening hymns on the house roof; at Bagdad they were entertained by Carmelite priests; and finally, after being attacked by robbers, they arrived half-naked at Ispahan, the Persian capital. But there they made two painful discoveries. First, to their dismay, they heard that, so far from seeking a new religion, the Gebers had all become Mohammedans; and secondly, that on account of a civil war the road further east was blocked. And the doctors retreated without even seeing the Gebers.

## (d). Egypt, 1768-83.

For fifteen years the Moravian Church conducted an important Mission, not directly to the Mohammedans, but to the Coptic Church. Thereby they endeavored to make that Church more evangelical and effective; and the chief doctrine they preached was that man is saved, not by feasts and ceremonies, but by faith in the Living Christ. We must here notice a point of great importance. At that time no Moravian missionary received any salary for his services. All the missionaries in Egypt had to earn their own living; and all the missionaries by their conduct showed that a true believer in Christ is superior to others in character. By their honest dealings in business the missionaries impressed even the Turks. Dr. Hocker lodged at Cairo, and translated into Arabic Zinzendorf's "Berlin Discourses"; John Danke, a cabinet maker, hired a room at Behnesse, and there interviewed seekers after the Truth; John Antes, an American watch-maker, wrote a valuable book on Egypt, entitled "Observations"; and others in the company were Roller, a physician; Weiniger, a tailor; and Herrmann, a carpenter. Did these good men, however, attempt to convert Mohammedans? With one exception, they do not seem to have done so; and once more the reason will be found in the political circumstances. At the time when the Brethren arrived, Egypt was under the rule of Ali Bey; then in 1772 Ali was deposed by his son-in law, Mohammed Bey; then in 1775, Mohammed Bey was killed in a battle in Syria; and afterwards various rival Beys contended for the mastery. In one sense, however, all the Beys were alike. They all attempted to fleece foreigners; and they all forbade preaching to Mohammedans. One missionary, Weiniger, tells an instructive story. On one occasion, he says, he had a serious talk with a Mameluke. "I have prayed to God," said the Mameluke, "and God promised to send me a man who would tell me how to be saved. You are the man, so speak plainly to me."

"No," said Weiniger, "you know that I dare not speak about religion to a Mohammedan."

"Yes," said the Mameluke, "I know that if the authorities heard, you and I would both be put to death. But fear not, I am an honest man; and I promise not to betray you."

Thus encouraged, Weiniger spoke of Jesus Crucified and Ascended; the scene was under a fig tree in a garden; and the Mameluke, faithful to his promise, remained a loyal Christian in secret until the Brethren left Egypt.

But the most famous adventure was that of John Antes. For the crime of refusing to hand over money to a highwayman, he was haled before a Bey, accused of being a thief, conducted to a torch-lighted room, laid face downwards on the carpet, bound round the ankles by means of a chain and a stick, and bastinadoed so severely that he thought his last moments had come.

"Gold, gold," whispered an official, "Give the Bey gold and you will be free."

"I have no gold," said Antes.

"But what have you at home?" demanded the Bey.

"Nothing but a musket," replied Antes.

"Hit the dog again," roared the Bey.

At last a kindly official intervened; Antes was taken home on a donkey; and three years passed before he could walk with comfort.

(e). *The Caucasus.*

In 1768 two Brethren, Gralisch and Gruhl, visited the Tartars at Inleesha, and enquired whether among them there were any descendants of the old Moravian Church. "No," said the Tartars, "we are all Mohammedans, and Mohammedans we intend to remain." And with this disappointing answer the envoys returned to Herrnhut.

## II. *Palestine, 1867-1923.*

Of all the enterprises of the Moravian Church, the famous Leper Home in Jerusalem—opened on Ascension Day, 1867—has brought them into the closest contact with

Mohammedans. At the outset, Dr. Gobat, Bishop of Jerusalem, declared that the chief object of the staff would be to lead the patients to the Good Physician; and, during the whole period, most of the patients have been Mohammedans. How then did the Brethren accomplish their task? The difficulties were enormous. To preach to a Mohammedan was to insult him, and to insult him was to drive him from the Home. Instead, therefore, of preaching the Gospel directly, both the House-Parents and the Nurses relied almost entirely on Christian example; and, though regular services were held, none but professing Christians were bound to attend. In spite, however, of these difficulties, a genuine Christian influence was exerted. At Christmas, all the Mohammedan patients generally attended the services; some of them contributed to a Jerusalem Orphanage; and a few, though not baptized as Christians, showed by their conduct that they were not far from the Kingdom of God. At present the arrangement in the Home is that, on Fridays, the preacher, a Christian Arab, named Farhud Karban, preaches truths common to both religions; and this service all the patients must attend. On Sundays he preaches the Gospel; and then only professing Christians are compelled to attend.

### III. *Tanganyika Territory.*

At last, however, the Brethren undertook what Bishop Hennig, a member of the Mission Board, called an entirely new task. The dramatic circumstances were as follows: In 1891, at the request of Mackay of Uganda, the Brethren began a mission to the natives in the south part of Tanganyika Territory, known then as German Nyasa Land; in 1897, at the request of the London Missionary Society, they began a similar mission in Unyamwesi, i. e., a district south of Lake Victoria Nyanza. In 1910 the German Government began to construct a railway from Dar-es-Salam on the coast to Ujiji on the western frontier; and then the Moravian missionaries discovered that if they would save their converts from the

influence of Mohammedan workers on the line they must open direct work among the Mohammedans themselves. For this reason, therefore, in 1912, Mr. and Mrs. Löbner began a systematic house visitation in the busy Mohammedan town Tabora. Löbner ventured to publish a pamphlet, "Why I am a Christian"; and next year, 1913, he preached with such effect in the open air that, at every street corner, crowds were heard singing the chorus "Follow Jesus."

For seven years, however, this new work was interrupted by the Great War; then, in 1921, the whole work in Unyamwesi was resumed; and soon the Moravian missionaries discovered that, during the interval, the Mohammedans had been pushing their cause, not only at Tabora, but in the neighboring mission stations.

At present the situation is full of hope. The leader is a Dane, M. H. Gaarde; seven other Danes are with him; and recently an English doctor and his wife have joined the missionary band. At last, then, the Moravian Church has undertaken the strenuous task of preaching the Gospel to Mohammedans. During the next few years Unyamwesi, like many other districts in Africa, will probably be the scene of a decisive conflict between the Crescent and the Cross; the fight will rage most fiercely at Tabora; and the issue on this part of the battle-line will affect the whole progress of Christian missions in Africa. Tabora is an important Moslem stronghold; every Mohammedan there is a missionary; and never did the Brethren attempt a more momentous enterprise.

The only additional fact I have to mention is that at the present time Moravian missionaries are dealing with Mohammedans in various other parts of the world. In Surinam they are preaching to Mohammedan Javanese coolies; in Trinidad they meet Moslems in the villages; and in western Tibet they care for Mohammedan patients in the hospital at Leh, while the missionaries' wives teach Moslem women in their homes.

*Dublin, Ireland.*

J. E. HUTTON.

## THE OUTLOOK IN NORTH AFRICA

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### TUNISIA

If it be asked what are the special difficulties of Moslem work in Tunis, I would answer that they are those which would naturally arise from a most orthodox sincerity. That the Tunisian is sincerely mistaken in his religious beliefs, we are most certainly convinced; but that does not affect him in the least. The professors who have trained their students in the mosque of The Olive Tree, must be credited with having had a very clear idea of their duty. They turn out men redolent of Koranic sanctity; orthodox to their finger tips; crammed with the teachings of selected Moslem divines, reputed for their correct opinions. Inside the Tunis of commerce, and business; where perspiring Jews, and French financiers, ply the pen, and heap the dollars; there is an old world Tunis, where Mohammed would find himself peculiarly at home.

For a thousand years Tunis has been in close contact with Europe. The knights of Malta, the kings of Sicily, the fleets of Britain and France, have been redoubtable enemies she has had to combat in war. In times of peace, her commerce, politics, and financial operations, have brought her into constant contact with European powers. Hence it is that for a thousand years, her colleges, and Koranic schools have, in view of her dangerous nearness to Europe, and for her national and religious preservation, paid attention to those Koranic doctrines of an anti-Christian character. And so well have they succeeded, that one could pick out any day at hazard, a dozen boys of the middle class, say of fourteen years of age, who could discuss the doctrines of the Trinity, the Crucifixion, sin, the authenticity of the Bible, etc., in a way which

would leave boys of a similar age in America or Britain, in a maze of astonishment. It is a sort of national and religious insurance scheme, and every boy with a good Moslem training represents a paid-up premium.

All the problems of the Tunis French government, and most of their difficulties, are inherent in this inner Moslem state. So are ours. They are laying siege to it by the method of modern education; we, by the moral and spiritual penetration of Christian truth, and Christian service. It is said that there are those in high places, who sometimes perceive the related character of our tasks. Also have they paid us the compliment of copying some of our methods; such as the provision of free medical aid, the visiting of Moslem homes for instruction in hygiene, the care of the sick, and the foundation of a home for orphan and friendless boys.

The guiding dictum of the inner Moslem state is, "That the duty of the opposition is to oppose." If as a result of modern education a young man sceptically smiles at the Koran, and the antiquated opinions of his fathers; family respect is too strong within him, to permit him to defy his father, and shame his mother. The family tradition holds him to Islam, when its doctrines have ceased to do so. Many are they who by the road of Christian teaching, discussion, and Scripture reading, have arrived at a similar view point. The opposition reminds him whence he derives his bread, and that a break with the inner state will mean his family ruin.

One of the most agitated questions at present, is the offer of the French government to accord the privilege of French citizenship to Tunisians who fulfill certain educational and other conditions. The inner state counters by invoking the spirit of Tunisian nationalism, and pride in the country's past history. Some day, somehow, the ring of steel must break, and the day of real liberty dawn. Meanwhile, from peasant to palace, none are exempt from the influence of the contending forces. We are on the eve of changes which will be radical, and

far reaching. The time of change is the moment of Christian opportunity. The outstanding feature of our evangelistic work for the moment, is the readiness on the part of not a few of the educated class notably to abate their lifelong attitude of opposition.

North Africa is not a land where one can catch the tide of spectacular opportunities, and inaugurate dazzling new movements. It took years to persuade the people to confidently receive even simple medicines at our hands; and to convince them that we neither sought to work an evil charm upon them nor to slowly poison them. A Moslem sheikh kept in his pocket some pills I had given him for a whole year; and at the end of it, he came to me and said: "You do not think I was such an imbecile as to take the medicine of a man I did not know; and now, get me some water, and I will take your pills in your presence."

Our most notable service contribution of recent years, the founding of Christian homes for orphan and friendless children, rested largely for its realization upon the fact that by a score of years of patient, loving service, English and Scotch missionaries had succeeded in winning the confidence of the people by slowly overcoming their age-long Moslem antipathy. And this seeming futility of patience, pressed to an apparently absurd extreme, has been of God, by His sustaining grace; so that at the long last, Christ may see of the travail of His soul and be satisfied—even here.

Already we are seeing the first fruits. On the 18th instant, six asked for and received the rite of Christian baptism in our native church. And by the post has just come to me a letter from a young Moslem student, now a Christian believer, regretting that the opposition of his father prevented him from making the seventh on that occasion. His letter concludes with these words, "I am, and I shall always be a Christian, and I carry graven on my heart these words, CHRIST IS MY SAVIOUR."

*Tunis, Tunisia.*

J. J. COOKSEY.

## THE ANGLO-EGYPTIAN SUDAN

The situation in the Sudan has certainly undergone a change during and since the war; but the difference is not easily defined, nor are the reasons for the difference apparent. One thing is clear enough; and that is that the educated, thinking Moslem is more approachable than formerly. Of this class there are many more reading the Bible, and some are ready to discuss the vital issues. Parents are eager to send their children to mission schools, where these are established, and are begging to have schools opened where there are none; and this even where some form of government or Moslem school now exists.

The psychology of the situation is not easily understood, but the explanation which seems most reasonable is, first, that the Moslems of the Sudan, and perhaps of the Moslem world, have been longing for something more satisfying than the Koran and the religion of Mohammed brings into their lives. This longing probably existed quite generally before the war, as we know that it did in many cases. Then came the war, and there was a releasing of all previous bonds in religious and moral conduct. I make no attempt to explain what it was that broke these bonds, but certainly we must recognize that there is a new liberty, and that the people have a *new* vision. It may not be the one we wish for them; but it is a *new* vision, and indicates a turning away from their age-old beliefs, either for better or for worse. This brings new opportunity and increased responsibility to lift Christ into the field of vision of the soul which longs and looks for something, but knows not what. But we know it is Christ.

*Khartoum.*

J. K. GIFFEN.

## MOROCCO

With the advent of the French in this region a new spirit is easily discernible all around us. The old conservative ways are fast disappearing. Many of the people, especially the younger ones, are rather ashamed of their ignorance and primitive habits. They see how

much they have been missing, and how much they may now enjoy; and they would be horrified at the thought of reverting to the old ways.

Then again we find a new desire among the young to learn European languages. This, of course, has nothing to do with religious dissatisfaction; it simply means that their minds are eager to know more about world affairs. Young men and lads are eager to come to evening classes for this purpose; and in houses visited by our ladies, they find even many of the mothers eager to have their sons and daughters taught our language. To those of us who have been here for many years, the change is very apparent. Under such changed circumstances we feel that we need great wisdom to take advantage of the opportunities they offer. Suitable literature was never more needed.

*Marrakesh.*

C. NAIRN.

#### ALGERIA

“Oh that Islam were like this!” These words that broke from a young Tunisian some weeks ago, after listening to café preaching, give the keynote upon which we have come again and again this year. The restlessness of heart under the Moslem sway is growing among the younger men to a degree that fills us with hope, and that makes us feel that now is the moment for wide-spread evangelism and colportage; especially in the southern districts, where readers abound, and where the mystic element overpowers that of the formalist.

The openings in southern Tunisia and down the extremities of the lines of communication in the different sections of Algeria have confirmed the impression that the above outlook is a wide one. The great need is for men, European and native, endued with the Spirit of God, who will go freely about, seeking out and linking together the enquirers and the secret disciples; that, when the Breath of God comes to the land, the flame may kindle far and wide.

*Algiers.*

I. LILIAS TROTTER.

## FRANCE: A DISINTEGRATOR OF ISLAM

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Recently a French friend of some years standing, now risen to an important official position, said to me: "I want to tell *you* now that I am coming to see more and more that we French cannot advance very far in North Africa unless we overthrow the Moslem religion."

This growing antagonism to Islam in official quarters does not come from a spirit of religious fanaticism, but because of the hindrance Islam is found to be in the social and economic development of the country.

To my friend's declaration I replied: "And I want to tell *you* that actually France is one of the forces that is contributing the most to the undermining of Islam." His pleased smile confirmed to me his desire to see the country rid of Mohammedanism, but he said: "I don't see that. On the contrary we are stupidly and constantly Islamizing the Berbers." He then enumerated a few things in support of his statements, e. g., native students entering the normal college for school teachers in Algiers when registering, after the question: What religion? are obliged to put down, Islam. Only with great difficulty recently have Christian converts been able to avoid this.

"Yes," I said, "officially and intentionally a brave attempt is still being made to fulfil the old promise not to disturb the religion and customs of the country, but unconsciously France is working powerfully and surely to the disintegration of Islam. Her roads, railways, postal and telegraph service, her administrators, police and halls of justice, her colonists and men of commerce, her doctors and lawyers, are all solvents that are gradually softening the hard mass of Mohammedanism." The official seemed pleased to hear a foreigner speak thus of his country, and also to realize that things were going the right way.

France's attitude toward Islam and its present favorable standing does not seem to be the result of a long-thought-out policy persistently followed, so much as that of the national tendency picking its way through circumstances and situations as they present themselves.

Pierre de Coulevain, in her book "L'Ile Inconnu," (referring to England) contrasting the Latin and Anglo-Saxon characters, says that the former may be said to be maternal, whilst the latter is more paternal. In colonization it seems to work out this way. The sterner yet really more liberal ways of the paternal masters in Egypt do not seem to produce such a happy state of mind as the maternal and more conservative ways in Algeria.

The comparison between Egypt and Algeria can be made only on broad lines, for the cases are very different. France is within twenty-four hours' steamboat ride of Algeria. There is almost a daily service, averaging fully a thousand people both ways. Almost one million out of the six million population in Algeria are Europeans, and there are said to be 200,000 North Africans working in France. Politically Algeria is incorporated into France, and is administered as three extra over-sea "departments." Small French municipalities with their elected mayors are found all over the country. Surely nowhere else is the impact of Christian civilization so considerable as here!

Gentle and slow, but sure, is the penetration of North Africa by the French. A few schools were built in the interior, and boys from the immediate vicinity were required by law to attend. Only the French language is allowed. During the first years many parents were fined for not sending their children to school. Then the grown-up scholars crossed to France to trade and work. They easily outdid their countrymen who had not been to school. Now it is a sight to see the government school-masters besieged at the beginning of the October term by far more boys than they can take. And the parents are there trying bribes or tears, whichever seems to have the most chance.

At first only the boys in the public schools were required

to be vaccinated, but later the men. A few years later a Red Cross nurse was sent round, and the women were vaccinated. Civilization has saved another country from smallpox. I could go on thus, but I want to speak particularly of the gentle way in which France is changing those very customs of the country she promised not to interfere with.

In the mountainous region of Kabylia, the Berbers have always been split up into independent tribes. These all had their individual laws and practices when the French came. How could the French judges observe all these differences? They were instructed to carefully study these different laws, and to adopt the best on any one given point, making that the rule for all. Fifty years have accomplished much in thus bettering the native laws; but on the question of the standing of women the Kabyles are as ever, more backward than the Arab-speaking Berbers of Algeria.

Among other iniquities Kabyle law allows a man to divorce his wife for any or no reason at all, whilst the woman can never even apply for a divorce. The husband has the right to beat and illtreat his wife as he will, provided he stops short of "making a corpse of her." This year has seen a great step forward and the story is worth telling at length. Among the many French judges who have done service in Kabylia, and who have suffered to see the sorry plight of its women, was a gifted writer. A novel was published by him recently. Around his central figure, Thamilla (meaning turtle-dove), a Kabyle girl in the mountains, from his authentic knowledge he wove one of the saddest stories ever written. It has run into many editions, and ranks for the women of Kabylia like "Uncle Tom's Cabin" did for the American negro.

The local paper had recently across the front page in big letter heading "For the uplift of the native woman, or the Redemption of Thamilla." The following story is made up from the many columns devoted to the full report of the case. Near the small French town of Miche-

let, 3,400 feet up the Atlas Mountains, Ghenima was badly beaten by her husband, Lhocine. On January the ninth, the father of the girl, listening only to his heart, actually dared to apply to the French judge for damages done to his daughter, and for a divorce. Had the judge read Thamilla? The paper does not say, but he dared to go half way along a new road. Refusing to accept the application for divorce, he did, however, impose a thousand francs' damages on the brutal husband. But the latter knew his "rights," and cynically carried the matter to a higher court. Had Thamilla been read there too, or did Providence prepare the way by some other means? The tide of freedom for Kabyle women continued to rise. The case there resulted on April 26th in "confirmation" as to the thousand francs' damages, and "infirmation" as to refusal to grant a divorce; it was then granted. Our brutal Lhocine was angry, but continued his diabolical laugh. He appealed to Algeria's highest court. Satan, given rope enough, will hang himself. The appeal was refused, and the following is an extract of the decision: "Whereas it appears from the previous decisions of judges and from divers documents that numerous protestations have already been made against the barbarous custom which forbids the Kabyle woman, brutalized by her husband, to ask for the rupture of the conjugal tie, that a new and more humane conception of woman's rights has at last seen the day in Kabylia, that the evolution of this idea has reached a sufficiently advanced stage to constitute a new custom, which has taken the place of the old one, and that the moment has arrived for the courts to recognize and adopt it:—the appeal, whilst allowable as to its form *as to its purport, is rejected.*

Menkind throughout Kabylia are beginning to tingle with indignation. Womenkind are beginning to laugh discreetly. But the law goes on in its might.

Thus France gently but surely is overthrowing Islam.

*Fort National, Algeria.* JOSIAH T. C. BLACKMORE.

## OUR ANGLE OF APPROACH

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In the Acts of the Apostles we read: "They so spake that many believed." (Acts xvi: 1.) There is then a way or a manner of speaking which leads people to believe! Paul had a master-mind in the art of reaching men. He thoroughly understood the fundamental principle of all propaganda—the putting of oneself in the position of the person preached to and the becoming possessed of his mentality. The apostle was, at such a time, patiently and sympathetically, to lead them to a fuller conception of the truth. To the Jew he became as a Jew, to the Greek, he became as a Greek. Had Mohammedans existed, to them, he would have become as a Mohammedan.

The missionary to Moslems will therefore do well to ask himself this question, Have I become *as* a Mohammedan to lead these Mohammedans to Christ? Have I absorbed their ideas? Have I acquainted myself with their way of thinking? And, looking at things from their point of view, can I make the truth acceptable to them?

The preaching of the Cross of Christ will never cease to appear a strange and foolish doctrine to the wise men of any nation, whose spirits have been, through divers and unfortunate systems of up-bringing, alienated from their Creator. Notwithstanding, there is nothing that can ever satisfy the craving of their souls but the salvation which they despise. If then one can find a means of presenting Jesus, the crucified and risen Saviour, to the Mohammedan, in such a way as to appeal to the recognized need of his soul, and at the same time not to shock his deepest religious feelings, the union so eagerly yearned after will automatically take place, in all such cases as seek sincerely their way back to God.

But what does this mean "to become *as* a Mohammedan?" Paul's manner of becoming an Athenian to gain

the Athenians will perhaps explain the expression. He preached to them Jesus and the resurrection, but when they "encountered" him, he immediately seized upon a common ground from which to lead them to a higher platform of truth. Two magnificent conceptions in their idolatrous superstitions presented themselves to his mind:

1. Their ignorant worship of the "unknown God" (presumably the famous oracle of the Libyan desert, so often consulted by Greeks and Romans), the Amen-Ra of the Egyptians—who in the text rhymes of the Delta was called the "Hidden" or "The Unknown God," and considered as the general Source of Life. Paul builds on this conception of Hidden Life, the truth concerning the One Living and True God.

2. Aratus, their poet and astronomer, had said, "For we are also his offspring," and upon this statement Paul argues by analogy, the nature of God and our responsibility towards Him.

That was a great day for Europe! Dionysius the Areopagite was converted, certain men also, and a woman named Damaris and others. Had Paul not become as an Athenian to know and to utilize their conceptions, Athens might have been lost to the Christian faith.

To become then "as a Mohammedan" means—to know and utilize divine truth in the Islamic faith, and from these seek to lead the devotees of Mohammed to seize the only truth that can really satisfy their soul.

"O ye who believe, fear God and earnestly desire a means of approach to Him" (Koran v: 39). What a splendid "common ground" from which to urge the Moslem soul to seek communion with the Living God. Or, where could one find a finer parable from which to proclaim the need of divine life to quicken the dead soul, than in the following passage: "Verily in the creation of the heavens and earth and in the alternation of day and night, and in the ships which sail in the sea with what is profitable to man, and in what God has caused to descend from heaven of rain and vivifies with it the earth after

its death, and spreads abroad in it all kinds of animals, and in the shifting of the winds and clouds forced to do service between heaven and earth, are surely signs to people who believe." (Koran ii: 159.)

The Koran, as a matter of fact, *abounds* in "*points d'appui*" for the Christian missionary. He cannot, of course, find in it sufficient truth to lead a soul into the glorious liberty of the sons of God, but he will find sufficient to establish or confirm that need for which alone the Saviour can provide.

It is, of course, true that the Koranic commentators, as a result of very limited knowledge, have confused the real issues through their multifarious interpretations—our Christian commentators are not innocent in this respect themselves! Discussion is the inevitable result. The Apostles had to face it, and so must the modern missionary. It is a common mistake in Christian circles at home, to regard discussion as a carnal weapon and unprofitable, but little will be found in Scripture to authorize such an attitude. Our Master Himself did not avoid discussion, on the contrary He at times startled his opponents with questions which made them slink away in confusion.

Many devoted missionaries pretend that the acquirement of such extraneous knowledge is so much unprofitable impedimenta; howbeit it would be difficult to find a missionary in Moslem lands who has not been obliged at some time to discuss or to reply to questions from a purely Koranic point of view. Would it not therefore be wise to cultivate more seriously this capacity of placing ourselves effectively in the position of our opponents, of sympathizing with them in their way of thinking? Such an attitude will require a patience and forbearance which is more than human; God alone can grant it to us, but we will, in following the Apostle Paul, better understand what it means to become "all things to all men, that we may by all means save some."

*Constantine, Algeria.*

J. H. PURDON.

## THE SUDANESE WOMAN AND HER OUT-LOOK ON LIFE

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The woman of the Northern Sudan, and it is with her only that this brief sketch attempts to deal, is of two main types: the Arab and the Negroid. Each type has its own special characteristics. The Arab woman, as might be expected from her descent, is possessed of great pride of race, and is more dignified than her duskier sister. She takes life more seriously, is more reserved, and by the customs of her race is kept in closer seclusion. The Negroid type, however, is more definitely characteristic of the Sudan. While the Arab woman is brown or light coffee-color, the Negroid is black, with a broad, flat nose, thick lips, woolly hair, smooth, glossy skin, and usually she is supple and of fine physique. The woman of either type wears her hair in myriads of tiny plaits, braided close to the scalp; and she is usually clad in a robe of native material, draped gracefully about the body, and worn over her head when out of doors to protect her from the sun.

The harem system keeps the better class women confined to their own society, and tends to limit their outlook and to cramp their intelligence, though such women develop considerable powers as story-tellers. The poorer women have more freedom, and therefore a better chance of developing their mental powers; and so in many cases prove much more ready to grasp and accept new ideas. The average Sudanese is light-hearted and happy-go-lucky by nature. She has a keen sense of humor, and much capacity for laughter. She is affectionate, and responsive to kindness; but at the same time she is prone to jealousy, and possessed of little self-control. Though she may have to work hard, she is indolent by nature, and therefore inclined to make little effort towards improve-

ment of circumstances or of herself; and being used to very little comfort in her home, she does not seek to improve it by her own labors. Inured to suffering from her earliest childhood, she has fine powers of physical endurance, and shoulders the burden of pain that is laid upon her in a spirit of stoic fortitude. But perhaps as a consequence of this, she is callous to the point of cruelty. The abominable customs which inflict untold suffering on young girls, and on the women throughout their maimed life, are maintained by the women themselves; though doubtless initiated by the jealousy of the men. Other customs, equally barbarous, if less disastrous in their consequences, are still carried on mainly by the women.

The dread of divorce hangs over most women, unless they are related by blood to their husbands (a man has a first claim to the hand of his eldest cousin on the father's side, and very frequently exercises it); or unless they come of an influential family, which protects their interests. Otherwise the failure to have children, especially a son, or some other cause of offense, may mean divorce at any time. And to avoid this dreaded disaster, women will pander to their husband's wishes to a slavish extent. On the other hand, the Sudanese woman has much spirit of her own; and many of them, if not dominated by this fear of divorce, have no idea of being slaves to their husbands. Moreover, they are not without martial spirit, and when aroused to action are capable of giving a good account of themselves. The black soldier's insistence on the presence of his women folk, even when on active service, may be due not only to a desire for their company, but for their assistance and encouragement.

In her religious life the Sudanese woman is very much under the influence of superstition; and though nominally a Moslem, clings still to animism, which is a survival of her pagan days. She has the greatest faith in charms and magic; and the "zar" is a purely pagan ceremony. She trusts not only in the power of the saint (*wali*) after he has passed from this world, but in the sanctity of his

resting place. One who has studied the Sudanese woman closely writes: "Sudan women take to praying as they get older; after forty or so they address one another as '*waliya*.' They closely imitate the men in the preliminaries and ritual, and may learn much of the Koran by heart." The Sudanese woman is a fatalist; and therefore will make little effort to improve things, however evil. She cannot at all easily be brought to understand that "Heaven helps those who help themselves." This same fatalism, and her natural inertia, make it difficult to rouse the Sudanese woman to take an interest in anything beyond the daily round; and most of all in anything that might produce a change of heart. To many the Sudanese women seem to have no aspirations at all, but there are hopeful signs to those of us who work among them. The Sudani woman is not unresponsive to efforts made on her behalf; and her natural intelligence, which is by no means despicable, makes her capable of realizing what is good, when it is brought before her. It is hardly to be wondered at that she sees it most clearly on the material side. Hospital treatment that will restore her to health; advice or treatment that will enable her to bear children, and so keep her husband's favor; education for her girls that will help them to make good marriages—these benefits she naturally appreciates, and sometimes she goes rather beyond these.

One woman of my acquaintance expressed to me her warm appreciation of what the Government had done in establishing a hospital where all alike, rich and poor, received equally good treatment. "Think of it," she said, "a poor neighbor of mine went there, and she could pay nothing, not even a piastre, and they fed her a chicken just as if she were rich. A wonderful thing; it was never so before!" The establishment of a government training school for maternity nurses in the largest native towns in the Sudan has brought a great change into the lives of the women there. At first antagonistic and very suspicious of the new methods, they have now come to appreciate

very greatly not only the relief from suffering which skilled and hygienic treatment means to them, but the kindness and consideration they receive in comparison with what they had to endure under the old barbarous customs connected with childbirth. Now the new trained nurses are in great demand, and this gift of civilization is accepted with the warmest gratitude. So, too, prejudice against hospital treatment has broken down; and the women go in numbers as in-patients and out-patients to the mission hospital, with full confidence in those who minister to them, and with gratitude for the consideration which they are so certain of receiving there. This is a great advance upon their reliance on talismans as a preventive or cure for sickness.

With regard to education, too, its value to girls is beginning to be realized, not merely by the fathers, but by the mothers also; in fact the latter seem to be the prime movers in securing education for their daughters. I have in my school one child who comes a long distance to school, and pays full fees. Her mother is a poor woman, who had the privilege of being taught in one of Mrs. Hall's schools in former years, and she is determined that her daughter shall have the same advantage. Our missionary in Atbara writes of another poor Sudani woman who was left a widow when her children were young. She herself works hard in order to earn enough money not only to keep the children, but to send her boy to the government school and her girl to our mission school. These schools and their methods of education are spoken of very appreciatively by Sudanese women; and their willingness to allow their girls to come, and to spare them from home until they are quite large, shows that they are ready to make real sacrifices to give their daughters all the advantages they can; and some of these daughters are proving themselves fully capable of using their opportunities.

And it is not only the material advantage of a good education for which they look. They understand where

the root of the matter lies; and women in contact with mission schools, or those who have themselves had a mission education, are very anxious for their children to come to Christian schools to receive the same teaching which they found to be a help and an inspiration to themselves, a teaching of which they see the effect in character and in life. So we go on our way in hope, believing that we have a commission to help and uplift these Sudanese women. And with the signs already before us we have faith that the seed has not been sown in vain, but is springing up here and there; and that we shall in time come to the full harvest.

*Khartoum, Sudan.*

MARGARET SMITH.

## THE HOLLAND MISSION IN EGYPT

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The Witteveen Foundation, Ermelo, Holland, owes its name to Pastor Witteveen, a Dutch theologian who lived about the middle of the last century. Besides looking after his parish duties, his life was wholly devoted to providing for the needs of orphans and widows, and the wayward and destitute; his faith being proved by his works. At that time the churches in Holland were for the most part engaged in home evangelization, and they had not as yet generally recognized the Lord's command, "Go ye, therefore, and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost." Nor can they have been well aware of the sufficiency of the added promise of reward: "And lo, I am with you always, even unto the end of the world." In direct answer to continued, earnest and fervent prayer, Dr. Witteveen's mind was drawn toward Isaiah's prophecy as to Egypt. (Isaiah 19: 21-25.) Feeling thus enlightened, he, in connection with the Barmen Mission of Germany, induced two brothers named Mooy to go to Egypt as pioneers; and in 1868 both these evangelists arrived in that country. However, they had very little knowledge of the Arabic language, and insufficient means of support; so from the beginning this attempt was doomed to failure. Within a year of their arrival one of them died from exposure, and the other, being in very poor physical condition, returned to Holland.

A year after, a fresh start was made by the evangelist, Nyland. This pioneer began by taking up his residence at Cairo at the Baseler Mission House, and staying there until he felt himself acclimatized and acquainted with the language and customs; then he took up his abode at Calioub, a village to the south of Cairo. In 1874 he was

joined by Evangelist J. H. Spillenaar and his wife, who were accompanied by Mr. Nyland's bride. Both families worked in harmonious cooperation until 1878, when Mr. and Mrs. Nyland left, in answer to a call for help from Ramallah, Palestine. They stayed two years at Nazareth, where they joined a British missionary society; and Mr. and Mrs. Spillenaar continued the work at Calioub by themselves. In *Der Allgemeine Missions Zeitschrift* (1880), Dr. Warneck makes mention of the latter "as being held in great esteem by Moslems and Copts."

In 1882 the insurrection of Arabi Pasha caused them to flee from the country. To make good their escape, all their belongings had to be left behind. As Ismailia could be reached only by passing through the insurgent's lines, they were led by a guide, and had to step, so to say, across sleeping sentinels; without, however, awakening any one of them. It seemed to them as if an angel of the Lord was encamped round about keeping the men fast asleep. On arrival in port, with other fugitives from up-country, they were taken on board a man-of-war until accommodation could be found for sailing home. They made use of their forced stay in Holland to make known the work in Egypt, and the Holland Mission's most ardent friends were made at that period. In March of the following year, they returned to the field of their labors. However, they suffered greatly from lack of funds; as none but occasional grants were received from Ermelo, and these were stopped altogether after Pastor Witteveen's death.

In these years of struggle the Dutch Mission was greatly helped, if not actually rescued, by Mr. Wackly, the representative of the British and Foreign Bible Society, who appointed Mr. Spillenaar colporteur. In this work Mr. Spillenaar visited many places in Egypt, as well as in Arabia itself; and he was the first to enter the sacred city of Jeddah. By way of trial this journey was made at the instigation and expense of the American Mission. On calling upon the Dutch Consul for the East Indies (Mr.

Kruyt), he was delighted to meet a countryman. However, upon inspecting his pass and learning his employment, the Consul most emphatically refused to let him enter Jeddah, since he feared harm would befall not only the missionary, but himself as well. On the express statement of Mr. Spillenaar that he took all responsibility on himself, further objection was finally waived. Mr. Spillenaar relates that he then went to the inn of a Greek, and when he opened his boxes all present took great interest in his books. But as soon as they saw the name of the Lord Jesus there was such an outcry that he had to pack and leave. That this could be accomplished, he owed to a confidential and important introduction to the inn-keeper. However, when his business there became known, his life was threatened, and he had to leave at once. Crossing from Jeddah he was able to dispose of Bibles and Scripture portions at Suakin, Massawah and Makalla. Returning to Jeddah, he could book passage only on a Mecca pilgrims' transport; and on this home journey, for the second time he most vividly felt the angel of the Lord encamped round about.

Shortly before leaving port, a native came on board asking for the man with the books. Being shown our missionary, he inquired whether he really kept the Great Taurah (Bible); and on being shown one he paid for it, placed it under his robe, leaped into a dingy and disappeared; a copy of the Bible, probably the first one, having gone into Jeddah.

In those days the Mission went through a critical period, and it was then that the aforementioned friends felt called upon to interfere in its behalf. After many *pourparlers* with Ermelo, a Committee of protection was established under the name Vereeniging tot Uitbreiding van het Evangelie in Egypte. During their stay in Egypt from 1878 to 1900 the Spillenaar family lost every one of their five children, largely because of the unhygienic conditions under which they lived and labored. In 1889, in order to enable Mr. Spillenaar better to continue his

colportage and preaching of the Gospel, the care of the Mission School at Calioub was transferred to Mr. A. de Vlieger. Under this superintendent, who was formerly engaged at a college in England, the school obtained great prominence. Through his unremitting efforts, also, a lease was secured from the Government for another school at Barrage, a village in the vicinity, which was opened in 1893. At the end of 1895, Mr. de Vlieger left, and from that time the work was again carried on by Mr. and Mrs. Spillenaar until 1899, when they received assistance from Mr. P. J. Pennings and his wife. Shortly after their arrival, Mrs. Pennings, at the recommendation of her husband, invested her small private capital in a plot of land adjacent to the mission premises. The two small buildings thereby acquired were used as a shelter for some Coptic and Mohammedan orphans; and this was the origin of the institution now known as the Calioub Orphanage.

The Holland Mission has always given pecuniary help also to this part of the work, but it never felt itself financially strong enough to take over the whole responsibility of the care of these orphans. The orphanage, however, has received strong local support from the very start; but it remained a private enterprise of the Pennings family until the financial burden became too heavy for them, when the American Mission came to their assistance, and took upon itself all further responsibility. The orphanage soon outgrew its premises, and at the time the intention was to open new and better buildings elsewhere in Lower Egypt; but the great war caused this idea to be postponed. With the transfer of the orphanage, Mr. Pennings joined the American Mission, and he and his wife were thus enabled to devote their entire lives to the care of its inmates. At the Mission House they were succeeded by Mr. Byl and his wife, in cooperation with whom they had already worked for some time; and this is the present state of affairs.

*Amsterdam.*

H. J. DEJONG SCHOUWENBURG.

## MOHAMMED'S BIRTHDAY

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*(As seen through the Cairo press.)*

Today reminds us of one of the far distant days of history. Fourteen full centuries have rolled by since that day, the twelfth of Rabia'a al Awwal in the year 571 A. D. It was an ordinary day just like today—a day of twenty-four hours; and the sun which rose on that day is the very same which shines upon us today; and the almost full moon which came up on that evening is the very same moon which we see tonight.

That day was one of the days of Rabia'a al Awwal, and behold we are in that month, and according to popular account, it was the twelfth day and it was Monday, and today is Monday. And on that ordinary day, one of the widows of the Quraish gave birth to a little child, who like all human beings had hair on his head, two eyes, a tongue, two lips, two hands and two legs. That child grew naturally, just like all other children. He was a suckling, then he advanced in stature as other children. He became a youth and played the games of youths. Sometimes he shepherded the sheep, just as children of the Arabs of his time did. Then he became a man, and partook of the things of life of which all men partake. He reached his fortieth year, and then he began to call people to a new religion, and to incite them to follow a new dispensation.

His people rejected him, and strove to turn him back from his way, but he persevered. And his people persevered in their rejection of him, until they oppressed him and strove to do him great mischief. So he went out of their city as a refugee. He found in the city to which he went a league of a few companions and helpers, and their fewness of numbers was transformed into a multi-

tude; their weakness into strength. He contended with his opponents in many precarious battles, and he was often favored with good fortune. He became victorious, he carried on war after war, against enemy after enemy, until his battles exceeded sixty-two in number. Then he was stricken with fever, became ill and after six days, died.

“We have not given eternity to those who were before you and if you die then they are eternal.”

Mohammed established a religion of the illiterate among the illiterate. He was almost poverty stricken. He was more depressed at times than any creature, and yet he has been exalted to the highest position.

He saw that the world had turned away from the correct guidance, and that all creation was covered with a cloud of darkness which hid the light of truth from the minds of men. He saw also that men had lost their Lord, disobeyed His commands, and had become sinful. That their beliefs had become corrupted, their characters debased, and that error had covered the earth, east and west, Arabs and non-Arabs, leaders and slaves, the small and the great. Then he began in his fortieth year to call men to a new religion, which was unknown; a new type of organization and moral laws and institutions, which the world had not known before. A new religion which he desired to spread over the whole world, and to which he called the red and the black, people and jinn; he desired to lead the whole of human kind in a new way, and to breathe into them a new spirit; an original law to which he wished to lead the whole world, and which should embrace the entire human race. It was a call not to Arabs only, nor to the non-Arabs, not to the Sons of Adam only; but it was a call extended to the whole universe of people and *jinn*, to kings and retinues. In this call he desired to embrace the whole terrestrial globe, with all its parts, in order to turn it back from one way, and lead it into another, to take away from it the darkness of ancient error, and to mould it anew into the mould of light.

Mohammed ibn Abdallah, who was born an orphan and grew up poor and lived as an illiterate man, desired that this world come under his rule and submit to his religion. He desired to oppose the way of humanity, to turn it back to a new way. He desired to destroy the ancient, non-useful established religion of this world in order to replace it with a new and useful religion. He desired all that, but was not satisfied to reach his goal, as other heralds and reformers before and after him have done. But along with this he also trod the way of determination and daring prowess. He desired to cut a highway for his message with the sword, and by force to turn the tides of humanity from their course into another.

We know of prophets before Mohammed who called their people to a new religion. We know of reformers who have striven for the propagation of new reform movements. We know of kings and revolutionists whose greatest concern has been the making of the world into one kingdom, with themselves on the throne. But among all those, no one is found who in any sense approaches his lofty position, nor does any awakening compare with the great awakening of Islam, nor does Mohammed have any equal among men.

The prophet, on whom be prayers and peace, proclaimed this great universal call to the world, all alone, without friend, without power, without an army and without financial resources. He knew that his mission placed upon him an enormous burden, and that he was attempting a great thing. His back was sore from the weight which he carried. On the day of the Cave he fled from Hira to his wife, with his heart beating, and crying, "Cover me, cover me"; and it was not to be wondered at, for the way was long and the responsibility great. And the world had not been overturned from the order in which it had been firmly established to the new order before this. It had not accepted a new code of laws in one generation nor in a few generations.

It was the duty of Mohammed to change the course

of human life from error to guidance in a very short time, a time reckoned in decades, and yet it is a reformation which has born fruit for hundreds of years. The prophet only laid the foundation, and then he left it, but the building will be completed as time goes on. He had only to cast the seeds into the ground, and to root out the weeds, so that its stalk might rise firmly from its roots. He did that which was incumbent upon him to do, and he did that faithfully. He gave his message until the columns of his great building were firmly established, and he truly believed that his call to the work of prophecy was guided by God, and he was convinced that God would render it victorious over all religions, even though the unbelievers despised it.

In thirteen and one-half centuries more than one-fourth of the whole world has become submissive to the call of Mohammed, and in the day which God Almighty has promised shall surely come, this religion shall become victorious over the whole world. One flag shall wave in that day over the East and the West, and upon that flag will be written, "*La ilaha illa 'llah wa Muhammad rasûl Allah.*" God will not go back on his promise, in spite of the unbelief of many. Mohammed alone has occupied the position of the great "Imam" and leader. He alone has desired to rule over the world so that it could become obedient to his law and adhere to his message, and become subservient to his call. And if the times teach us to look about us, verily we look back to this ancient day, the twelfth Rabia' a al Awwal, in a spirit of reverence and humble submission, and if there is anything in the world that should cause the throne of God to tremble, certainly it would tremble at the remembrance of this great day, the day on which the prophet was born.—TRANSLATED FROM "*Es-Siyasa,*" A CAIRO DAILY (Oct. 22, 1923).

## TURKEY SEEN FROM TARSUS

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Mustafa Kemal Pasha is the President of Turkey, and we missionaries are no longer working under an autocratic monarchic government which hitherto ruled the Empire of Turkey. Under what conditions has the change been brought about?

Since 1914 DESTRUCTION has prevailed over Turkey. War depleted man power here as elsewhere, and thousands of fatherless children still suffer in the Turkish villages. Deportations and massacres swept away the Greeks and Armenians. The Allies lopped off great sections of the empire.

After the armistice, destruction still continued. The Allies occupied Turkey, until the remarkable rebellion of Mustafa Kemal drove them out; but in the process the Greeks in the Smyrna region destroyed villages, and here in Cilicia we saw the French army burn and plunder. The Turkish brigands themselves, until they were brought under control of the National Army, domineered over the poor villagers, confiscating what they needed.

The Empire of twenty millions has dwindled to a Republic of eight millions, and no city or village in it but has its ruins and losses. Here in Tarsus the abandoned houses of the Greeks and Armenians who evacuated are gradually tumbling in ruins—why should the Turkish occupant seek to keep them in repair when he may be ousted at any time?

With this destruction has come the departure of the foreigner, who for a century accumulated wealth in Turkey under the protection of the Capitulations. As the last French troops left Cilicia, the last of a busy fleet of Fords shook off the dust of Turkey, and disappeared over the line, and from the Turkish interior came—the donkey and long train of camels! Foreign capital and foreign ma-

chines departed, and local capital with more primitive methods carried on the work.

Foreign doctors and teachers were told, "Obey the Turkish rules for schools and hospitals." All the French schools in the land were closed, one American college is closed, three American doctors were forbidden to practice because they had no permits, and no new permits will be issued to foreign doctors. According to the law, we are forbidden to teach the Bible, read the Psalms or offer prayer where Moslem boys are present in our schools.

At the close of these nine years of war, destruction, deterioration, there are, however, signs of hope and *Construction*. A new spirit is felt—"Our Land," "Our President," "Our Army," "Our Schools"! Turkey has been wrenched from foreign domination, from monarchy it has become a republic, its sons have fought for freedom—"the land and its future are ours!"

Freedom of speech and press has followed. On the train or in the streets men converse freely about their government. The Tarsus newspaper on its front page dares write "AN OPEN LETTER TO THE MAYOR" and criticizes him on six points in which his administration is weak.

Many whose lives were spent in public office where honor and bribes were plentiful are turning from officialdom to production. "These Christian mechanics are gone—we'll have to learn to run our own trades." Said a Moslem Hodja, as he brought me his son, "I have served the Government all my life—teach my son a trade."

Some foreigners still remain in the country. There is a cautious employment of foreign capital and engineers to do the technical work of the land—but to do it under Turkish control. In Tarsus slowly but surely an electric light plant is being erected under the persevering efforts of a French engineer, who has himself a large part of the stock in the company. An American company is introducing Fords and tractors and farm machinery. Other companies are carrying on business—but under the Turkish law.

Desire for education has grown since 1914. When the Germans were in control of Turkey they saw and marvelled "that every one of these Christian soldiers can read and write!" Throughout Kemal's whole campaign for freedom, when every effort was made to raise an army, teachers were freed from military service and appropriations for schools continued. "We want modern schools" is the spirit; and the old "*Hodja* school" in which the boys sat on the floor and learned the Arabic Koran by rote is held up to ridicule and rapidly disappearing. In the normal schools the Government provides free food and clothes and tuition for a four year course to boys and girls who are to be teachers. Angora is negotiating for an American specialist to aid in Turkish education. In a time of poverty and trial the leaders of the nation look to education of its people for its hope.

But the great constructive change has still to show its fruits: Angora is the capital of the Turkish Republic, and the Caliph of the Moslem world resides in Constantinople. Religion and government are separated—no longer are they in the same hand to be used as instruments for each other's support. Even in the present nationalistic fervor the separation is evident. The time will come when a patriotic man can believe as his heart dictates, when the Government will not interfere with his conscience.

In front of me hang two pictures, Washington and Kemal; the two men who raised armies out of despair, overthrew foreign power, started democracies, and became the first Presidents of their Republics. The beginnings are much the same—the future of the younger is still uncertain. But Washington in the hour of darkest need was found kneeling in the snow praying to God. Does President Kemal pray? Unselfish, God-fearing leaders can alone lift Turkey into the full brotherhood of democracies. Are there enough? Only time will tell.

*Tarsus, Asia Minor.*

PAUL E. NILSON.

## ISLAM IN BULGARIA

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Bulgaria, you may think, is only a small part of the Balkan Peninsula, and the work for Christ, the Son of God, among the Moslems is not very important here. But come as a guest to this small country, and accompany a missionary on his journeys, by day and by night, while he travels up and down the wide river Danube, starting conversation with the brown men in the red fez; or when he climbs the Balkan mountains to reach the Turkish villages, or roams in the valley of Maritza and puts forward to the Hodja as well as to the Turkish peasant the vital question:—"What think you of Christ? Whose son is he?" (Mat. 22: 42.)

Be with him a guest in the Turkish gipsy quarter, among the gay, dirty, half-naked brown crowd, and listen to the clear voice that teaches:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Look then, how the insolent ones become silent, and the timid ones, those who seek to be delivered from sin, come nearer and listen with open mouth. A hundred pairs of dark eyes become motionless, look at us, and shine like black charcoal in white flour. Come and see the poor Turkish gipsies, how they seek redemption, how they yearn for divine love, and you will become a missionary for the love of Jesus, the world's Saviour.

Bulgaria is only a small country, situated in the centre of the Balkan States. Its six millions of inhabitants live in 3,338 villages and eighty towns. The character of the people is hard and rough, like its language; moreover, they are impulsive, but industrious. New life starts everywhere. Civilization advances and creates order in the State.

Why not before? arises the question. Every grey-haired shepherd will give the answer:—"I and my parents and ancestors have worked for four *paras* the whole day for the Sultan, we were for five hundred years Turkish slaves." Bulgaria has suffered cruelly for centuries under the Turkish yoke. Many brave men have prepared the liberation of the country by abandoning their homes and whilst roaming from place to place, and preaching freedom, they tried to break the yoke of the Turks. The black earth was their bed and the starry sky their cover. Hadji Dimiter, Christo Boteff, Wasil Levski and others gave their young blood to free their brethren from the yoke of the Asiatic barbarians. At last, in 1876, some fifty years ago, Czar Alexander I set the country free. One should read the Bulgarian folklore to realize the immense joy of this long desired freedom.

Although today the Turks have no rights whatever in the country, and are less numerous than before the Russo-Turkish War, their influence is still great. For instance, the language used in the port of Varna is Turkish until now.

The followers of Islam in Bulgaria number nearly one million, according to the records of the *Muftis* and *Hodjas*. Most of them are Turks, 200,000 Pomazi Bulgarian Mohammedans who embraced Islam under the reign of Turks, 150,000 gipsies, and a few Arabs. Their principal centres are the following towns:—Varna, Rasgrad, Roustshouk, Schumen, Sofia, Philippopolis and Bargas. In some parts they are active and try to convert Bulgarians. A school of theology was opened in Schumen, and among the young students there I also met a few Turks from Roumania. Schumen has twenty-five mosques, the Sherif Pasha Tombul Mosque, erected there, is the oldest and greatest of all Bulgarian mosques. At the present time the following Turkish papers are being published:—"Echali," "Zia," "Trundscha," and "Muwazene."

Islam is here, as everywhere else, an appeal for culture, culture of hearts, a call for true, Christian mission. The

religion of Arabia is for the Bulgarian nation not a blessing, but a curse, for this religion does not lead man towards God, but far away from Him; not upwards, but backwards; not into light and truth, but into darkness, slavery and falsehood.

When I was in the village of Hibilie, Swishtoff district, a boy fell ill. His parents took him to the *Hodja*, who read a few verses from the Koran, and asked 300 *Leva* for his treatment. But the boy became worse, and a doctor was called, who seeing his dangerous state, sent him to the hospital in Tirnovo. But it was too late, and the boy died after a few days. Another time I was in Lom in a Halfa shop. A Bulgarian, who sat opposite me, showed me a paper, and asked:—"Is there anything written on this paper?" "Yes, a great deal in Turkish," replied I. Then he continued, "I went to see a Turk, who wrote this for my blind eyes, and charged 20 *Leva*." In Roustshouk I saw an Arab sitting in the corner of a street. In one hand he held small pieces of paper which were printed with the 1st chapter of the Koran. He sold them for 20 *Leva* as amulets for sick people. The old, despotic spirit of the Turks, and their superstitions, are still very prevalent, and dominate the people, opposing the true spirit of Christ, the spirit that sends peace and love to homes and hearts. For friends:—"We can do nothing against the truth, but for the truth." 2 Cor. 13: 8.

That is why a Christian mission to Moslems is needed in Bulgaria. The Bulgarian Government gives the mission great freedom, which is unknown in Roumania, Servia, Greece and Turkey. Faithful workers, like Amirchanjanz and Awetaranian, were here as pioneers before us, and oftentimes we see their traces. Today we meet with opposition and fanaticism, but in some places we are glad to hear of the friendly reception of God's message.

In the village of Vojvodovo on the Donau, one day a Turkish boy came to me and said, "I have heard of you, and I have spent four days in searching for you; my

village is far away from here. Soldiers on the road told me that you had gone far away, and the priest of the village said that you had died. I am glad I have found you, I should like to have a Bible." In Rasgrad we had day and night meetings; about four hundred Turks came and thanked us for the visit and were grateful for the Gospel which was offered to them. In Burgas, a Turk said to me after the meeting, "For the first time in my life I have heard a prayer to God in Turkish. It is the first time I have heard a prayer to be merciful to your enemies, to the sinners, and to those who do not believe in God. I am ready to distribute among my brethren the Book which teaches thus." We have also good news from Roumania of Mohammedans who have come to Jesus and found peace and rest for their weary souls. "Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22, 17.

We know that a terrible battle will have to be fought before the truth will be spread from the Danube to the Maritza, from the mountains of the Servian boundary to the stormy Black Sea. For in almost every place where there is a Church with a Cross, a Mosque with a Crescent has been built opposite it. Blood, holy blood will flow in a holy battle for God's and Jesus Christ's sake, but the truth will win in the end.

Only His love will triumph and conquer, for He is the Source wherefrom eternal love floweth. "For God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 John 4: 16.

*Philippopolis, Bulgaria.*

M. HOPPE.

## ECONOMIC AND SOCIAL CONDITIONS IN EAST ARABIA

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In biology the nature, the limitations, and the probable future development of an organ or an animal are studied by comparing them with similar organs or animals less well, or differently developed. That particular section of biology is usually termed Comparative Anatomy. Why might we not expect results of importance from a study of Comparative Economics? Society in Europe and America may well represent the apex of social evolution thus far, but we hope at least that it is not the ultimate goal. In marking out paths for future progress, it may prove possible to get valuable guidance from a study of the social organisms of primitive peoples, and those whose civilization has developed along lines different from our own.

Arabia offers some very interesting material for such a study. It is necessary to understand Arabic, and to have a position which insures close contact with the people, but with that much equipment provided, many of the problems which in America are covered with a confusing mass of detail, stand out in astonishingly naked relief.

FIRST.—Leaders of Arab life and thought are whole-hearted defenders of the *status quo*. They have the best minds in Arabia, and along Arab lines their minds are well trained. Religious leaders may spend twenty years in study before settling down to a life work. Commercial genius in Arabia develops much the same sort of keen business mind as it does in America. Individually many of these men are very benevolent and as a class they average well. In the early days of the war, the Political Agent in Bahrein anticipated famine, because of the complete demoralization of the pearl market. Arrangements were made with India for relief funds, and for the construction

of certain public works in their administration. There was no call for the money; the rich helped the poor and the crisis passed, not without distress, but at least without starvation.

In spite of a keenness of mind which commands the warmest admiration, and in spite of a benevolence often beyond praise, an institution like slavery is defended with great warmth, not to say heat. To sit in the reception room of Sheikh Hamadan, of Abu Thubbi, and express Western views on this subject, is to produce exactly the same horrified dismay and anger, as preaching Socialism might elicit at a Riverside Drive banquet in New York. Many of the slaves of Arabia are Beloochees from the Mikron coast, and they are frequently the equals or the superiors of their masters. In the pearl diving districts of the Pirate Coast, they are very badly treated, poorly fed, worse clothed, worked like dogs, and punished without mercy. In short, the institution presents an appeal to any humane individual quite beyond words. None the less it is one of the foundation stones of the present order, and the leaders are intensely, pathetically, in earnest and sincere in its defense. Their religion endorses it, their prosperity depends upon it, the welfare of the slaves themselves seems to require it. That defense is no parlor debate. The man who preaches emancipation preaches treason, and may expect the treatment that such a crime deserves.

In Arabia half the population, namely the women, are utterly degraded. They can be divorced at will, and married in quantity. Many of them are legally slaves, and can be bought and sold. In practice they are without legal rights, except as brothers and husbands may protect them. Such conditions ought to awaken a feeling of discontent and protest in any person of the least mental discernment, or with the most meager endowment of human sympathy. Of course they do not. The leaders of Arabia would preach a holy war if any modification of the system were threatened.

On the other hand, if these matters are discussed with the fishermen, or the pearl divers, the date gardeners or the Bedouin shepherds of the desert, a very different response is forthcoming. Such men see the outrageous injustice of slavery on the Pirate Coast, and they sincerely hope that it will soon disappear. The present condition of women they recognize, and they mourn over it. They see no way out, and are in no condition of acute protest, but their conscience rings true, and their judgment is far more accurate than that of the men higher up, who are the system's beneficiaries.

SECOND.—The form of political institutions is a matter of trifling importance. The normal governmental system in Arabia is the unlimited monarchy. No legislature or parliament restrains an Arab sheikh. No court interprets his decisions. He is at once legislature, judiciary and executive. The functions of government are simple. Public order is to be preserved. The poor are to be protected from the rapacity of the rich. Relations with neighboring tribes are to be maintained. Other things are left to private initiative.

It is certainly a one man government, but the world contains no purer democracy. A sheikh who fails to maintain public order, who does not protect his subjects from extortion, who allows the tribal territory to be overrun, is soon very unpopular. A faction of discontent arises around some leader, and soon the sheikh is assassinated and the new ruler takes his place. An Arab sheikh is extraordinarily sensitive to public opinion. His power and even his life depend upon his subjects. He knows this, and so do they.

This system of undivided responsibility is beautifully suited to the Arab mind, and to Arab life. Rulers are developed by it, whose abilities any king in Europe might well envy. In the speed of his judicial processes, and in his absolute impartiality between the powerful and the weak, the Arab ruler has much to teach us.

Ten years ago, under the Turks, the province of Hassa

was in a condition of practical anarchy. The province is the richest in Eastern Arabia, and the people were plundered by the Bedouins from the desert, on the one hand, and by the garrison from Constantinople on the other. They were torn by factional wars as well. Bin Saoud, the great sheikh of the Wahabees, drove the Turks out about nine years ago. He left as local ruler, his cousin, Bin Jelouee. Now, the revenue is sent inland on camels, tens of thousands of rupees at a time, with no guard and no inspector. A Bedouin is hired to carry it in to Riadh, the capital, a journey of six to ten days through the empty and unguarded desert. When the Bedouin arrives he delivers the money with the accompanying letter. No one, except the Western visitor, is even surprised at such an arrangement.

In the speed and accuracy of judicial processes, in heavy handed punishment for evil doers, and in the atmosphere of untroubled freedom prevailing the community, not a city in Europe or America would compare with this scene of utter political chaos ten years ago.

In the coast cities of the Persian Gulf, British political agents reside, and all foreign subjects are under their jurisdiction. Thus many Western laws regarding property, and regarding court procedure have been introduced. The government is no longer a one-man affair. Responsibility is divided, and the opportunity for corruption increases. The mills of justice grind out a much inferior product.

Still it is not possible to see that the happiness or the progress of the community is much affected one way or the other. The people are given a share in their own government. Mixed courts are introduced. There is usually an effort to create a sort of local cabinet. A municipality may be formed. The intention is to create some sense of public responsibility on the part of the people. The motive is good, although it is doubtful whether the genius of the Arab race lies along that line of development. Bribery increases, and individual miscarriages of

justice are numerous. The people, however, are little affected by the change of form. Public order can be well maintained under either system. Neighborhood relations can be fostered. The interests of the poor can be protected. Good men rule well under either system, and bad men rule badly.

THIRD.—Economic arrangements are matters of the greatest importance. Bahrein is a city of bondage and oppression. The way the people are ground down is pitiful. It is not the heel of any political ruler that does it, however. Pearl diving is the only industry of the place, and theoretically the system under which the men work is a very good one. The *Nochatha*, or captain, collects his men and they dive the season through in a rented diving boat. Each boat carries food and water for perhaps twenty days, and with visits to the mainland for fresh supplies, they dive steadily through the four or five warm summer months. A man's work remains the same throughout the season. Every diver has an assistant who pulls him up with a long rope at the end of each dive, and arranges his apparatus for the next descent.

When the season is over, the *Nochatha* sells the season's catch, and the proceeds are divided. A fifth goes to the owner of the diving boat. The season's expenses for food, etc., are next deducted, and the remainder is shared on the basis of a full share to each diver and two-thirds of a share to each assistant. The *Nochatha*, who has done no hard work, but has supervised the season's campaign, receives a diver's share. There is usually a cook on board, who shares as an assistant.

On paper it is a good system, but actual conditions are past describing. Nine out of ten of the divers live and die hopelessly in their *Nochatha's* debt. These debts are to a certain degree based on real loans, but the *Nochatha* resorts to false entries, crooked bookkeeping and all sorts of trickery and fraud to get the divers into his debt, and to keep them from getting out. A man in debt may not change his employer, nor may he leave town except

under bonds to return. The general poverty is pitiful. A successful season helps only a little. The Nochatha sells the pearls, and whatever be the results he reports. It is a rare thing for anybody to "escape from the account book" as the Arab says. The courts are in the hands of the Nochathas. The divers cannot read nor write, and have no way of proving the falsity of entries against them. In debt they are, and in debt they stay, for the whole of their lives.

It is interesting to compare the standards of life and comfort (or discomfort) in Bahrein and Dubai. The pearl banks near Bahrein produce pearls amounting to many times the value of those brought up in the region of Dubai. The Bahrein banks also have the reputation of being much richer, and affording better returns for the same amount of work. Bahrein as a whole has three rupees to Dubai's one, and more. This difference, however, finds no reflection in the lives of the divers. The standards of life in the two places are more or less the same. The difference is that Bahrein has very much richer merchants than Dubai. The same thing is shown by the varying seasons. A bad season depresses the standards of life a little. Not very much, for the margin is narrow. A good season elevates the standard a trifle. The fluctuation is the merest fraction of the fluctuation in the value of the crop harvested.

Under these circumstances it is not surprising that the divers feel themselves in prison, and show the apathy of hopelessness. They consign the Nochathas to everlasting fire, but see no way out for themselves. To talk of the boon of political liberty to such people is to talk foolishness. The form which governments take is a matter of pure indifference. Happiness and progress depend on some alleviation of economic conditions.

Comparison with the Bedouin of the inland desert is instructive. A life barren of material comforts is not the only nor the main evil result of the Bahrein system. The Bedouin is a poorer man and has a lower standard of life

than the Bahrein pearl diver. His poverty is extreme. Even India can scarcely surpass it. For weeks, perhaps months, he sees no food except camel's milk and a few dates. If he has a tattered tent for a home, clothes which will hide his nakedness, and food enough to keep body and soul together, he does well. His poverty, however, is due to the meager resources of the country. He is out of debt, and in spite of everything he is a cheerful citizen with a sense of untroubled freedom. Apparently he does not find his extreme poverty especially galling. He looks down on the miserable pearl diver of the towns, with a lofty and scornful pity.

FOURTH.—Economic improvements depend on a change in the people themselves. Pearl divers in Bahrein suffer from a very extreme form of economic bondage. It requires, however, no extraordinary qualities of thrift and initiative to avoid being tied up. The diving season lasts little more than five months at the longest, and anyone who is willing to work the remaining seven will have little need for borrowing money. Extraordinary efforts are made to induce the beginner to borrow. Once on the Nochatha's books, false entries are possible and every sort of fraud can be practiced against him. Till he accepts his first loan he is safe. Of course in the long run the Nochatha will see to it that his loans do not total more than the season's catch. Once the sum on the books is sufficient, whether by fair means or foul, the Nochatha does not waste his money, and the diver's hopes of a seven months' vacation are quite visionary except for the first year or two.

The diver knows all this, but he yields to the temptation. The crowd all goes that way. It is the path of least resistance. It is an exhilarating experience to have a pocket full of ready money, and the city swarms with places to spend it.

The difference between the Arab in debt and one out of debt is very striking. As the Arab tersely tells you, "The debtor is a slave." Men out of debt in Bahrein are

very rare. On the Pirate Coast, in Dubai and Abu Thubbi, conditions are just as bad. Kuttar on the contrary is a diving community of Nejdees, a very different type of Arabs, and there three-fourths or more are out of debt. Standards of living are higher, and the sense of being free men is a refreshing contrast to the atmosphere of Bahrein.

Every season many Nejdees come to Bahrein to dive, and they show the same characteristics. I met such a crew once in Dareen, just a little way from Bahrein. These men come every summer from Central Arabia, and rent a Bahrein diving boat for the season. One of them serves as Nochatha. I asked one of the men what he had made the previous season. He had done quite well. His share was five hundred rupees. None of the crew were in debt. I inquired somewhat jocosely whether they were certain that the Nochatha reported correctly as to prices and receipts. "The Nochatha lie?" said one Bedouin with a most engaging grin. "No, indeed, he tells no lies. If he tells us a lie, Ha!" and with an even broader grin he drew the edge of his palm across his own throat in a gesture the meaning of which could not be misunderstood. That threat was worth exactly a hundred cents on the dollar too—as every one knows who has had dealings with the inland Bedouin.

The Bahreinee is a peculiar type of Arab. Probably he has a certain amount of Persian blood in his veins, and to teach him the lessons of thrift and independence will not be easy. However, there will be little permanent improvement in his economic condition till he learns at least the rudiments of that lesson. As he is now, rescuing him from the hands of one exploiter merely prepares him to fall into the hands of another.

FIFTH.—The Arab especially needs an increased ability to cooperate. The pearl diver lives a life and dies a death of utter poverty. His Nochatha and his pearl merchant become rich, often enormously so. There are millionaires among them, even when money is counted in American

dollars. There is, however, no artificial manipulation of the market, and no boycotting of independent dealers. Pearl merchants from Paris spend the season in Bahrein, and all who come may have the best price that the world affords.

The question arises at once, "Why do the divers submit to the extortions of the Nochathas and the pearl merchants?" Why indeed? Nothing would be easier than for a dozen divers, granted that they are out of debt, or just beginning their career, to club together, rent a boat, elect one of their number Nochatha, and dive the season. They could sell their catch to any one they wished. No one would try to boycott them. The buyers from Paris are as ready to buy from them as from anyone else. The capital required would be most moderate, say a quarter of one season's earnings all round. Later they might buy the boat if they desired, adding twenty per cent to each season's possibilities. Eventually their remuneration would probably be twice what it is now.

Why is it not done that way? Simply because the Arab is not capable of that much cooperation. The experiment is tried occasionally. No one forbids it. No one boycotts the men. The sea and the market are free to all comers. But they never keep it up. I have never heard of its being continued for a second season. The men go back to the common system, and sign up with some Nochatha who plans to fleece them out of half they earn, and they know it. Inasmuch as he will not cooperate, the Arab must have his industry organized by some one else, and it is as inevitable as the law of gravitation that he will be exploited to the limit of the organizer's ability. The path of progress for the Arab is as plain as a pikestaff. Lawless individualism condemns him to a life of poverty and bondage. His salvation lies along the line of cooperation.

*Bahrein, Arabia.*

PAUL W. HARRISON.

## CURRENT TOPICS

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### The Coptic Church and Islam

Writing in *East and West* concerning the religious life in Egypt, the Reverend W. Wilson Cash states that from 300 to 1,000 Copts go over to Islam annually. In analyzing the reasons for this startling fact, he mentions, among other things, the wave of Nationalism—a bridge by which it was easy to cross over. “This brings us to the heart of the problem facing the Church to-day. We have a strong Islam, with nothing but contempt for the Christian, and an old historic Church in danger of decay through lack of spiritual vitality, whilst more Christians join the ranks of Islam annually than Moslems become Christians.

“Political propaganda has destroyed the witness of the Church, and the Crescent still triumphs over the Cross. Hardly a priest in the Church would now have the moral courage to baptize a Moslem if asked to do so. Most priests would prefer that he should remain a Moslem lest his baptism should offend the Moslems and interfere with his political alliance. At the same time, the Coptic Church sits by and sees the Moslem take over man after man to Islam.

“How is the Church to find again its soul, its witness, and its power? Spiritual life is needed in the Church. It is at the moment driven beneath the surface by the storm, but the very life of the Church depends on its coming up to the top again and finding expression in new growth and development.

“The danger is not imaginary, but is very real. Here and there one meets Copts deeply concerned for the state of the Church, but the great mass of the people are content to slumber on and to allow things to drift. The very Nationalism that has brought this danger to the Church has also made foreign help and assistance to the Copts almost an impossibility. Anything foreign is looked upon with grave suspicion, and any Anglican help in the present condition of affairs would be resented.”

### The Solidarity of Islam

An editorial in the magazine called *Peace*, published in Dacca, India, speaks of Islamic solidarity in terms that would appear an exaggeration were it not that we find on the same page a list of nineteen Moslem magazines, exchanges which the editor receives. These magazines are published not only in India, but in Cape Town, Chicago, Java, France, and England.

“The response which we have received from far and near makes us firmer in the belief that Islam is not dead, that she is as ever alive and aglow with divine fire, and it is yet in her destiny once more to illumine the whole world with her light. One beauty of her which arrests the attention of a casual observer is that it is actively alive among its followers. Every other religion has become trite, dull and irresponsible among its followers and has turned into a fashion and a matter of

course thing. But what charm Islam has for her followers! How often have we looked wistfully at the brother Moslems saying their prayers just when the prayer time is come in the road side or in the field, on the green carpet of earth and under the blue canopy of heaven, bending in devout humbleness before the Lord of all the worlds! From Sierra Leone on one side and from Borneo on the other, earnest Moslems have sent us enquiries to know more about the beauty of Islam. From Lahore to Singapore, from Cape Town to Java we have received the response of Moslem brethren. We do not want to say it is our success which has elicited so much response. We are working towards making our enterprise a success and we are far away from it now. What we want to write here about is the wonderful magnetic communion and strong solidarity that still exist among the Moslems of the world, and we live and work with a golden hope for a bright future of Islam."

### Le roi du Hedjaz et la mosquée de Paris

Le roi du Hedjaz, désireux de manifester l'intérêt qu'il prend à la fondation à Paris d'un institut musulman et d'une mosquée, a décidé de faire don à la mosquée d'un morceau d'une des anciennes housses recouvrant la Kaabah. Cette housse, qui provient de la collection personnelle du roi, et qui mesure environ deux mètres, porte brodés en lettres d'or deux versets du Coran. Le roi Hussein et son ministre des affaires étrangères attachent une très grande importance à ce cadeau, gage des sentiments de Sa Majesté à l'égard de la France.

Aussi le roi a-t-il décidé de faire parvenir la housse à Paris par un courrier spécial.—*From a French Magazine.*

### Mohammedans in Natal

Mr. N. C. Tomlinson, of the South Africa General Mission, furnishes us with the following information: "In 1915 a spark of interest was kindled in the hearts of a few Christians for the Mohammedans in this land. The mission societies already engaged in work among the natives and Indians did not feel drawn or led to take up work among these people. Prayer seemed the only avenue of service to the few who were interested. God saw fit to answer prayer in His own way. A European converted to Islam commenced aggressive work in 1922. The South African Islamic Mission was formed for the propagation of this faith to the natives, Europeans and Indians of South Africa. A mission station was established in Natal, and, I believe, one in the Transvaal. This act on the part of the Mohammedans was brought to the notice of ministers and missionaries, which came as a shock to all.

The Executives of the Natal Missionary Conference became interested. A missionary was asked to address their Conference, held last July, on "Mohammedan Propaganda Among the Natives." Interest and prayer was quickened. Indian Christian workers of the South Africa General Mission, realizing the need for some one to work among these people, agreed at their conference, held in September, 1921, to give the tenth of their monthly wages to the support of a Mohammedan evangelist. Funds are in hand, but it is very difficult to get a worker. Prayer continues to be made by these workers. One of the greatest needs, if not the greatest, is to carry the Gospel to the Mohammedans of South Africa.

There are 18,000 in Natal, and 10,000 in the Transvaal, and not a worker nor a convert among them.

We believe, however, that we can truthfully say that prayer is being answered. For there is interest aroused among mission societies and ministers to try to do something for these people, and there is also a willingness on the part of Mohammedans to read God's Word. One man who bought and read a New Testament in Urdu asked the missionary to bring him the Old Testament also. More Gospels and Bibles and New Testaments have been bought by Mohammedans within the past ten months than there have been for the past ten years.

### Cast Down But Not Destroyed

The work of the American Board in Turkey has not been destroyed, although it has met with disaster.

The work of Jesus Christ was not terminated when He had been betrayed by one of His disciples, denied by another, forsaken by all, and crucified by Roman soldiers.

The early Church was not destroyed when the powerful emperors of Rome in close succession arrayed against the infant Church all the forces of the Empire, backed by enraged jealousy and implacable hatred.

The Christian Church in the island of Madagascar was not destroyed when the hostile queen brought against the Church and all Christians the imperial persecuting forces apparently so successful that no visible indication remained of a vestige of Christianity. At the death of the persecuting queen, it was found that the church membership had doubled during the period of persecution and martyrdoms.

Christianity in China was not destroyed and the efforts of a century of Christian missions wiped out when the Empress Dowager essayed with the agencies of government under her control to eliminate from the Empire all foreigners, and especially the foreign religion. Hundreds of missionaries and missionaries' children and tens of thousands of Christian Chinese were put to death. Subsequent history shows that this was but the beginning of the Christian conquest of China.

In all history persecutions have scattered believers who went into exile preaching the Gospel. Apparent physical defeat has again and again proven but the beginning of a new era of spiritual advance. Barriers to Christian progress have repeatedly been burned away by the fires of persecution. New doors of opportunity have been opened by the shock of the forces of evil in their destructive onslaught. By the blood of martyrdoms the Church of Jesus Christ has risen from the ashes of its destruction into a new physical and spiritual resurrection.

The work in Turkey has been swept as with a besom of destruction, but we can even now see tokens of new life and power and of possible opportunities not before realized. We do not attempt to explain the providences that have produced present physical conditions; they are beyond the reach of the human mind.

We turn to history for our encouragement, to the promises for our assurance, to the God of missions for our spiritual equipment, and to the command of our Lord Jesus Christ for our marching orders.

That which is seen is temporal, but that which is unseen is eternal.

—*The Missionary Herald.*

### Railway Progress in Siam and the Malay Peninsula

The progress of missions in unoccupied territory is closely connected with the establishment of new railway communications. We are glad to learn, therefore, from a correspondent in the *Geographical Journal* (London) that the railway to the important centre of Chieng-mai in the Siamese Shan States, has for some months been open to traffic, and that an accelerated service of through trains has lately been inaugurated, enabling passengers who leave Bangkok in the evening of one day to reach Chieng-mai twenty-four hours later. The train is provided with a sleeping and dining car, and makes the journey twice a week each way. In the Malay Peninsula railways have made considerable progress within recent years. Penang and Patani have both been in through communication with Bangkok for some years, and an East Coast railway is in course of construction from Singapore, to join the existing line at Haat-Yai, which has been spoken of as likely to become in time the chief commercial centre of the peninsula. It is thought however that Tungsong, where the branch line to Trang leaves the main line from Bangkok to Penang, may become more important, as it is the natural distributing centre for rich tin-mining and cattle-breeding districts.

### Heard in a Third-Class Carriage

Mr. A. Y. Steele, of the Egypt General Mission, gives a vivid picture of what third-class railway travel is in the Delta:

"The door at the end of the long third-class carriage was suddenly darkened; on looking up I beheld a portly figure which almost entirely filled the doorway. Well-dressed in flowing robes, shod with bright red slippers, his bull-like head surmounted by a round cap of finely-woven colored straw, surrounded by a white turban. In his left hand he carried a colored handkerchief, held by the corners, from which he took pinches between his right thumb and finger, and without 'by your leave' or any other formality, dosed the nose of each passenger, except mine, right down the carriage, calling out, 'Indian snuff, finest Indian snuff, good for the health!' Immediately the occupants of the seats were rocking in paroxysms of sneezing, with eyes streaming, and expressing their astonishment in various pious and impious exclamations. I kept my head well out of the window till the olfactory explosions had subsided and the air waves assumed their normal placidity.

"Who is this smart, clean, pale-faced individual who carefully picks his way down the crowded carriage, politely handing out circulars as he goes? He wears a long loose coat with wide sleeves, cut somewhat like a clergyman's at the neck; on his breast is a brass badge, engraved with the double triangle, and an Arabic inscription announces that he is a member of the Mohammedan Reform Society. The circulars inform us that he sells eye-drops and various medicines of wonderful efficacy, which he carries in a hand-bag along with booklets, for free distribution, calling upon Mohammedans to pay attention to their religion.

"On passing through the train I met with a certain amount of success in selling Gospels and booklets, until brought up by an educated youth barring the way and excitedly calling to the passengers not to buy the books, saying the Government ought to put a stop to the sale of such literature. I turned to those who had gathered round and said, 'This is

the kind of 'liberty' and 'independence' that this gentleman wishes you to be brought under. Be truly free, and buy what you like. Some ignored his threats and purchased a few booklets.

"Tickets!" And with a rat-rat of his punch on the back of the seats, along comes the guard, peering underneath, and now and then dragging forth, by the leg, a would-be free passenger. On many occasions a little backsheesh would be all the demand of the guard; but today there follows in his wake an all-alive inspector, keen on his duty, who brooks no argument, and the culprit pays 'the uttermost farthing.'

"Yusuf, for that is the inspector's name after completing his work, returns, sits down besides us and says, 'Now I have cleaned the train'—his way of expressing his work on non-ticket passengers—in proof of same he produced a book of receipt counterfoils, silent testimony to the effectiveness of the 'cleaning' process. This is the man who, when a Mohammedan, as guard of the train, cheated the Railway Administration of much money, and who, on his conversion to Christ, confessed his conduct, and made restitution by sending fifty pounds to the Administration. He has now been promoted to be an inspector. It was interesting to listen to the passengers talk about him; some said he must have received a big sum of money to become a Christian. It was quite apparent from the conversation he was faithful in his work and to be feared as an inspector. He witnesses to His Saviour in the trains, and his smiling face tells something of the peace and joy in his heart.

"One day, on passing the door of our dispensary waiting-room, I heard someone praying, and on looking in, found Yusuf alone: he said he just wanted a quiet time, and so had slipped along between trains.

"What is the group over in the far corner of the carriage discussing? If you move over to the seat behind them you will hear one man, who had heard something of the Gospel at the Belbeis market meeting, explaining to the others what he thinks we do about converts. He is saying that when a Mohammedan turns Christian, the missionaries fill a small bottle with blood from his little finger. They keep the bottle and look at it from time to time; if there is any change in the color they know the convert is not behaving rightly, and correct him accordingly. Probably this is an awful confusion of what he had heard about the cleansing power of the Blood."

### Indian Moslems and the Hedjaz Treaty

The new treaty between Great Britain and the King of the Hedjaz is met with strong disapproval on the part of Moslems in India, as well as in other parts of the Moslem world. The Cairo Press spoke of this discontent as follows:

"The Grand Association of the Caliphate held a meeting at which all the *ulemas* and the principal mussulman leaders were present to discuss the proposal, and after much discussion the Assembly published the following message:—The Central Indian Association of the Caliphate declares that the Anglo-Arab treaty announced by King Hussein and considered by the Arabian Peninsula and the Arab world is in reality the ruin of this independence, and of all the aspirations of the Arab world, and in fact a veritable betrayal of the holy places of Islam. The Indian Assembly of the Caliphate therefore in the name of all the Moslems of India makes the following declaration:

“(1) The protection of the Arabian Peninsula against all foreign influence of any sort is a national aim and a religious duty for all Moslems of every country. The Moslems of India will employ every possible means to realize this end.

“(2) The Arabian Peninsula is, by incontestable right, free and independent. Foreign intervention and influence such as has been exerted lately, are only an attack on its liberty, engineered by traitors and ill advised leaders. The Moslems of India cannot in any case admit that the independence of the Arabs needs the recognition of the British, or any other, Government to be legal.

“(3) The Arabian Peninsula, by tradition and law is a national and religious center for Moslems from all quarters of the globe. In this peninsula are situated the Holy Places at which every Moslem accomplishes one of the five duties of the religion. No Arab Emir has the right to conclude a treaty on his own responsibility which would affect the political situation of this country. Every act of this nature is the concern of the Moslem world and of the Caliphate. If the chief of Mecca had concluded such a treaty he would have exceeded his powers and jeopardised Moslem rights, a thing which Moslems can never allow.

“The Moslems of India ask the Arab Nation, in the name of Islam, of Arab honor, and of ancient tradition, to rise up as one man to protect their independence and preserve their existence, and to prevent sundry Emirs of the Arabian peninsula from destroying the liberty of their country and jeopardizing the honor of the whole Moslem world.”

### A Monthly Gazette in Swahili

An account is given in the magazine of the Universities' Mission to Central Africa of a new venture in African journalism. A monthly paper in Swahili has appeared as a pioneer of the press in this language. "It is called *Mambo Leo*, the meaning of which is 'News today.' It states that in March the gazette had a circulation of 7,500. One of the copies hailed from Sphinxhaven; a considerable distance from Dar-es-Salaam, the address of the editor. At the time of writing we are unable to say whether the paper is the work of Africans only, or whether it is inspired by Europeans; and, if so, in what degree. But the publication of such a paper is a sign, probably an important sign, of the progress of the African and his increasing interest in some of the principal questions of the day, especially as they affect the African. We are all beginning to realize that a need is arising of a more extensive literature for the African than that hitherto supplied by Missions and such Education Departments as exist; literature of a lighter kind, or literature with a wider range of subjects. Such a paper as *Mambo Leo* will help to supply the want, and we wish the gazette every success."

### The Moslem Menace in Western Africa

Rev. W. J. Platt writes from Dahomey in *The Foreign Field*:

"Islam is most certainly a menace to our work in West Africa, and unless some missionary enterprise is undertaken on a large scale amongst the millions of pagans still remaining in that region, the consequences may be serious for our work in the Dark Continent. Just as the children of the freed slaves who settled in Freetown and embraced Christianity are rapidly becoming small islands in a sea of Islam, just as

centers like Lagos and Ibadan and Porto Novo are being inundated by the sturdy Hausas and Fulahs from the North, who profess and vigorously propagate the religion of the Prophet, so it is possible that our Christian communities in West Africa (none of which is more than four hundred miles inland) may be surrounded and submerged by the flood of Islam. The strongest tribes in West Africa are almost untouched by Christianity, and though we have worked for one hundred years on the Coast with much success, yet we have only been 'nibbling' at Africa, and the strongest tribes remain dead to us. The only hope is that Christianity can enter the interior as far as the Sudan, and there on a large scale gain multitudes of vigorous tribes, still pagan. These people, like the Hausas and the Fulahs, would penetrate with the teaching of Christ into the very heart of many areas now hovering between Christianity and Islam. If we would save our Christian communities on the coast, let us *now* begin the erection of barriers in the Sudan which shall be able to withstand the attack of Islam. There is no better defense than attack."

### Islam Promises the World Prosperity and Peace!

The London press frequently voices the messages of Islam as represented by the group at Woking. They are aware of the importance of press propaganda. For example we quote an account given of the celebration of a Moslem festival and the address given on that occasion:

"The *Imam* of the Mosque, Woking, yesterday presided at the celebration of the Moslem festival of Eid-ul-Azha-Qurban Bairam, in commemoration of the Great Patriarch Abraham.

"Addressing the gathering of Moslems of many nationalities, the *Imam* said that Islam was a message of peace and goodwill to humanity. Islam, of all religions, had extended the hand of fellowship to every other religion. The present occasion was one concrete illustration of that feeling of respect and regard which Islam inculcated for others. The Jews, the Christians, and the Moslems all traced their faith to Abraham, but of all these it was the Moslems alone that to this day venerated the name of the Patriarch. It was not the Jews, it was not the Christians, who alike claimed Abraham to be their forefather, but the four hundred million followers of Islam scattered all over the surface of the earth that celebrated this day the Grand Sacrifice of Abraham.

"What could be a greater step than this towards mutual fraternization? The Jews and the Christians, the progeny of the same forefather—Islam embraced them all as brethren. If only this feeling of regard towards world-religions on the part of Islam could be reciprocated much of the strain and tension that had all along put man asunder from his brother man would cease to a great extent. The *summum bonum* of Islam was everything of man for the service of the Lord, which meant service to his creatures.

"If,' the *Imam* concluded, 'you would see peace and prosperity reign in the world, if you would have the millennium realized in fact, if you would have Jesus' Kingdom of Heaven established on earth as it is in Heaven, there is only one way to do so, the way of self-surrender to the will of the Lord. That is the sole doorway through which every would-be denizen of that Kingdom must pass, the doorway of self-sacrifice, self-crucifixion, or, to speak in Arabic, of Islam. Truth before

the world, God before all—let that be your watchword, and yours is the Kingdom of Heaven.’”

### Islam and Race Equality

The following is from *The Peace*, a monthly Moslem journal, published at Ramna, Dacca, Bengal, and devoted to Islamic culture:

“Here lies the charm of Islam! The other day a Hindu belonging to the backward class and a sweeper by profession renounced his religion and embraced Islam. He went to the mosque at Chakbazar and the Maulavi of that mosque performed the necessary ceremonies on the occasion. The news spread far and wide. Khan Bahadur Khwaja Mohammed Azam, M. L. C. invited the convert to a dinner. When the host and many invited aristocrats of the town were seated round the table, Khan Bahadur Azam Sahib introduced the convert to every one present, and non-Moslems will be surprised to hear that the great aristocrats of Dacca, and the sweeper ate from the same plate! In fact Azam Sahib did not use separate dishes, thus showing that in the eyes of God we are all equal. The Hindus had regarded him as untouchable; perhaps they will regard him as touchable, now that he is a Moslem!

\* \* \* \* \*

“In society we may follow different trades and professions. But is there any reason why we should not be all equal in the eye of God? To God, we are all same. The Sultan of Turkey is as much a servant of God as a street beggar is. On the Day of Judgment we shall all stand in the same line. Even the prophets Mohammed (Peace be on him) and Jesus Christ (Peace be on him) will not be exempted and they will, as any one else, have to answer to God for all their doings. One who regards another as untouchable betrays only his ignorance, in as much as he does not think of his death. Thus one day when the Great Saint Hossain Basri was scrupulously trying to avoid contact with a drunkard the latter suddenly turned upon him and said, ‘You are, O Basri, a fool for you hate me. But how do you know that I being a drunkard shall not please God in some way and go to heaven and you being a saint will not dissatisfy God by some act of trifling negligence and be damned?’”

### Islam the Religion of Noise

In *La Bourse Egyptienne* of date 3rd October, 1923, we read over the signature of Paul Richard:

“If things have a religion, Noise must be Musulman as silence is Buddhist, for the further I advance into the Islamic East, coming by way of India, from Japan, the greater is the distance I put between myself and the Empire of Silence in order to enter that of Noise.

“Already in India, the voices are sonorous and words abundant, but here (in Egypt), as in Palestine, Syria, and Irak, clamour, clamour invading everything, ever increasing, never ceasing, is predominant. Silence—the voice of the soul—seems to be a thing unknown and above all to be feared.”

### Sins Rubbed Off?

In the Great Mosque of Kairouan, built more than a thousand years ago, there are three tall, dark-marble pillars, standing close together.

Part of their surface is highly polished by much rubbing during many centuries. A guidebook will tell you that, to squeeze yourself in and pass between these columns is, according to native tradition, a cure for rheumatism. What I have often heard was that whoever could pass between the pillars would be sure to enter Paradise, and an old porter of the mosque, who died some years ago, used to do it, when I was showing visitors round, with the ease of long practice. Did he, and do others, really believe it? Certainly, there are doubters among the present generation. Yet I have seen a country Arab struggle through and have heard him say, as he succeeded, "That takes off a lot of sins!" Only a few months ago, when I was in the mosque, an Algerian Moslem, fairly stout and well clothed, tried to get through without success. He seemed disappointed, speaking as if he had thereby missed a "blessing." From there he went to the "Kibla," the little recess in the direction of Mecca, the placing of which is said to have been indicated by a special revelation to Sidi Okba, the founder of the mosque. The disappointed pilgrim said that at any rate he had a "blessing" in visiting that spot, and so consoled himself. Answering him in Arabic, I told him God could give him a blessing apart from such means and places.

These facts show that though old belief may be weakened by modern doubt (the present porter, a son of the old one, will half-smile as he says that there are such traditions about the pillars), yet superstition is far from dead.—*E. E. Short, in North Africa.*

### A French Missionary on Mohammedanism in the Sudan

*Extracts from an article by M. Elie Allegret in the "International Review of Missions"*

"Islam appeared on the scene, and there was a moment when we thought that it would quickly conquer all these peoples. That was a mistake; it undoubtedly meets certain religious and political needs; it brings intellectual knowledge of a monotheistic God; it forms a framework and a social organization which are well adapted to tribal life, linking it up at the same time to a great brotherhood; it might lend a certain cohesion to any race movement hostile to Europeans, but it introduces no real progress, no industry, no sort of social development; the position of women, for instance, is inferior even among converts to Islam to what it is among the heathen. It is true that, as Mgr. Le Roy says, 'Islam goes one step in front of the barbarism of the animist, but it is the first step and the last. . . The black remains in a state of moral arrest.'

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

"I do not mean to say that Islam is not a danger. In spite of everything it is gaining ground, and it will certainly be in the Sudan that one of the most desperate battles between Christianity and Islam will be fought. The duty of evangelical missions is to strengthen and

develop a whole network of stations in the heart of the heathen tribes so as to win before Islam does so.

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

### Will the Peace of Lausanne Last?

According to *The Living Church*, published in Milwaukee, Wisconsin, "The Treaty of Lausanne is the shame of Christendom. The 'infidel,' who could not win in war against united Western Christendom, wins in the more delicate arbitrament of peace! God have mercy upon us!" And *The Church Times*, London, England, writes:

The work of Lausanne is finished, and there is, so the Press tells us, peace at last in the Near East. We are reminded of the question of Joram and the answer of Jehu: "Is it peace?" "What peace. . . . ?" For here are no elements of a lasting peace. Such as the agreement is, the Turks seem justified in their description of it as peace on their own terms.

It is a peace which the French, in spite of all, have lost; for the interest on the Turkish bonds, of which more than two-thirds are in French hands, will be paid in paper money which has less than a third of its face value, and is still depreciating. It is a peace which the British have lost; for there is no assurance that English concession-holders will receive adequate, or any, compensation for war damages. It is a peace which the Greeks have lost; for they have not recovered the Greek-speaking cities and lands of Asia Minor, and have lost by massacre tens of thousands of their race, with untold wealth.

It is a peace which Christendom has lost; for no Christian life will be secure in Constantinople when the Allied troops of occupation have left; the throne of the Patriarch may follow Meletios into exile; the Great Church of St. Sophia, once within the grasp of its rightful owners, will remain a shrine of the false prophet; and Christianity may be blotted from Byzantium as it has already been blotted from the Seven Cities of Asia which were its cradles. It must be left to another and a more faithful age to repair these disasters, and perhaps the best thing to be affirmed of this shameful "peace" is that it cannot possibly be permanent.

### Reforms in Albania

"Islam is not the completely unifying religion that it professes to be. The Mohammedans of the State of Albania who form seventy per cent of the population have recently repudiated the authority of the Khalif as their religious head and are contemplating a new and independent form of prayer; the government of the country has recognized a popularly appointed Mohammedan High Council as the lawful religious authority for the Moslems of Albania, and one of the first acts of this Council has been to give permission to women to go about unveiled in public. All this is very shocking to the handful of Moslems who congregate in

Woking; they suggest that the origin of this schism is in 'Mr. Wilson's egregious doctrine of self-determination' or in the examples set by the Free Churches of the West and by the Anglican Church with its notion of so-called territorial religion. We are flattered, for we had never thought that our 'unhappy divisions' would have had a disintegrating effect upon Islam. The *Islamic Review* evidently considers the schism one of serious importance; in our own view we should be inclined to attribute it partly to political causes and partly to a recognition that the reactionary influences of Islam—and here the unveiling of the women is significant—must be discarded by a state which would hold her own with more civilized neighbors. The Woking Community devoutly wish that the news of the defection may not be true, since 'it must cause a grave and irretrievable injury to the fabric of our faith.' We see no reason to doubt the facts, but the disaster to the world may not be so great as the 'Moslem Mission' fears."—*The Challenge (London)*.

### Missions in Transjordan

With the exception of a society working in a small portion of the region in the south, the Church Missionary Society is the only missionary society at work among the 300,000 Moslems of Transjordan, which has recently bulked so largely in the daily press. The headquarters of the Church Missionary Society are at Es Salt, a town of about 25,000 inhabitants. Its hospital here is the only hospital of any sort in a stretch of about 1,000 miles from Damascus in the north to Aden in the south. It is significant of the country and the people that the majority of the cases among the men are cases of gunshot wounds. In addition to the hospital there are mission schools for boys and girls, and a largely-attended church. Twenty miles east of Es Salt lies Amman, the scene of the recent rising of a section of the Arab population. In this distant outpost Dr. Charlotte Purnell and Miss E. G. Butlin, a nurse, are bringing healing for body and soul to the women. There is a small mixed school, and a unique congregation of all the Christians—Protestant, Greek and Roman—in the place, who meet and worship together Sunday by Sunday after the form of the Prayer Book.

### A Moslem Donates a Christian Hospital

Shiraz, Persia, has just been the scene of a notable gift from a non-Christian, a wealthy Persian merchant, Haji Mohammed Hussan Namazi, of a maternity hospital, the conduct of which he has asked the Church Missionary Society to undertake. Medical work at Shiraz was only opened in February of this year by the Church Missionary Society, the work being undertaken at the invitation of the Indo-European Telegraph Department of the India Office, and this new department will mean increased responsibilities in an important center with a population of 60,000 people. Dr. Emmeline Stuart, of Dublin, who went out last February to share the work at Shiraz, will be responsible for the hospital, together with Miss E. A. Thomas, who comes from Woburn, Beds., and is at present at Yezd. The donor has not only fully equipped this maternity hospital, which will accommodate twelve to fourteen beds, but has promised £100 a month toward its upkeep. No restrictions on Christian work in the institution have been made. It is

asked, however, that not merely shall maternity cases be treated there, but that the training of midwives shall also be undertaken.

### Signs of Progress in Syria

Hopes are high for the future of the missionary work in Syria, writes Dr. George A. Ford, especially for the Moslem branch of it, now that the administration is free from fanatical Moslem domination. It will take time, I presume, before any large number of Moslems adjust themselves to the new situation to take advantage of their new liberty. Those few who were earnest seekers will come along faster. But even these must face the revived fanaticism of their relatives and friends, who are greatly stirred and enraged that Moslem overlordship in that part of Islamic territory is replaced by Christian. And the more sincerely religious they are, the more they resent this set-back to their standards and consider that this loss is by no means compensated for by secular gains that may attend the Christian domination. I am confident that this bitterness will pass gradually and that the Mohammedans will grow more and more accessible to the Gospel.

Another prominent feature of the Syrian work is still in its infancy, but growing. It is the project of missionary union. The United Missionary Conference that has been in full swing for several years joins the societies working both under the French in Syria, and under the British in Palestine. One year these two branches meet together and the alternate year they meet as Northern and Southern sections, each in their own territory. This union includes English, Scotch, Irish, Danish and American missionaries. Its functions are purely advisory, but it cements the workers and fosters efficiency as well.

The increased prominence of the French language under the French Mandate tends to draw the pupils of the country to the thoroughly French schools of the Jesuit Fathers and the Catholic clergy and religious orders. On this account our schools are suffering something of a check, but there are not wanting signs that this ebb which is now moderate is only temporary.

The economic condition of the country is still such that as many emigrate as can possibly do so, and none who have previously emigrated with the thought of returning some day to their native land, are at all willing to do so. By this means, the little Evangelical community is sadly depleted of its youth and strength. But there is no armistice in the campaign for the spread of the Gospel and the Reign of Righteousness.

### The Islamic Renaissance

We are indebted to *The Crescent*, a monthly organ of Zahira College, of Colombo, Ceylon, for the following roseate picture of the coming revival:

"The Islamic world seems to be on the threshold of a great renaissance. For long, mysterious murmurs, presages of a coming revolution, have been echoing from the colorful cafès of Stamboul through the vaulted halls of El-Azhar and of Aligarh to more Eastern climes where the followers of the Prophet congregate into Brotherhoods of Purity. But this revolution seems destined to be a bloodless one; its more vital aspect will concern itself not with politics and powers, but with the far more

important issues of cultural and religious reconstruction. The old wine is in need of new bottles, and unless the old values are restated in terms of modern thought, there is a danger that Islam may follow the path of all unchanging and loveless things to the stagnance which is death. The only test of vitality, whether in a man or a movement, is the ability to respond to change of environment and to challenge of need. If this be lacking in us, then—let the fit survive! It is a characteristic of all great movements that, when the informing personality of the Founder is removed, they tend to crystalize into lifeless systems that are as the mummied repositories of mere antiquarian lore. The history of Islam is no exception to the rule; and all through the long, lean years that have elapsed since the days of Baghdad and of Cordova, the records are a testimony more to the magnificent personality of the Prophet that could inspire such boundless and intense devotion than to the intelligence and the creative imagination of his followers. But things are changing even in the 'unchanging East.' Under the impact of Western civilization, the East is slowly awakening to a consciousness of its own soul, and the time cannot be far distant when it shall once more resume its own self-appointed search for the Holy Grail with something of the high ancient earnestness that brought forth religions and philosophies and stayed the flight of time.

"Among the immediate results of this impact, the most remarkable and significant is the awakened interest in the problem of the emancipation of women. Female education is only a small part of this larger question, but it is a very important part; if indeed it is not the source and fountain head from which all right desire for the liberation of women should spring."

### The Question of the Veil

Throughout the Near East the question of the veil and the seclusion of Moslem womanhood is being eagerly discussed. The course of events in Turkey and in Egypt is not always approved by the Moslem press in other lands. Concerning Tunis we read in one of our exchanges:

"The conditions existing in Tunis are far stricter in the Mussulman sense. The Moslem cult is more intense there than elsewhere, and it is more intense in some respects in Tunis itself than in other cities of Tunisia.

"The veiling of the women is not a mere matter of custom, secular law or masculine insistence, but is enjoined by the Koran, which says: 'Let the women permit their countenances to be seen only by their husbands, their brothers, nephews, women friends, slaves, servants—except such as are not absolutely necessary to them—and by the children who do not understand.' The question arises whether there is any weakening in the Mussulman observances under European influences, and whether the Mohammedan injunctions cannot in all cases be taken so literally now as they used to be, and whether the belief that some relaxation or modification implies no weakening of faith is making headway.

"But the cases of unveiling are still few. There seem to be spasms of such venturing. If the unveiling became at all general the streets of Tunis would present a changed appearance and opinions will differ whether they would be more attractive. In Morocco and Algeria we

see the women veiled in white, but in the city of Tunis, while their forms are draped in white, their faces are invariably veiled in black crepe. In Sfax the women are veiled in white, in Sousse they are both veiled and draped in black and in Kairouan in both black and white, but mostly in black."

In Egypt, however, the tendency is the other way. Many of the Moslem papers are openly advocating greater freedom.

"The determination of Egyptian Moslem women to follow the lead of their Turkish sisters in discarding the veil is reported to be spreading to Syria and Palestine, and to have reached even the Islamic stronghold of Mecca. In commenting on the feminist movement in Egypt *Al Kibla*, the semi-official organ of the Hedjaz Government, expressed indignation at the publication of a portrait of Madame Zaghoul, in which she is seen unveiled and seated among European and Egyptian men. *Al Kibla* also criticised Mustapha Kemal for allowing his wife to accompany him on a military parade unveiled and riding a horse. The article concluded by warning Mohammedans not to violate the Sheria law, which forbids Moslem women to show themselves unveiled except to their husbands."

### A Saint's Tomb in China

The late Mr. Mark E. Botham, in an account of his tour in Western China at the close of 1922, tells of an interesting visit made to a saint's tomb at Tan-wan-tou.

"The innkeeper rode ahead quickly to prepare for us, and we came to the place at dusk. He told off two dark-featured Moslem boys to lead our animals up and down while they cooled off. While we left our servants to spread our bedding on a couple of doors covered with straw and placed on wooden benches on which we were to sleep, we climbed the steep slope that led up to the tomb, or rather tombs, for we found at least five in the four courtyards surrounding the central building. This last was approached by a steep flight of stone steps. Behind closed doors was the grave of the founder of the Mohammedanism of this district, hung with silk and linen draperies, in a room whose walls were decorated with arabesque carvings. Another smaller but equally beautiful tomb was in the front court. The remainder were no more than stone covered graves. We sought high and low for the caretaker, and at last found him in an entirely separate house. He was old and nearly blind, his unseeing eyes a type of his darkened soul. Long we talked with him in the gathering gloom, and a youth and his mother who lived in the same courtyard joined us. We learned that many hundred years ago there came a traveller from Baghdad to these wild mountains—in those days they were desolate and well-nigh uninhabited—and he lived an austere and holy life, and took him a wife of the people of the country who were 'aborigines' or 'Mongols,' who knows which! And the present inhabitants of all that country are (they said) his progeny. Then we told these folk of One who came from Heaven that He might give men the right to become sons of God.

"After dark we went back to the inn and ate the food that mine host put before us, and it was good! Eyes watched us from above the strip of felt that hung in the doorway, and presently a small boy, venturesome above his fellows lifted the flap and came in to say that he had

led the horses for a very great time and now they were cool. The innkeeper's son came in to see how many coppers reward we would give, and another youth followed, and then a man with the untidy suggestion of a beard. Soon it began to appear that the whole hamlet was turning out to look at us. They talked to each other in a strange local patois (it is a Mongolian dialect) but to us in bad Chinese.

"And do you worship the saint—the venerable one—up there in the tomb?" I asked.

"Yes, at times," said the youth.

"No!" said the innkeeper, who was also an Ahung.

"I see," said I. "And what are the ceremonies that you perform at the grave?"

"We chant Scriptures, and stick incense—not "burn" incense; that is what the heathen do, we "stick" it."

"We had seen burnt-out incense sticks in plenty round the tomb, the result of this 'sticking,' which in fact, is a precisely similar ceremony to the heathen 'burning.'

"Do you offer sacrifices?" I asked. "Kill oxen and chickens and so on?"

"On the anniversary we do that," they said, "the day that he was not."

"Do you expect him to intercede for you?"

"We hope that he will gain for us the favour of Allah. We know nothing; we are ignorant and sinful; but he has been accorded a place in heaven, and we may go there because of him."

"So it is everywhere. Throughout China one finds such tombs of Moslem saints, always indicating the same craving for one who shall be able to lead the ignorant and erring to God, Who will, for His sake, forgive and accord them a place in His heaven. And by the flickering candle-light I told them of One Who was not only a prophet, but a Saviour too."

### Muslim or Moslem?

In the transliteration of foreign words into the English language we have to deal with two difficulties. One is the demand for accuracy in reproducing the pronunciation of a word as written in foreign characters and as pronounced by foreigners. For example, Marseilles, Paris, The Hague, and Aladdin. None of these words represents either the correct spelling or pronunciation; and yet by usage they have become good English. The second difficulty is that of reproducing in Roman character words from another alphabet. Scholars of phonetics attempt this either by diacritical marks or by a special phonetic alphabet. This method is impracticable, not to say impossible, for ordinary use. We, therefore, find that publishers of books and newspapers almost invariably followed common usage, and this finally established a current form that is universally understood.

One who follows the religion of Islam is known in Arabic as a *Muslim*, plural *Muslimin*. Yet both of these words need diacritical marks to be pronounced correctly. *Muslims* is as incorrect in Arabic as *Moslem* or *Moslems*; but for over two centuries the common word in English usage has been Moslems. This is the form preferred by the Century Dictionary, Webster's Dictionary, Funk and Wagnall's Dictionary. It is also the spelling preferred by the last edition of the En-

cyclopædia Britannica and the Schaff-Herzog Encyclopedia. The word is spelled *Moslem*, not *Muslim*, in such standard works as the following: Stoddard's *New World of Islam* (Scribner's); Wilson's *Modern Movements among Moslems* (Revell); Burton's *Pilgrimage to Mecca*; Lane Stanley Poole's *Turkey* (T. Fisher Unwin); Syed Ameer Ali's *History of the Saracens* (1921); Margoliouth's *Life of Mohammed*; Snouck Hurgronje's *The Revolt in Arabia*; all the literature the British Government has published since the war at H. M. Stationery Office, London; and a number of other recent books by standard publishers. The word is also spelled *Moslem*, not *Muslim*, by the leading reviews; such as *The International Review of Missions*, *the Journal of the Royal Geographical Society*, *The Church Missionary Review, East and West*, *The Missionary Review of the World*, *The Missionary Herald*, etc. In view of this usage, THE MOSLEM WORLD Quarterly will continue to spell its title with *o* and not *u*.

### Les eunuques ont maintenant leur syndicat

Tout est changé dans la Turquie nouvelle: la preuve en est que les femmes ont été pratiquement émancipées... Le harem n'est plus une prison: la porte de la cage est largement ouverte, et les jolis oiseaux se promènent partout en liberté.

Mais ce qui fait le bonheur des uns fait le malheur des autres. Si les dames turques ne sont plus gardées, que vont devenir les gardiens? C'est l'angoissante question que se sont récemment posée les eunuques.

Les membres de cette honorable corporation se sont donc réunis à Constantinople. Ils ont gémi sur la dureté des temps, sur l'imprévoyance des maris trop libéraux et sur le dérèglement des mœurs nationales.

Ceci fait, ils ont cherché remède à leur triste situation. Changer de métier leur a paru non seulement difficile, mais indigne de leur rôle historique au sein de la nation turque. Et puisque l'infortune dont ils sont victimes vient des coutumes d'Occident, ils ont décidé de recourir à un remède d'Occident.

Ils ont fondé un syndicat destiné, dit leur manifeste, "à la défense de leurs intérêts matériels et moraux." Puis, respectueux de la loi, ils ont déposé à la préfecture de police les statuts de leur organisation et la liste de leurs adhérents.

Restent maintenant à déterminer les armes qu'ils vont employer dans leur lutte contre le chômage et la baisse des salaires. Recourront-ils à la grève perlée ou au sabotage?—*Le Matin* (Paris).

### The Mohammedans of China

"The death of Mr. Mark Botham at the early age of thirty-one, to which we made reference in our last issue, comes as a renewed challenge for aggressive work on behalf of the Moslems of China. In his student days Mark Botham had felt a clear call for service among these people and sought by special study to qualify himself for this work. In long and arduous journeys in Kansu and elsewhere he had secured an intimate knowledge of Moslem terms and Moslem mentality, and of the special difficulties connected with the presentation of the Gospel to these people. During recent years he had made some extensive travels on behalf of the Moslem Committee of the China Continuation Committee, now merged into the National Christian Council, and this

Committee, we understand, had been hoping to obtain his services as Organizing Secretary of the Moslem Evangelistic League. It had been Mr. Botham's great ambition to see this League, the object of which is to band together all those who are interested in the cause of reaching Moslems with the Gospel, grow and develop for strong and aggressive work, and he had commenced a series of articles in the Bulletin issued by the Moslem Committee.

It has been impossible to follow the efforts which have been made to reach the ten millions of Moslems in China without being deeply impressed with the difficulties and apparent defeat which have accompanied this particular ministry. It will be remembered by many that Mr. William Borden, a distinguished Yale graduate, had purposed devoting his life to this work, yet he was cut down before he reached the field in his early manhood, while engaged in Arabic studies at Cairo. More recently Mr. Rhodes, who for some years at Chefoo had given his whole time to work among the Moslems, largely by correspondence, has found himself unable on health grounds to return to the field, and is now engaged in organizing deputation work for the Mission in North America. And now Mr. Mark Botham, another of the few men who have had this burden laid upon their hearts, has been taken from us in the prime of his manhood."—*China's Millions*.

### The Fight for the Harem in Turkey

Side by side with the movement for the emancipation of Turkish women goes a reactionary activity which aims at making the maintenance of two wives compulsory. The leader of this movement is called Salib Hodja, and his followers include all those who lament the gradual disappearance of the harem in Turkey. His formal bill has been before the National Assembly no less than five times, but was rejected each time. In order to gain friends and influential persons to the side of the movement vast propaganda has been started. The most formidable opponents to the proposal are the wives of the more important pashas, and they have strictly forbidden their husbands to receive Salib Hodja. The Government itself is opposed to the proposal and has published statistics which show that Turkey possesses a population of 5,473,000 men and 6,171,000 women. On these grounds the obligatory harem cannot be regarded as necessary, or even as advantageous to the community.—*Egyptian Gazette*.

### A Film on the Sahara

*The Near East* gives the following account of a new film shown at the Victoria Palace.

"Under the auspices of the Royal National Life-Boat Institution, the film of the Citroën expedition crossing the Sahara was last week, at the Victoria Palace, shown for the first time in this country. M. André Citroën lent the film to the Institution, and organized the whole performance, at which the Queen, accompanied by the Princess Royal and the Princess Louise Duchess of Argyll, was present. M. Citroën himself and the leaders of the expedition, MM. Haardt and Audouin-Dubreuil, were also present.

"In itself the expedition was a remarkable achievement, for previously the Sahara had been crossed only by caravans. The film shows the

journey of the five cars, of 'caterpillar' type, ploughing through sand, ascending hills, and negotiating valleys, from Touggourt, in Algeria, to Timbuctoo. It is an extraordinarily fine piece of cinema-photography. You get very vividly the sense of the desolate waste, of the oases, of the *ksours*, and of the other features of native life. Glimpses of native quarters and customs are interestingly revealed; and some of the photos of lines of camels and the movements of Touareg horsemen are more intimately impressed than could be achieved by any prose. We follow these pioneers through Ouargla, on to Inifel, and to In Salah, where a magnificent welcome was accorded; thence to the Hoggar *massif*, through the dreaded 'Land of Thirst,' to Bourem, near which they gratefully reached the waters of 'the French Nile,' the Niger, and finally to Timbuctoo. The 2,000 miles had been covered in twenty-two days. The party returned, by the same route, to Touggourt, in March of this year."

### Islam and the Race Question

Mr. J. A. O'Mally, writing in the *Negro World* (New York), deals with the color question, and points to Mecca for its solution; his words were eagerly quoted and commended by a Moslem magazine published at Singapore:

"El-Islam would be a wonderful spiritual force in the life of the colored races, uniting us in a bond of common sympathy and interest. We would then add to our motto of ONE GOD, one aim, one destiny, one language, and that language would be Arabic. It could easily be made the universal language of Negroes and would remove the barriers which now face us in the inter-communication of the different tribes in Africa. Arabic is already spoken by millions of Negroes."

".....the African is slowly but surely realizing that under the Crescent he will be better able to reach the goal of his ambition than under the Cross. British administrators sometimes...admit the Mohammedan natives are far superior in intelligence, morals and fighting spirit to the Christian natives."

"El-Islam teaches its followers to be manly, self-respecting, charitable and ambitious and unlike his Christian brother ..... the follower of the Prophet is always ready to draw his sword in defence of sacred right and honor. Within recent years 53,000,000 natives have been converted to Mohammedanism in Africa. In Southern Nayasaland, where in 1900 you could not meet one native Mohammedan there are mosques all over the country. In the region between Durban and the Cape 1,000,000 natives were converted to Mohammedanism last year. Under Islam a Negro may aspire to and attain any position in Mosque or State and Islam knows nothing of segregation and discrimination."

### American Missions in Turkey

We learn from correspondence in *The Christian Century* that wrong impressions have been given of the work at present carried on in Turkey.

"Not twelve but seventy-eight missionaries of the American Board are carrying on under the laws of the Angora Government, and twenty-four others are working among the exiles in Syria and Greece. In Turkey itself this board conducts six important high schools, one school of religion, and one college. In Smyrna where the International College, closed for a few months after the tragedy of the fall of 1922, was re-

opened in January 1923, a large enrollment of Turkish pupils seems assured. The missionary hospitals long functioning in Aintab and Adana were never more pressed with eager patients. These are almost all Turks who cannot fail to receive new impressions of the living message of Christianity. In Marash a smaller hospital, formerly controlled by a German mission and now temporarily under the American Board, reports 7,000 treatments, 90 per cent of the patients being Moslem. Permission has just been granted by the Turkish Government for another doctor to go to Talas in the far interior there to reopen a hospital for some time closed.

"To be sure there has been a terrible cutting off of schools and churches during the past nine years because the Christian peoples among whom they had developed have been eliminated. The great body of native leaders trained through a century of missionary effort unavailable for the work in Turkey are continuing their efforts with the missionaries in the lands of exile. Schools and churches have been built in the wilderness to hold high their dominant ideals of religion and morals, while the people vainly wait for a cold world of tangled politics to find them a home."

#### The Situation in Southern Rhodesia

The Rev. Latimer P. Hardaker writes, "In Southern Rhodesia we are in the happy position of not having to deal with any menace from Mohammedanism. There are certainly a few Moslem emissaries in the territory, but up to the present they seem to have confined their work to the natives from the North, who are at present working in Southern Rhodesia. I know of no Christian mission work being carried on directly amongst the native alien Mohammedans I have mentioned. No serious attempt seems as yet to have been made to reach our indigenous population; and considering the fact that Christian missions are at work in practically every part of this country, there does not seem much hope for the Mohammedans to gain a footing here. I think we can, therefore, confidently cherish the hope that Southern Rhodesia will prove an effective barrier to the spread of Mohammedanism in this direction."

#### Bahaism in America

A series of articles appeared in the *Sunday School Times* by a Christian woman, who was entangled in the snare of Bahaism, and who tells of her deliverance through Christ. She is conscious that there is, however, a strong attractive power in this new faith which is being preached in the West so assiduously.

"I most assuredly am not upholding Bahaism, but I know from experience that there is a mighty power behind this Bahai Movement. I myself have known, and other Bahais have told me they experienced, a strange, mysterious feeling while as Bahais they prayed the Bahai prayers. There was an unusual exhilaration and a calmness and a power never experienced before or since. But no matter how wonderful this power may seem, if it is not of God it will lead but to destruction.

"When Abdul Baha was in New York, in 1912, two people were arguing a point of the Bahai teaching, and not being able to agree they took the matter to Abdul Baha and asked him which was right, and with a malicious little twinkle in his eyes he said, 'Neither is right. To be a

Bahai,' he said, 'there must never be any discord; all must agree; unity is the aim.'

Quoting from an interview with one of the apostles of this new religion, she goes on to say:

"We have been offered all manner of help from the faithful here. Where the offers were of money we have declined them. Our financial resources today are more than ample to meet the expenses of a country-wide campaign. All the money that is needed will come from the Orient. We have millions, and we propose to spend without hindrance in order to make the faith of my grandfather Bahauallah known in every city and hamlet in this great country. We have now more than twenty thousand Bahaists in this country, a large percentage of whom will become teachers and preachers of the new faith."

Chicago has five thousand "believers" and New York three thousand. Bahaists only claimed to have one thousand two hundred and eighty members in 1906. And in 1915 Chicago their chief seat, only had about one hundred and fifty members.

To the north of Chicago in the village of Wilmette, overlooking Lake Michigan, the Bahaists have started to erect a temple which the architect, Louis Bourgeois, claims was revealed to him by divine inspiration. This building, it is said, will cost a million and a half of dollars. The insignia of all the great religions of the world will be found woven into new patterns on the dome of the temple. The temple will be open to all people of all religions and faiths, nine great doors leading into sanctuaries of the nine great world faiths.

New York, it is said, is also to have one of these temples as soon as a site can be found."

### Syed Ameer Ali and "The Spirit of Islam"

In a long review of this volume, which appears in the *New York Times*, Mr. W. G. Tinckom-Fernandez points out some omissions, while acknowledging the importance of the volume as representing the best that can be said for Islam.

"Syed Ameer Ali is at pains to present to Western readers the idealistic manifestations of his religion. As a distinguished member of the bar in India he is a skillful controversialist. He is always ready when attacking Judaism and Christianity, with his *tu quoque*. He boldly carries home his critique on Christianity by connecting the doctrines of the Trinity with the pagan triads. For modern abuses in Islam, like slavery, polygamy and the degraded condition of women, he is prompt with historical Jewish and Christian analogies. But when he sets forth these Jewish and Christian disabilities in the dim past he is least engaging. His readers are more concerned in knowing how many of these evils exist today. They are all certainly rife in Islam. And the Syed, by ignoring these present day evils in Islam, does not do justice to his faith. The chapter on mysticism might alone intrigue us, but even this is inadequate. Nor does he concern himself with the picturesque variety of custom and practice that puzzles Western observers and travelers. These divergent views now taught in Islam are due to the superhuman efforts continually made to reconcile to Islamic agreement the undigested and backward elements absorbed by the faith in its triumphant march. Facing the twentieth century with increased moral and political prestige,

the strength of Islam will be proved by these weakest links. It must be a matter of deep concern to the Syed that, now India is taking its first steps toward autonomous government, his Indian co-religionists are so far behind the Hindu in education and intelligence.

"The victory at Lausanne was over European politicians. There must follow a victory at Delhi in the future, for it is in India, in the eyes of fellow-Asiatics, that Islam will face its destiny. And that victory must be without the sword, which was the sole instrument in the past. It must be a moral and social as well as a political agreement to help govern the country of an overwhelmingly idolatrous population under the principles of Western democracy—the principles won at Lausanne. In homogeneous countries like Egypt and Turkey the transition is natural. But an aggressive theocratic faith which is also a political hegemony will need great vision, charity and understanding in order to share the rule of the country where its adherents are but one-fourth of the idolatrous population. And Islam is uncompromising in its monotheism. For all its modern political resiliency, the soul of Islam is still encased in its medieval husk.

"It remains to be seen how effective the ideology and prestige of the revived Turkish State will prove in the medieval world of Islam. Europe will not fail to watch its relations with the Armenians, who deserved a better fate. Islam's sole political adventure in India does not augur well for the future. Already the so-called Indian Nationalist Party, which is opposed to the Constitutionalists, has come to grief, its leader is in jail, because an un-Indian and purely religious issue like the Caliphate was injected into Indian politics and provoked disorder and violence."

### Polygamy in Islam

In the last number of the *Islamic Review* the following paragraphs appeared in an editorial controverting the statement that Islam degrades the female sex and enjoins polygamy. The statements are so obviously inaccurate that they need no refutation, but they are an indication of the psychology of Woking.

"To regard polygamy as an essential in Islam would be an unpardonable mistake. Islam is a universal religion. With its world-wide mission comes the necessity of providing for the requirements of all ages, countries and civilizations. Besides, the substantial laws—the Code of Islam, the Holy Koran—provide certain ordinances which are, in effect, remedial laws, deprecating their abuse, and laying proper restrictions on their use.

"The Holy Prophet Mohammed found polygamy practised not only among his own people, but amongst the people of the countries adjacent to Arabia. No religion, no social system, has ever condemned polygamy. Moses had more than one wife. Mary, the Virgin Mother, according to some traditions, had a rival. Polygamy was never forbidden, curtailed or regulated by Jesus or his apostles. Polygamy prevailed among Christians for ages after Christ.

"It may be argued, on the other hand, that Jesus by his practice condemned the institution of marriage; that if it had been possible, he would have abolished the very institution and made all his followers eunuchs for the Kingdom of God (Matthew 19: 12).

"The Holy Prophet Mohammed, with a deep insight into human

nature, could not ignore any one of its aspects; least of all an aspect of such importance as this. If he had condemned polygamy, it would only have resulted in the misery and loose morality which have become—nay, have always been—prevalent in the monogamous West.

“He, therefore, under Divine inspiration lain down:—

“And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course (The Holy Koran, iv. 3).

“This is the *only* verse of the Holy Koran from which permission to marry more than one wife is derived. This verse neither enjoins polygamy nor permits it unconditionally. It allows it under certain circumstances only; and that permission, too, is given on a very strict condition, that if you cannot deal equitably and justly with all, otherwise, you shall marry only one. The extreme importance of this proviso, more especially when we remember the meaning which is attached to the word *adal*, equity, should not be lost sight of. The condition amounts in reality to virtual prohibition.

“But whereas polygamy is permitted, monogamy is commanded. Then again, according to the Holy Koran, if a man does not preserve equity between his wives, he commits a sin.

“The verse which permits polygamy, was revealed after the murderous battle of Ohod, wherein several male members of the Moslem Commonwealth were killed, thus seriously reducing the male population. Many young girls had been made orphans, many married women widows; and it was necessary to protect them all.”

#### “African Ladies Subscribe for Berlin Mosque”

*The Review of Religions*, published at Lahore, prints a long list of contributors to the new Mosque at Berlin, as an indication of the present-day methods of propagandism, and an illustration of the unity of Islam. This list of eighty-seven names with a total amount contributed of £12/17 is of interest. “We have already referred in our pages to the zeal with which Ahmadi ladies have subscribed to the proposed Berlin Mosque. The following list kindly supplied by the Talif-o-Ishaat Department, Qadian, contains the names of those Ahmadi ladies of Lagos, Nigeria, who have contributed to the said mosque. These sisters are yet quite new in the faith and under the circumstances their offers are really commendable.—EDITOR.

“*List of Lagos Ahmadi Ladies who contributed towards Ahmadiya first Berlin Mosque and amount contributed up to 5th day of July, 1923:*

Date.	Names.	Amount paid.		
		£	s.	d.
30th April, 1923.....	Mrs. Mariyam Yaya .....	..	..	..
“	.....Alfa Iseyin's wife .....	0	10	0
“	.....Mrs. Jarinatu .....	..	..	..
“	.....Alfa Iseyin's wife .....	0	10	0
1st May, 1923.....	Hawau Lemomu .....	0	10	0
2nd May, 1923.....	Rabiatu Igbo .....	0	10	0
“	.....Mrs. Zulaih Igbo .....			

Eighty other names are given on the list.”

## BOOK REVIEWS

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**Introduction à l'étude de la Philosophie Musulmane.** L'esprit sémitique et l'esprit aryen; la philosophie grecque, et la religion de l'Islam, par Leon Gauthier. Paris, 1923. pp. 136. Collection de la Revue du Monde Musulman.

The brightest little sketch of Arabic philosophy we possess is Dr. Leon Gauthier's "*La Philosophie Musulmane*," which appeared as No. LXXV of the "Bibliothèque Orientale Elzévirienne" in 1900. Two of the finest studies we have on Ibn Tufail and Ibn Roshd are from the pen of the same author, and now he has given us his viewpoint for the study of Islamic philosophy.

Dr. Gauthier is a professor in the Faculté des Lettres of the University of Algiers, and the present volume is the publication of a course of lectures delivered during the Academic year of 1907-8 as a preliminary to his work, "*La Théorie d'Ibn Rochd*" which was published in 1909.

It is of course well enough known that Islamic philosophy is merely one of the ramifications of Aristotelianism, and has contributed no original thought to the development of philosophy in general, but Dr. Gauthier sets himself the task of explaining why it was that Islamic philosophy developed the doctrine of Aristotle in the peculiar way it did. The reason he finds in the essentially different type of mentality exhibited by the Semite and the Indo-European-speaking Persian and Greek (or as he calls it "Aryan").

We must yet once again register a protest against this loose and misleading use of the term "Aryan." There is not and never has been any "Aryan" race embracing Greek, Slav, Teuton, Persian and Indian. The term can only be correctly used as a linguistic appellation for that group of Indo-European languages which comprises the Indian and Iranian.

This first chapter deals exclusively with the detailed exhibition of this distinction of mental type. Basing himself very largely on the teachings of Renan, *he evolves a formula for the Semitic mental type, viz., JUXTAPOSITION DES CONTRAIRES*; the Semitic mind is of the "separatist type." This he illustrates from the various phases of their life, even their cooking—"dans la cuisine arabe, en règle général, les éléments les plus disparates, les plus opposés, sont brutalement associés." So in their dress—"Si le costume arabe diffère du costume européen, c'est donc surtout par l'absence de nuances intermédiaires, par l'absence de gradation dans les teintes, par la juxtaposition de couleurs vives et franchement opposées." The same characteristic he finds in their languages, in their rhetoric, their architecture, their music, their poetry, and finally their religion, where there has always been the sharp contrast between the popular polytheism and the staying sense of a "supermonotheism."

The "Aryan" mental type on the contrary, he characterizes as "fusionist." "L'esprit sémitique se plaît à juxtaposer non seulement les semblables mais les contraires, sans les unir, en les laissant séparés, et à

passer de l'un à l'autre sans transition, par un saut brusque; l'esprit aryen se plaît au contraire à les unir par des moyens termes échelonnés, à ne passer de l'un à l'autre que par des degrés insensibles autant que faire se peut: il procède en quelque sorte par *teintes fondues*." In Greek philosophy, with which his second chapter deals, this "fusionist" spirit is very manifest, particularly in the post-Aristotelians, Philo and the Neo-Platonists, where we even have Oriental ideas fused into the common whole.

The third chapter seeks to set forth the genius of the religion of Islam, and here he follows Goldziher closely. The alliance of Jewish faith and Greek metaphysic which we see in Philo, was the philosophy also of the Christian Church, and was characteristic also of Rabbinic Judaism. Thus the two great religions which were exercising enormous influence in Arabia at the time of Mohammed were both "fusionist." Mohammed championed the revolt of the Semitic "separation" against this encroaching "fusionism," and there is where the secret of his movement lies.

There also is the key to Islamic philosophy. As Mohammedans these men were "séparatiste, étroitement monothéiste, antirationnaliste, antilibérale," but as Aristotelians, they were "fusioniste, panthéistique, rationaliste, libérale, idéaliste et mystique." So their philosophy is essentially a desperate mental struggle for the reconciliation of contraries.

As an appendix he gives us a summary of his thesis on Ibn Roshd in order to show how this theory works out in the study of the work of the various individual Islamic philosophers.

And in our opinion Dr. Gauthier has made a case. We find it sometimes difficult to follow him in the details of his treatment, but that he has the secret of the curious development of Islamic philosophy and of its barrenness all through its history, we have no doubt. The idea he brings forward is not new, Goldziher had already enunciated it, but Dr. Gauthier has done a real service to all students of Islamic thought, by this careful and fascinating exposition. ARTHUR JEFFERY.

**Arabic Simplified.** (Revised Edition.) By A. T. Upson. American Press, Beirut. Price, £2; to missionaries, £1-10.

Mr. Upson's name is well-known to all those who presume to the slightest acquaintance with the present-day work of Christian missions in the Arabic-speaking countries of the Near East, as that of a ripe Arabic scholar whose knowledge of both literary and Egyptian colloquial, based as it is on a residence of now over a quarter of a century, is rivalled by few living Europeans.

In this book, which has already attained a considerable circulation in the United States as well as in British territories, the author has attempted the difficult task of simplifying the study of this queen of languages. The simplification of Arabic, however, must necessarily be a relative expression. Mr. Upson's book extends to 448 + 36 pp. and is planned on the old but very sound pædagogic method of separate lessons. Of these there are 200 in the book, 150 dealing with orthography, grammar and vocabulary, and the remaining 50 being devoted to the explanation of Arabic syntax. Each lesson is couched in the form of questions and answers and there are frequent exercises. The author, we are glad to see, is very insistent on the importance of much translation, worked both ways, that is not only from Arabic into English but

also *vice versâ*. The importance of translation from one's own vernacular, or as it is often called, composition, is especially great in learning the Semitic languages, where it is liable to be neglected by those students who live in Western Europe or America and are not anticipating the use of the living languages as a means of communication. On such students, whose interest in Arabic is historical or linguistic, as well as on those who study it for commercial reasons, the writer would urge the use of the present book. There is a capital index and the whole is followed by 36 pp. of extracts.

The form of Arabic which is the subject of the work is of course the classical language as written by cultured Egyptians at the present day, the language of the Koran, of the Thousand and One Nights and of the great Moslem historians and philosophers from the time of Mohammed up to now. Mr. Upson's aim has been to help those who wish to learn to read and to speak this language. He has therefore not burdened his book with any comparative grammar or historical philology. Instruction regarding such matters can be found elsewhere in well-known works after the student has obtained a certain amount of familiarity with the ordinary classical. . .

The number of students in both the older and the modern universities of Europe and America who are interested in Arabic is undoubtedly on the increase. Some of these are expecting to take up pastoral, commercial, military or diplomatic positions where the language will be essential.

But there are many who are not perhaps fully aware that a certain *quantulum* of Arabic, as Du Pre Thornton insisted, is also *essential* as a preliminary to any thorough study of the other great Moslem languages, Turkish, Persian and Urdu. In all these a very large proportion of the vocabulary, all the religious and a great many of the scientific and more abstract terms, are loan-words from the Arabic. Arabic, in short, is to Moslem culture what Latin is to that of Western Europe.

There are also not a few who are interested in Moslem history and philosophy. To these as well some knowledge of Arabic is the golden key to their palace of desire.

To all such students the writer can commend the volume before us as invaluable for their various purposes, whether those of the missionary, the diplomat, the merchant or the stay-at-home scholar.

We may find it possible afterwards to supplement what Mr. Upson lays before us here, but it will never be necessary to undo what we learn from him. *Arabic Simplified* is a sound, well-planned and thoroughly scholarly work which can be recommended whole-heartedly to any Europeans who are looking for an introduction to this difficult but fascinating and immensely important language.

The use and explanation of the grammatical terms employed by Arabic grammarians form an especial and *very valuable* feature of the book.

J. P. NAISH, B.LITT. (*Oxon.*).

**A Galilee Doctor.** A sketch of the career of Dr. D. W. Torrance, of Tiberias, by W. P. Livingstone. \$2.00. George H. Doran Company, publishers.

It is interesting in reading this volume to learn of the influence which David Livingstone's life had in turning the thoughts of David Torrance

to the choice of missionary service. The scene of the story lies in the very neighborhood of Jesus' Galilean ministry. Along those shores and on the slopes of those hills He went to and fro, ministering to the sick and suffering.

The chapter entitled "In Peril on the Lake" also vividly suggests the sacred associations of the scene. The writer gives us a brief but valuable historical sketch of the City of Tiberias. He has recorded personal sketches from the life experiences of many of the patients. Here and there a statement betrays the fact that the author is not thoroughly familiar with life in Moslem and Jewish towns. For example, on page 159, we read "The womenkind both of the Jews and Moslems had no concern with religion—it was not their province." As a matter of fact it is the women who are often most attached to religious tradition and they certainly have much religious feeling, though it is often affected by superstition more than is the formal religion of the men.

The reviewer was surprised to find opposite page 96 a photograph with the subscription: "Some patients of the early days." This wording would imply that the patients were at Dr. Torrance's clinic, but the photograph was taken by the reviewer in Dr. Shephard's hospital far to the north in Aintab. These patients are not Palestinians, but Turkish villagers. Anyone is welcome to use this photograph, but the description should not be misleading.

The story of this faithful medical ministry is graphic, picturesque and sympathetic. The fascinating Moslem and Jewish problems of Palestine are discussed and the difficulties especially in medical missionary work are ably described. The book is refreshing, reassuring and inspiring.

May I quote Dr. Torrance's own words? "Missionary hospitals will always be popular, because of the Christian nursing the patients receive. Somehow other institutions fail in this respect. There is something in the kind Christian touch, the gracious Christian treatment of those who are suffering that is not got elsewhere."

STEPHEN VAN R. TROWBRIDGE.

**The Secret of the Near East.** By George M. Lamsa. 177 pages. The Ideal Press, Philadelphia, Pa.

The author is a Nestorian. This small group of Christians has lived for centuries between the Shiite Moslems of Persia and the Sunnite Moslems of Turkey. Kurds on the north and Arabs on the south have been ever ready to plunder and destroy. Yet like the Armenians they "have kept the faith."

It is unusual to find a member of such a race ready to write a volume dedicated "to those who endeavor to bring about a religious understanding between Christians and Mohammedans," and whose purpose it is "to cultivate a brotherly spirit between the native Christians and the Turks." But such is the author of "The Secret of the Near East," and earnestly has he tried to be fair to both sides.

The book may be termed a self-interpretation of the Orient to the Occident. Its language is quaint, and its point of view on woman and Mohammedanism is truly Oriental. Charity modulates every criticism of ancient custom, and the author almost apologetically draws the veil aside from the great secret of the Near East, the position of woman.

The latter half of the book deals with political and economic questions, in which the writer's desire for compromise has often led him astray. An Oriental with the spirit of conciliation is, however, so unusual, that the chapters on the Near Eastern question and the Armenian revolution are full of suggestiveness.

One can hardly believe that the writer truly portrays the Oriental point of view of foreign missions. His is a sad indictment against the devoted souls who have been sent as representatives of the lowly Jesus. According to the writer, strife, bribery and the preaching of doctrines which the missionaries themselves do not believe have made both Protestant and Catholic an object of loathing and disgust to the faithful and simple Mohammedan worshiper.

His solution for the cruel religious strife in the Orient is through "a compromise between Christianity and Mohammedanism," and he urges missionaries "to look on the Mohammedans as a Christian sect." The explanation of this distorted point of view is in the writer's lack of appreciation of the deep spirit of Western Christianity. He says, "Western religions were taken from the East as pure as water from the spring, and after being corrupted in the West they are being turned back again over the East."

Though one recoils from such crass phrases, the dominant idea of the writer in the approach to Islam is worthy of deep consideration. "What the world needs today is a religious peace. . . The world can never open its doors for this peace until humanity has reached the basic realities in religion, until human sympathies are broadened enough in order to see the other person's point of view and learn to tolerate it."

ERNEST W. RIGGS.

*Die Renaissance des Islam.* Prof. Dr. Adam Mez. Heidelberg, 1922. Karl Winter. pp. 492.

Adolf von Harnack showed with brilliant mastery a generation ago that the old-Christian civilization must be understood as a renaissance of Hellenism within the Christian Church. Since then several attempts have been made to show the wonderful vitality of the Greek culture in other parts of the world. So Prof. von Lecoq has sketched out the Indo-Greek civilization dimly emerging from the sandy deserts of Eastern Turkestan as a farflung outpost of the same Greco-Bactrian civilization in High Asia. Prof. Mez leads his readers to Baghdad into the empire of the Abbasides in the ninth and tenth century A. D. and proves that this brilliant evolution of Arabic civilization fundamentally is an Islamic renaissance of Hellenism. It was the time when Christian "Weltanschauung" and Greek philosophy made effective inroads into the spiritual realm of Islam and reshaped the Arabic Islam. Unhappily Prof. Mez seems to have lacked the spiritual power and vision to develop this interesting idea of the Hellenization of Arabic Islam in one great coherent picture; so we get a long series of monographs on the evaluation of the Greco-Christian ideas in theology and philosophy, in industry and commerce, in state and church. This way of representing one big idea in its fragments or reflections in the most diverse spheres of life is the special attraction of this fascinating book.

JULIUS RICHTER.

**The Book of the Lover and the Beloved.** Translated from the Catalan of Ramón Lull, with an Introductory Essay by E. Allison Peers. pp. 105. Price 3/6. S. P. C. K. London. 1923.

After six hundred years the revival of interest in the life and work of Ramón Lull, "Doctor illuminate, Martyr unconquered of Jesus Christ, Master universal in all arts and sciences," is remarkable. A succession of biographies in English and French, including one for juveniles, has been reviewed in our *QUARTERLY*; and we have also noted the publication of all his works at Barcelona. And now there appears the first of a promising series of translations into English of his devotional writings.

The book of "The Lover and the Beloved" consists of 366 numbered selections, one for each day in the year, on the mystic love of Christ. In the preface we have a brief sketch of Lull's life, but without reference to any authorities. The book of the Lover is really a part of his famous *Blanquerna*, a religious romance resembling *Pilgrim's Progress*. All through the little book we are conscious of a sense of vocation as well as of deep devotion. Ever ringing in his ears was the Beloved's last command. For example:

"The Lover reproached Christian people, because in their letters they put not first the name of his Beloved, Jesus Christ, to do Him the same honor that the Saracens do to the false prophet Mahomet, when they honor him by naming him before everything in their letters.

"O Beloved, who in one Name, Jesus Christ, art called both God and Man, by that Name my will seeks to adore Thee as God and Man. And if Thou, Beloved, hast so greatly honored Thy Lover, through none of his merits, why honorest Thou not so many ignorant men, who knowingly have been less guilty of dishonoring Thy Name, Jesus Christ, than this Thy Lover?"

Some of the sayings are more subtle, as when he tells us that "Theology and Philosophy, Medicine and Law met the Lover, who asked them if they had seen his Beloved. The first wept, the second was doubtful, but the other two were glad. What, think you, was the meaning of these happenings to the Lover that was seeking his Beloved?"

The motto of the book is that of Lull's own life: "He who loves not, lives not; and he who lives by the Life cannot die." Z.

**Unconquered Abyssinia, as it is Today.** An account of its peoples, their customs, considered from the social, economic and geographical points of view, its resources and possibilities, politics and relations to other peoples. By Charles F. Rey, F.R.G.S. With illustrations and maps. pp. 300. Seeley, Service & Co., London. 1923. Price 21 s.

Abyssinia has been described as "a nation standing with one foot in the Middle Ages and the other in the League of Nations." Its civilization is even a greater variety of elements than that. The Mosaic Law, the more or less real heritages from the times of David and Solomon and the ancient kingdom of Ethiopia, a feudal system which seems so out of place to-day, a mixture of paganism, Islam, Jewish and Christian influences, a remarkable safeguarding against the nations being exploited by European nations, the struggle between extreme conservatism and some cautious introduction of modern ideas—all these and others go to make up Abyssinia of today. Mr. Rey has provided us with a most

readable volume, well printed and illustrated, without any apparent prejudices, and full of most interesting information from cover to cover. When one realizes how truly this people have been as an island in a surrounding sea of Islam for over a thousand years, and how unique the country is in having no foreign control as all the rest of Africa has, one finds the descriptions of the land and the people, their religious, social, industrial, governmental and commercial conditions most entertaining. The book brings the description right up to the present time, even to include the recent entrance of American missionaries. Abyssinia will no doubt offer a most attractive field for European influences, under the guidance of the present Regent Ras Tafari Makonnen G.C.M.G., while at the same time those nations closest to it, England, France and Italy, have united upon the principle of maintaining the integrity and independence of the country. If some elements of a really vital Christianity, the enlightenment of the people, and the development of their heritage as a Christian nation can be secured, Abyssinia may yet offer a magnificent service toward the evangelization of its neighboring millions of Islam.

R. S. McCLENAHAN.

**Die Weltreligionen und das Christentum**, von D. Martin Schlunk. pp. 213. Published by Agentur des Rauhen Hauses. Hamburg 23, Germany.

A handbook on comparative religion, by one of the present day missionary leaders in Germany. After an introduction, the author takes up his subject by first describing the great world faiths (pp. 26-118), and then gives a comparison of their respective doctrinal views (pp. 118-192). Islam occupies only 18 pages, but the treatment of the subject is clear, without compromise, and thoroughly evangelical. Altogether an admirable manual for the student.

**La Mésopotamie**. Lieutenant R. de Figaret. Librairie Delgrave, 15, Rue Soufflot. Paris. pp. 28.

This is an extract from the *Revue de Géographie Annuelle*, and gives a succinct account of the physical geography of Mesopotamia, and its natural resources. The second part of the book deals with the French military effort in Upper Mesopotamia during the war. The maps are of special value.

**Bulletin of the School of Oriental Studies**. London Institution, Vol. II, Part IV, published by The School of Oriental Studies, London Institution, Finsbury Circus, E. C. 2. Price 6/-.

Two articles in this issue of the Bulletin are of special interest to the readers of our quarterly. Mr. H. A. R. Gibb contributes a paper on Chinese Records of the Arabs in Central Asia, showing how these records supplement what we know of the contact between Khurasan and China during the Umayyad period. Military activities, according to the Chinese records, were carried on from 710 A.D. for nearly a century. More interesting than the story of these wars is that of diplomatic relations with China, and commercial missions to foster the silk trade.

The Bulletin also contains a continuation of a paper, not yet completed, on Arabic literature since the beginning of the Nineteenth Century, by 'Abd Al-Raziq.

**Algeria Today.** By Lieut. Col. Gordon Casserly, F.R.G.S. Published by T. Werner Laurie, Ltd. London. pp. 254.

Having lived in Algeria for eleven years, it was with a personal interest that I took up Lieut. Col. Casserly's book. Its clear description of the country, life and habits of its people, so laid hold on me that I was not content until I had read the whole.

The correctness and vividness of the delineation of "old Algiers," in the center of which I am living, are so true that I could identify the various streets as the author took us through them.

His description of "The People" is equally true to life.

The "Story of North Africa" puts the reader in touch with the earliest legendary ages, and a concise yet full sketch carries him on to the 20th Century.

The "African Pictures" are geographically drawn, and enable us to see through what changing conditions the country and its people have emerged.

The "Visit to Blida" and its surroundings is attractively described, and the reference to the monkeys reminds one of the time when one's own pockets were rifled by one of these vivacious creatures.

To see the native life in Algeria, one must visit the Mountains of Kabylia, so interestingly depicted, but the most attractive and fascinating chapters in the book are those which take us "from the sea to the Sahara," and we find ourselves out of the European environment, that is always making itself felt in the borderland of the Mediterranean, into tropical regions where native conditions of life still prevail.

The introduction to the "manners and customs of the Touaregs" will come as a surprise to many, especially in the freedom of the women, so contrary to the usual conception of Arab family life.

One cannot but be grateful to the author for having given us this very illuminating picture of a country which Maxwell described as "the nearest spot to England, where West meets East."

J. H. SMEETON.

**Die Machtmittel des Islams.** By Friedrich Schulthess. pp. 25. Publishers, Schulthess & Co., Zurich, Switzerland.

The author, a young rising Orientalist, died in January 1922. This essay, on the living forces of Islam, was prepared for the Basel University. Among these forces he assigns the primary place to Jihad, and enumerates others as follows: Political Pan-Islamism, Mysticism, especially that of the brotherhoods in North Africa, Press Propaganda, the spread of the Arabic language through the Press, the rise of rationalistic reforms and the law of Apostasy, which holds fast in its grasp those who have once embraced Islam.

**Petra, Perea, Phoenicia.** By A. Forder. Marshall Brothers, Ltd., London and Edinburgh. Price 7s. 6d.

Mr. Forder's book takes us to an unfrequented part of the Arabian Peninsula, and makes vivid, by means of lavish and extraordinarily good illustrations, a region which has great interest from a Biblical and an historical point of view. He appears ignorant, however, of earlier writers and of archæological discoveries. The book contains no references to earlier authorities or the records of Arabian travelers. His

descriptions are vivid with a Biblical background and references to the fulfillment of prophecy. He emphasizes the value of a more careful study of some of the obscure passages in the Scriptures in references to Petra and Phœnicia. From a missionary point of view the sumptuous volume ought to prove an attraction to some brave spirit to venture out in pioneer evangelism among the present Arab dwellers on these ancient sites of forgotten civilizations. W. M.

**Jewish Theology.** Systematically and historically considered. By Dr. K. Kohler. Pp. 505. \$3.00. The Macmillan Company, New York.

To the student of Islam this volume on Jewish Theology from the standpoint of a Modernist, is of great interest. The author is President Emeritus of the Hebrew Union College, Cincinnati, Ohio. After an introduction on the significance of Judaism, the book consists of three parts: (1) God. (2) Man. (3) Israel, and the Kingdom of God. The reader will find a clear statement of Theism in its relation to Jewish thought, both according to the Old Testament and the more modern viewpoint. A great number of references are given to post-Biblical Jewish writers, and the work bears the marks of scholarship everywhere.

"Between Church and Mosque," says Dr. Kohler, "hated and despised by both, stood and still stands the Synagogue, proudly conscious of its divine mission. It feels itself the banner-bearer of a truth which brooks no compromise, of a justice which insists on the rights of all men. It offers the world a religion of peace and love, admitting no division or discord among mankind, waiting for the day when the God of Sinai shall rear high His throne in the hearts of all men and nations."

In spite of its idealistic standpoint, the chapter on "Christianity and Mohammedanism" is well worth careful perusal. We need to emphasize the common basis between these great monotheistic faiths, while not being blind to their fundamental differences. From the Jewish standpoint, as the writer indicates: "Christianity in the West and Islam in the East have aided in leading mankind ever nearer to the pure monotheistic truth. Consciously or unconsciously, both found their guiding motive in the Messianic hope of the prophets of Israel, and based their moral systems on the ethics of the Hebrew Scriptures. The leading spirits of Judaism recognized this, declaring both the Christian and Mohammedan religions to be agencies of Divine Providence, intrusted with the historical mission of cooperating in the building up of the Messianic Kingdom, thus preparing for the ultimate triumph of pure monotheism in the hearts and lives of all men and nations of the world. These views, voiced by Jehuda ha Levi, Maimonides, and Nahmanides, were reiterated by many enlightened rabbis of later times. These point out that both the Christian and Mohammedan nations believe in the same God and His revelation to men, in the unity of the human race, and in the future life; that they have spread the knowledge of God by a sacred literature based upon our Scriptures; that they have retained the divine commandments essentially as they are phrased in our Decalogue; and have practically taught men to fulfill the Noahitic laws of humanity. On account of the last fact the medieval Jewish authorities considered Christians to be half-proselytes, while the Mohammedans, being pure monotheists, were always still closer to Judaism." What Dr. Kohler, however, fails to

see and, therefore, cannot emphasize, is the absence of the great doctrine of redemption through sacrifice, in Islam. This doctrine lies at the very heart of the Old Testament teaching and its Messianic hope. The Cross of Christ, the fulfillment of this hope and its glory, differentiates Christianity not only from Mohammedanism but from Judaism absolutely and inevitably.

For comparative study, the chapters on angels, spirits of evil and other intermediary powers (pp. 176-207), deserve careful attention. The student of Islam will find here a number of very striking parallels to Moslem teaching regarding *jinn*.  
S. M. Z.

**The Parish-Watson Collection of Mohammedan Potteries.** By R. Meyer Riefstahl, Ph.D. Illustrated with 19 plates in color and 46 in black and white, reproducing 75 examples. Luzac & Co., London. (Edition limited to 500 numbered copies.) Folio cl., pp. 84. Price £7.7.0.

We call attention to this work for the sake of specialists and libraries. The price is far beyond the purse of most of our readers. The *Times* Literary Supplement describes the book as follows:

The publication during recent years in other countries of several sumptuous illustrated books on the pottery of the Near East has been apt to give the false impression that England has been backward in appreciating the wares of the Moslem craftsmen. The pioneer work of Robinson, Fortnum and Wallis, with the help of chromolithography first revealed these beauties to the world. In the present century French and German investigators, more fortunate alike in the greater mass of material made available by continued exploration and in improved processes of graphic reproduction, have followed where English students led. Now last in the field come the Americans with the present imposing volume. Forty-eight examples from the Parish-Watson collection are thoroughly described and illustrated in this work, which contains besides a comprehensive introduction to Near Eastern wares, and photographs of a number of pieces of pottery and objects of kindred interest reproduced from other collections in America and Europe.

**Le Nouveau Monde De L'Islam.** By Lothrop Stoddard. Traduit de l'Anglais par Abel Doysié. 1 Vol. 8vo. Francs 10. Pp. 323. Payot et Cie., Paris.

The English original of this work was reviewed in our Quarterly at some length. This translation of Mr. Stoddard's book has been well done. There are no changes in the text, although there have been changes in the new world of Islam of considerable importance since May, 1921, when the English edition appeared from the press. Events have not confirmed all of the author's conclusions, for example, in his last chapter on Islam and Bolshevism.

**What of the Woking Qur'an?** Criticism of a Qadiani Commentary. By Mufattish. Pp. 36. Price 2 annas. Christian Literature Society for India, Madras.

It is unfortunate that this criticism of the Moslem Commentary on the Koran by Maulavi Mohammed Ali (Woking 1917) plunges into the midst of things without even a note of introduction on the character of the sect which he represents and of the Woking Movement in general. Nevertheless the criticism, taking up various passages in the order of

their occurrence in the Koran, is succinct, able and convincing. No one possessing this translation and commentary should omit securing a copy of the criticism also. The author shows how, for propaganda purposes, the Working press does not hesitate to set aside all the recognized conclusions of all Moslem theologians, of orthodox Islam and even the principles of Arabic syntax. As a case of special pleading, nothing for example could be more unfair than the comment made by Mohammed Ali on Chapter 33, vs. 37 and 38, regarding the marriage of Mohammed with the divorced wife of Zaid, his adopted son. This little book of criticism shows how, in this as in other cases, all historical evidence is set aside in order to whitewash Mohammed's character. There is no index to the passages given, and of course the two score of passages critically considered are only illustrative of much more that might be said in regard to the Commentary. That *something* should be said was necessary, and it has been well done. Z.

**The Idea of Personality in Sufism.** Three Lectures delivered in the University of London. By Reynold A. Nicholson. Pp. 77. Cambridge University Press 1923.

This little book is far more important than its number of pages would indicate. It is dedicated to Professor Duncan B. Macdonald, and the author states that he received his inspiration from that source. The lectures were delivered at the School of Oriental Studies, and show that Sufism "is not necessarily pantheistic, but often bears the marks of a genuine personal religion inspired by a personal God, even if we must beware of attributing to Moslems all that the term 'personality' suggests to us." The author takes for granted—what has often been doubted or denied—the utter sincerity of Mohammed and the reality of his prophetic inspiration. He follows Snouck Hurgronje and Andræ, who hold that what made Mohammed a prophet was his conviction that the Day of Judgment was at hand. The chief foundation, however, of Islam is the Koran, which is designated as "a very quicksand of contradictory notions, expressed in language that is often vague and obscure." Mohammed's idea of God in the Koran is that of an infinitely transcendent Being, who acts and feels like a human person. This conception, theologically indefensible, necessarily by the lapse of centuries, hardened into dogma. Fortunately the devout Moslem, as Professor Nicholson shows, keeps this Deity of dialectics well in the background. While the Sufis no less than the scholastics bring Islam to the verge of Pantheism, Sufism does leave room for personal religious experience. "Only by ignoring the Fifty Articles of his creed can the Moslem come near to God; but the Sufi who enjoys communion with God can, if he wishes, take the creed to his heart and see in its words a partial and inadequate reflection of what his inner light has revealed to him." All these points are illustrated and illuminated from the great poem of Ibnu 'l-Farid (A. D. 1235) as well as from the lives of al-Hallaj and al-Ghazali.

In the second lecture the doctrine of the pre-existence of Mohammed, as modified by Hallaj (who found in Jesus Christ his model of the perfect man) is considered. His philosophy and that of al-Ghazali are compared, and the reality of their religious experiences leave no doubt. In both cases Mohammed, however, occupies the center of the stage. "It

it obvious that we cannot discuss Christian or Mohammedan ideas of personality without reference to the persons of Christ and Mohammed, since the archetype, whether it be historical or ideal, necessarily determines the nature of every imitation of it. The Christian idea of personality, that is of personal relationship to God, is the Christian idea of Christ, and the Mohammedan idea of personality is the Mohammedan idea of Mohammed. Of course, neither of these ideas represents an absolutely fixed standard; both are subjects to variation and development. Far apart at first, they moved nearer to each other as time went on."

In the last lecture we learn how the Prophet in mediæval Islam became invested more and more with the attributes of the Christ. The author quotes a tradition, according to which Mohammed is believed to have said, "He that hath seen me hath seen Allah." This apotheosis of the Prophet became more and more out-spoken. "Mohammed, then, is not only the source of all the knowledge which the prophets and saints possess concerning God; he himself is the Divine Idea immanent in Creation, and the final cause of all that exists, the cosmic thought assuming form and connecting Absolute Being with the world of Nature. He represents the Divine Providence whereby the world is sustained and governed. He is the Khalifatu 'llah, the Vicegerent of God, the God-Man who has descended to this earthly sphere that he may make manifest the glory of Him who brought the universe into existence. The universe is but the copy of the Idea of Mohammed, even as the Idea of Mohammed is the copy of God. The Perfect Man is the microcosm, the universe the macrocosm." His conclusion is that notwithstanding the strong and deep personal relations which unite Sufis with each other, with Mohammed as Supreme Prophet and with God Himself, these relations nevertheless can be compared best of all by unity of a rain drop lost in the ocean, or of a moth consumed in the candle's flame. The Moslem conception of personality is after all different from ours. In Islam the Perfect Man represents deity revealing itself in man, rather than the ideal of humanity realizing itself in the personal life of God. The experiences of the Sufis, therefore, according to Nicholson, lack that richness and variety which is found in western mysticism, and those experiences are not less free from the dangers of mysticism, evident also in the west.

We commend the book for careful study. It will indicate to the thoughtful reader many new points of contact in preaching the Gospel to Moslems.

S. M. Z.

**The Book of Religion and Empire.** A semi-official Defense and Exposition of Islam written by Order at the Court and with the assistance of the Caliph Mutawakkil (A. D. 847-861), by 'Ali Tabari. Translated with a Critical Apparatus from an apparently unique manuscript in the John Rylands Library. By A. Mingana, D.D. 1922. Manchester University Press.

Students of Mohammedanism are already greatly indebted to Dr. Mingana, especially for his great discovery of some pre-Othmanic fragments of the Koran published in 1914. That indebtedness is further increased by his publication in this present work of what is practically an official reply to the famous *Apology of Al-Kindi*. That *Apology*, it will be remembered, was written during the time of Mamun, when the

Court was heretical and free thought on religious matters abounded. Mutawakkil was the restorer of orthodoxy and the destroyer of religious toleration, so it was fitting that at his Court, this reply to Al-Kindi and sturdy refutation of all Christian argument against Islam should be written.

The author was a Court physician at Baghdad, a renegade Christian, with some reputation as a scholar and a moralist. His early Christian training is obvious all through his book, as are the defects of the type of Christianity with which he was acquainted, but it is not difficult to see how Mutawakkil would choose this man as the savant uniquely qualified to write his desired official refutation of Christianity. So 'Ali Tabari wrote his refutation and claims.

"I did not leave the members of the protected cult any argument, any difficult question, any contentious point, that I have not mentioned, and then refuted and solved, by the succor and assistance of God, and by the blessing of His Caliph, the Imam Ja'far al-Mutawakkil 'ala-Allah, Commander of the Faithful—may God prolong his life—who guided me and made me profit from words heard from him. He is in earnest and eager that such books should be spread and perpetuated in order to strengthen the motives of credibility of the Faith, to make its proofs triumph, and to convince of his merit therein those who ignore it and do not recognize how God has singled out Islam and its followers in his time and renewed for them His benefits."

'Ali Tabari's arguments are practically all based on the time-worn and quite unprofitable evidence of prophecy and miracle, and at times would remind one of Paley. The writer knows his Bible, and he knows well the mediæval methods of exegesis, so that it is not difficult for him to torture prophecies about Mohammed from the words of Jeremiah, Ezekiel, Micah, and even Habakkuk and Zephaniah. His proof from Micah is a typical one and short enough to quote in full:

"He said: 'In the last days the mountain of the house of the Lord shall be established in the top of the mountains, and on the highest summits. And all nations shall come unto it, and many nations shall flow unto it, saying, Come, let us go up to the mountain of the Lord.'

"This is clearly a description of Mecca: it is to it that many nations go for pilgrimage, repairing and flowing into it in answer to the divine call. If somebody quibbles and says that Micah meant the temple of Jerusalem, how can he be right when God showed that the event shall take place in the last days? The temple of Jerusalem was standing in the time of this Prophet, who indeed must have prophesied about something which would take place in the future, and not about something of the past."

Many Moslem apologists have been embarrassed over the question of miracles, seeing that Mohammed himself declared his inability to perform any. Not so 'Ali Tabari. Traditions, good, bad, and indifferent are pressed into the service of giving evidence here, and even the worthless traditions as to the asceticism of the early leaders are considered as evidence as to a miracle of sorts.

The translation of this document will prove a most excellent service to those who are in practical contact with the Moslem controversy, for it illustrates exceedingly well the type of thought we are still meeting and having to answer. For this reason, if for no other, it is to be regretted that the author did not find it convenient to print the Arabic text along with his translation.

Dr. Mingana's English is often queer, but his translation reads easily, and has all the references verified in footnotes.      ARTHUR JEFFERY.

**The Table-Talk of a Mesopotamian Judge.** Translated from the original Arabic by D. S. Margoliouth. Pp. 300. Royal Asiatic Society, London, 1922.

Bearing in mind that this book is by Dr. Margoliouth, and occurs in the series of Oriental translations published by the Royal Asiatic Society, nothing further need be said commending the work of writer and printer.

The Arab author lived in Mesopotamia some nine hundred years ago, and his position as judge (*qādi*) in many of the districts of that province of the Khalifate, seems to have given him the opportunity for gathering the personal anecdotes of which this book consists, anecdotes describing and illustrating the social and religious life of his age and country in a remarkable degree. The original collector of these tales had a serious object in view—"to provide such matter as will train the reader for this world and the next, teach him the consequences of well-doing and ill-doing, how actions must ultimately turn out, how a republic should be administered, what mistakes he should avoid."

One can wish that the laudable hopes of the compiler were in his day realized. Certainly in our time when Mesopotamia, or as it is now called Iraq, is undergoing such great transformation, political and commercial, one is scarcely in a position to hazard an opinion as to the ultimate result, unless he knows upon what original material these forces are now working. This book will be a great help in obtaining such knowledge.

JAMES CANTINE.

**Der Musta'min.** Ein Beitrag zum internationalen Privat und Völkerrecht des islamischen Gesetzes. Von J. Hatschek. Pp. 108. Berlin, 1919. (Walter de Smyter.)

At a time like the present, when many questions as to the legal position of non-Moslems within the Turkish Empire are pressing for consideration, students will welcome this little treatise, which attempts to set out the teaching and decisions of Islamic law on this vital subject.

Unfortunately the writer is more of a jurist than an Islamologist or philologist, and while his work gives an interesting study of the Islamic legal position from the point of view of comparative jurisprudence, his lack of familiarity with Islamic studies leads him into some curious mistakes and minimizes the value of the treatise as a guide in our perplexities.

Nevertheless, one cannot but feel that Dr. Hatschek has done us a useful service in throwing out into strong relief the anomalous position Islamic law holds in comparison with the codes of civilized nations.

ARTHUR JEFFERY.

**Palestine Peasantry.** Mrs. Finn, M.R.A.S. 95 pp.

This is an unpretentious little book. It describes from personal observation and inquiry on the spot—presumably about 1820-80—something of the distinctive racial features of the villagers (*fellaheen*) in Judæa, Samaria and Galilee—or even sub-districts of these main divisions. These people are doubtless the lineal descendants of the old Canaanitish tribes; it is far less certain that they can be identified with these tribes, particularly and severally, as these pages suggest.

The remarks concerning Palestine names, place names, and village customs, religious, justicial and domestic, benignant and malignant, are interesting, and still largely correct.

Village feuds and ferocity on such a scale as described (on pp. 18, 19, 28, 30) must, in western Palestine, have been amongst the last of their kind.

The world-way opened up during the last twenty-five years has made a wide breach into the conservatism of Palestine village life. There can hardly be a village but has its denizens in America or elsewhere.

On p. 52 *Perizzite* seems a misprint for *Girgashite*. S.

**Oppressed People and the League of Nations.** By Noel Buxton and T. P. Conwil Evans. 1922. Published by J. M. Dent & Sons., Ltd., London; by E. P. Dutton & Co., New York. Price 6 shillings. Pages 230, including a Bibliography, Appendices giving extracts of treaties and 3 maps. (1. The New Europe, 2. Middle East, 3. Far East.)

In these transition days following upon the Great War, a book on the oppressed people of earth is very welcome. We like the clear, succinct and unprejudiced way in which this great subject is treated, and appreciate the "square deal" it gives to all concerned.

The subject, for emphasis sake, presumably, is treated inversely from what you are led to expect on the title page, for the first half of the book has to do with the Versailles Treaty, self-determination, and the faulty application of the principles of the League of Nations; whereas the second half describes the actual "oppressed peoples" or minorities in Europe, the Near East, and the Far East. In this way the causes of oppression are clearly given before the application is made. European diplomacy as the general cause for the World War and the reason for most of the troubles of the Eastern Hemisphere is oft referred to.

Rightly and strongly do the authors argue for its transformation, and urge the reference of the claims of the oppressed peoples to the League of Nations as the prospective although not immediate remedy for this world's ills. This plea is much strengthened by the fact that the League voices democracy internationally and promises by its principles and methods to eradicate the old world "Imperialism" underlying European diplomacy. Incidentally, many a grievance and oppression are mentioned, e. g., the Armenian atrocities, the Smyrna catastrophe and the Korean frightfulness, with proofs of the culpability of the powers concerned. We deem the book most informing for the thinking public.

J. KRUIDENIER.

**Sachindex zu Bokhari, nach der Ausgabe Krehl-Juynboll** (Leyden. 1862-1908) und der Übersetzung von Houdas-Marçais (Paris 1903-1914). Zusammengestellt von O. Rescher. Folio. pp. 52. Stuttgart. 1923.

One result of the epochmaking Hadith-studies of the late Prof. Ignaz Goldziher, of Buda-pesth, has been a renewed interest in the examination of Mohammedan tradition. That has necessitated of course the preparation of critical editions (and even translations) and above all of exhaustive Indices. Readers of this quarterly have already been informed of the great work of indexing Traditions which is being undertaken at Leiden under the supervision of Dr. A. J. Wensinck, a work of the first importance to all students of Islam. The present work, by Dr. Rescher, deals only with one traditionist, viz., Bukhari, but provides an excellent subject-index to the Traditions of that Collection.

A. J.

**Shoghi Effendi:** Das Hinscheiden Abdul-Bahas, von Sitarih Khanum (Lady Bloomfield.) Stuttgart. 1923. pp. 32.

Though German Behai's are not so numerous nor so important as the American supporters, they are by no means negligible and are on the increase. Already they have produced a considerable literature (much of it translation), of which the above pamphlet is the latest specimen. Students will remember that when Abbas Effendi died, his son, Showki Effendi, a young man of little personality and apparently smaller abilities, became his successor. This pamphlet, written in the usual Behai extravagant way, is an account of the passing of Abbas Effendi and the succession of Showki.

A. J.

**Les Almohades:** Historie d'une dynastie berbère, par R. Millet. Précédé d'une lettre du Maréchal Lyautey, et d'une Préface par Gaston Guiot. Avec portrait. Paris. 1923. pp. xxix. 160. 12 fr.

Since the brilliant studies of Goldziher (ZDMG 1887), and *Ibn Tounert* (1903), and Codera's *Decadencia y desaparicion des Almoravides en España* (1899), there has been little work done on this interesting Moslem dynasty which, as the result of a great religious movement, succeeded the Almoravids as supreme power in Morocco.

To the student of Islam, the main interest in the Almohades will always be in the religious movement based on the teaching of Ibn Tumart which brought them into power, and for that he still has to turn to Goldziher. But there nevertheless is a considerable interest in the political and social history of this Moroccan dynasty.

In recent years French scholars have done an immense amount of work in elucidating Moroccan history, and this present work is no unworthy contribution to that fund of scholarship.

ARTHUR JEFFERY.

**The Shahnama of Firdausi,** done into English by A. G. Warner and E. Warner. Vol. viii. London. 1923. pp. xvi. 447. Trübner's Oriental Series. 10/6.

This is the last and concluding volume of this excellent translation of the greatest and most important of Persian Epics. For the student of Islam it is particularly important for the picture of conditions it gives which enables us to see the environment into which Islam entered in Persia, and which profoundly modified it in so many ways. The volume is excellently printed and provided with an index.

A. J.

**Histoire de la Philosophie orientale** par René Grousset. Paris. 1923. Pp. 376. Nouvelle Librairie Nationale. 15 fr.

The reviewer picked up this latest volume of the Bibliothèque Française de Philosophie, with the expectation of finding a new account of old friends. But the sub-title proclaimed his disappointment, for it announced that this History of Eastern Philosophy dealt only with India, China and Japan.

Students of Islam have little interest in the philosophy of the Farther East save in so far as Hindu and Buddhist ideas have had an influence on the development of Moslem thought, and of that this book tells nothing. But if there is no particular interest for the special study of Islam, no student of Oriental thought can fail to be fascinated by the story Mr. Grousset has written here. His acquaintance with the work of modern

scholarship is wide and exact, and his book reads as interestingly as a romance. One feels Mr. Grousset's sympathy for the systems of thought he describes, but even his sympathetic treatment cannot hide the fact, which has been becoming more and more evident as Oriental thought has been more exactly studied, of the utter futility of it all.

ARTHUR JEFFERY.

**The Arab Conquests in Central Asia.** By H. A. R. Gibb, M.A., lecturer in Arabic, School of Oriental Studies, London. The Royal Asiatic Society, London. 1923. pp. 98.

This book gives sources for a new history of the Arab conquests in Central Asia. "It makes no claim to present a complete historical account of the Arabs in Central Asia, but is intended solely as a critical study of the authorities in greater detail than has hitherto been made. Much is therefore omitted, because it has already been dealt with in the standard histories. In order to keep down the cost of publication, the extensive references which originally accompanied the text have been cut down to a few notes at the end of each chapter. No references are given when, as in the great majority of cases, the authority for the statements made can easily be found in the appropriate place either in Tabari or Balāhuri." It will be found invaluable to the student of the Moslem conquest of this vast area.

**The Lotos Woman.** By Nathan Gallizier. Thomas Page Company, Boston. pp. 470. \$2.00.

A romance of Byzantine Constantinople, extravagant in its descriptions of the luxuries and vices of the court, yet giving the background of the early contact of Islam with Christianity. The heroine has always lived in a garden of pleasure, and therefore finds "that the doctrine of the Cross with its self-denial has no access to her superficial soul."

**Kings of Arabia:** The Rise and Set of the Turkish Sovranty in the Arabian Peninsula. By Harold F. Jacob, C.S.I., Officer of the Legion of Honour. Mills & Boon, London. 1923. pp. 294. Price 12/6.

In spite of its unfortunate title, this book should have a wide sale, as it fills a distinct need in the literature on Arabia. It does not deal with ancient history nor with the whole peninsula, but with the interesting story of the Turks and the British in Yemen. Colonel Jacob has been for many years in the closest touch with Arabia, both as First Assistant to the Resident of Aden, and as Political Agent of the Aden Hinterland. During the Great War he was chief political Adviser on S. W. Arabia to two successive High Commissioners of Egypt—Sir Reginald Wingate and Viscount Allenby. He has been in close touch with the work of Christian Missions, and pays a high tribute to Dr. John C. Young, of the United Free Church of Scotland Mission, and to the Danish missionaries. He regards missions as "prime assets in the future of the country."

The book starts with the earliest touch of the British in Yemen in the 17th century, and goes on to relate the capture of Aden in 1839 A. D. Then follows a sketch of the British methods of administration, and an explanation of the régime of Captain Haines and other administrators. The British methods are contrasted with those of the Turks, whose political machinery has played so signal a part in shaping the destinies of the Arabs. The author treats of the ascent to the Hinter-

lans, and the subsequent retreat to Aden. He deals with the present policy of Great Britain in Yemen, but does not indulge in prophecy. What is wanted for the development of the country is a railway for trade, and a college for the sons of the native rulers. Z.

**Early Buddhist Monachism:** 600 B. C.—100 B. C. By Sukumar Dutt, M.A., B.L. Trübner's Oriental Series. London. 1924. Pp. 196. Price 10/6.

The importance of the Buddhist monasteries in the whole economy of ancient Indian life and culture is a subject which this book for the first time makes clear. Their growth and their relations with society at large are described, and the influence of Chinese types is estimated. The monasteries appear to have played the rôle of universities, with a full complement of libraries, schools of study and lecture halls. Professors and students from all parts of Asia flocked to frequent them. The violence of the Mohammedan invasions seems to have arrested their development. The storming of Behar, in A. D. 1197, and the ensuing massacre of Buddhist monks, was an act of brute fanaticism which forced Buddhist monasticism below the surface of Indian life. Z.

**Baalbek in Islamischer Zeit,** von Moritz Sobernheim. Berlin 1922. Walter de Gruyter. Folio 39 pp.

This pamphlet is a "Vorabdruck" from the third volume of the author's *Baalbel Ergebnisse der Ausgrabungen und Untersuchungen in den Jahren 1899 bis 1905*, and has been specially published for students of Islam, who may not have any particular interest in the larger work, but who are interested in the collection of inscriptions belonging to the Islamic period, some of which are of no little importance. A. J.

**Islam at the Cross Roads.** A Brief Survey of the Present Position and Problems of the World of Islam. By Lacy O'Leary, D.D. Paul, Trench, Trübner & Co., Ltd. London. 1923. Price 6/6. Pp. 215.

We have reviewed a number of recent books by Dr. O'Leary. This, his latest, deals with the present position of Islam in seven brief chapters, discussing such questions as Western penetration of Moslem lands and the re-action that followed, pan-Islamic hopes and present day nationalism, with a concluding chapter on the war and after. As a summary of present conditions, the book is admirable, but it lacks background, and the text is disfigured by a number of inaccuracies that are inexcusable.

Speaking of Mecca he says, "No Christian soldiers were allowed to enter the *Muharram*." When he characterizes Christianity and Islam, not as antagonists, but allies; and says that there were no forced conversions in the early history of Mohammedanism, one wonders in how far the author is acquainted with the sources of Moslem history. In one or two places the author pays tribute to the excellent work of missionaries; but what will missionaries say of such a statement as "there is nothing in Islam which directly insists on plurality of wives or acts as an incentive to divorce"? Z.

**The Young Knight.** Or, How Michael Faversham fought valiantly with the Knights of Saint John against the Turkish hordes and won his spurs as a Knight of Malta. By I. M. B. of K. L. C. Page & Company, Inc. Boston. 1923. Pp. 233. \$1.65.

An excellent story to interest children in the age-long struggle between Turk and Christian. The young hero has high ideals and unusual

loyalty to friends and foes. Even if these knights of old fought with a wrong weapon, they did defend Europe against the Crescent; and the story has a message: "Take heed that no human frailty move thee to strike unjustly. Gird thyself with the sword of Christ; and remember it is not with the sword, but with faith that the saints conquer kingdoms." Such a book should come as a challenge to the children of missionaries.

A. E. Z.

**Tafsiri Ya Kurani Ya Kiarabu** Kwa Lugha Ya Kiswahili Pamoja Na Dibaji Na Maelezo Machache. By Godfrey Dale. Society for Promoting Christian Knowledge. London. 1924. Pp. 686. Price 3/6.

This translation of the Koran was described in our last number in an article by Canon Dale himself. The book is well printed, has a full index and is of convenient form for constant use. Would that we had similar translations in Chinese and other languages.

**Al Hijab or why Purdah is Necessary.** H. H. Nawab Sultan Jehan Begum Shaeba. C. I., G. C. S. I., G. C. I. E., G. B. E. Ruler of Bhopal. Printed by Thacker, Spink & Co. 6, Mangoe Lane, Calcutta for the Ruler of Bhopal. 1922. Pp. 212\*6.

This little book is an attempt to uphold the Islamic system of Purdah as the one and only cure for the immorality attendant on modern civilization, human nature being what it is. Islam, it is claimed, has the only solution for the problem created by the wickedness of man. The Begum tries to prove a case for Purdah from the Koran, Traditions, the practice of the Companions, the opinion of Moslem jurists, the frantic state of the middle Roman Empire, the condition of woman today in Scotland and the U. S. A. and so forth. But we feel she has only looked (and that rather speciously and partially) at one side of the question. For she does not take into account the acknowledged fact of polygamy and concubinage in Islam, practised normally by many decent Moslems. Thus she does not see the vital difference between Moslem and "modern" civilization. The latter (alas!) blinks at immorality, the former (also alas!) legalizes it. Is legalized vice really a better way of life? Moreover the Begum's dictum that Islam's permission for divorce, for anything less than adultery, shows that she has not studied any other solution to the problem than the Islamic and the modern, and hints at the same time at the low conception of marriage prevalent in Islam. This known fact itself renders the Begum's assertion of Islam's universal respect for womanhood rather mythical and unrealized. We would ask her to use her gifts in a study of the Christian solution or rather, we would say, Christ's.

E. F. F. B.

**Baha'u'llah and the New Era.** J. E. Esslemont. London: George Allen & Unwin Ltd. pp. 236. Price 8/6.

A comprehensive outline of the history and teachings of the Bahai movement, by one who has become an ardent disciple and advocate. The volume, therefore, lacks the critical spirit, and glosses over many of the disagreeable facts connected with this movement. In the bibliography, for example, scarcely any works are mentioned save those by adherents of the sect. Much is made of the fulfilled prophecies in relation to the World War as a proof of the divine mission of Baha'u'llah. The extravagant style of the book may be judged from a paragraph regarding the prophethood of the Bab and Baha'u'llah: "The grandeur and sublimity of their ideals, the nobility and self-sacrifice of their lives,

their dauntless courage and conviction, their amazing wisdom and knowledge, their grasp of the needs of both Eastern and Western peoples, the comprehensiveness and adequacy of their teachings, their power to inspire whole-hearted devotion and enthusiasm in their followers, the penetration and potency of their influence, the progress of the Movement they founded—surely these constitute proofs of prophethood as convincing as any which history of religion can show.” Z.

**Voyage Du Marchand Arabe Sulayman En Inde Et En Chine:** Rédigé en 851 Suivi de Remarques par Abu Zayd Hasan (vers 916). Traduit de l'Arabe avec Introduction, Glossaire et Index. par Gabriel Ferrand. Éditions Bossard: Paris. 1922. pp. 155.

The book consists of two parts, both translations of rare manuscripts found in the Bibliothèque Nationale. The first is an account of a visit to India and China by an Arab merchant, who started from Muscat, and spent four months reaching Canton, China, by sailing ship. The second book is complementary, and consists of geographical notes by one who was neither a voyager nor a merchant, but a student of geography. The little volume throws considerable light on early connections between Arabia and China, while the account of Java and of the pearl fishers is highly amusing. Z.

**Wanderings in Arabia:** The Authorized Abridged Edition of "Travels in Arabia Deserta." By Charles M. Doughty. London: Duckworth & Co. Two Volumes. pp. 309. pp. 297. 20s. net.

One of the greatest travel books in literature, which will be studied as long as travel books have any attraction. No other writer has ever interpreted the Arab mind and the Arabian personality as has Doughty. We welcome this abridged edition. It should be in every missionary's library. No one can find fault with the omission of the technical and the archæological sections of the original narrative; and at so modest a price the reader could not expect maps and illustrations. But it is to be regretted that there is neither preface, introduction nor index. This is inexcusable as it presupposes a knowledge of the writer, and of his adventure, as well as the date of his journey. The sketch map is so small that it might almost as well have been omitted.

**Persian Women and Their Ways:** The Experiences and Impressions of a Long Sojourn Amongst the Women of the Land of the Shah with an Intimate Description of Their Characteristics, Customs and Manner of Living. By C. Colliver Rice. London: Seeley, Service & Co. Limited. 1923. pp. 112. 21 shillings net.

One who has made the journey to and from Persia eight times, and by five different routes, who has lived close to the people, and loves them as only a devoted missionary can, speaks with authority in this interesting volume. In twenty-seven brief chapters we are given a whole range of topics covering every aspect of Persian home life—the women of the towns, of the villages; their childhood, education, and lack of education; their dress, food, shopping, amusements, industries; feasts and fasts, superstitions and religion; patriotism and poverty; their illnesses and their customs at death—all these are vividly portrayed. There are a few inaccuracies in the chapter on Islam, but our chief criticism is that the author, or possibly the publishers, have dealt with the material as Othman did with the chapters of the Koran; they are arranged without any logical order, and the titles bear the same rela-

tion to the contents, in some cases, as "the Ant" and "the Spider". But in spite of this lack of arrangement, every page bristles with facts, and the book is sure to win friends and intercessors for Persian womanhood.

**Arab-Asia:** A Geography of Syria, Palestine, Irak, and Arabia. By Mrs. Lanice Paton Dana. Beirut Press, Syria. pp. 170.

This is by far the best popular geography of these lands that we have in English, and although it is prepared specially for the use of secondary schools, it well deserves a much wider circle of readers. The arrangement of material is ideal, and numerous maps, illustrations and diagrams make the book attractive. Although there is no bibliography, the references show that recent authorities have been consulted; and apart from some unfortunate misprints, such as *Arabia Inflex* for *Arabia Infelix* and *codtinues* for *continues*, etc., the proofs have been well read. We regret that the system of transliteration does not follow any one authority, nor does it correspond with that used on the colored maps. Z.

**A Call to Prayer.** By Samuel M. Zwemer. Marshall Brothers: London. Pp. 74. 3/6.

A reprint of editorials and other short papers which appeared in THE MOSLEM WORLD, and are now presented as an argument for united prayer.

**Island India.** By Augusta de Wit. Yale University Press: New Haven. Pp. 105. Price \$3.00.

The author is well known as a Dutch novelist and essayist who has also a thorough command of English. Long residence in the Dutch East Indies and love for it and its people have given Miss de Wit a marvelous insight into the brown man's mind. With a beauty of style and diction which fascinate the reader, she penetrates the veneer of Mohammedanism and describes the animistic life of the Malay Javanese people in seven essays.

The illustrations of the volume, however, and sometimes the contents verge on the cubist and futuristic school; yet one looks at things through the eyes of the native when "iron buffaloes and iron elephants, with a heart of fire, carry their heavy burdens over a steel bridge."

**The Truth About Mesopotamia, Palestine and Syria.** By J. deV. Loder. George Allen & Unwin, Ltd. London. 1923. pp. 157. Price 7/6.

This book, dealing with the political affairs of Middle East countries in which the Arab Movement has been a predominant influence, covers the period from the Young Turk revolution (1908) to the Lausanne Conference.

The greater part of the book is devoted to an interesting and detailed account of Allied occupation in Mesopotamia, Syria and Palestine before and after the Armistice; and the writer stresses the difficulties of coping with conflicting ambitions of the Arab Nationalists and the Zionists. Although the comments on the whole are fair, yet British administration and Arab claims are generally approved while French and Jewish policies are discredited.

The author concludes with the opinion that at present, when "selfish motives enter so largely into the calculations of governments," world solidarity can be achieved only by the enforcement of the League of

Nations and the Mandate system. The texts of various agreements and mandates are given in an appendix. V. L. P.

"**Al Khilafa.**" A series of discussions regarding the legalistic, political, social, and reform aspects of the Khalifate. By Muhammad Rashid Rida. Pp. 142.

This study of the live question of the Khalifate is a collection of articles recently written by the editor of the *Minar* for that journal, and deals with the subject from the standpoint of orthodox Islam.

Among the subjects discussed are the necessary characteristics of a Khalif; the unity of the Khalifate; the right to the Khalifate by conquest; a comparison of the Khalifate and the Papacy; the Ottoman Turks; the Khalifate and the Europeanization of Islam. Brief mention is made of the relationship of socialism and Islamic law, and the attitude of Christians, including Lord Cromer and Lord Kitchener to the Khalifate and Moslem law. E. E. ELDER.

**El Koran**, das heisst Die Lesung, Die Offenbarungen des Mohammed ibn Abdallah des Propheten Gottes. Zu Schrift gebracht durch Abdelkaaba Abdallah Abu-Bekr, übertragen durch L. Goldschmidt 8 vol. pp. 651. Berlin. 1922.

A new translation in most attractive, compact form, with thirty pages of critical notes, issued as first number in a series *die Bibeln der Völker*. The opening Surah is illuminated in gilt and colors, and the six hundred pages of the text are printed in clear Roman letters on India paper; and the notes are helpful. The translation as far as we have examined it is superior to the earlier translations by Schweigger, Megerlin, Arnold, Boyser, Wahl (1828) and Ullman (1853). When Goldschmidt, however, reads *Al 'Aalimun* for *Al 'Aalimin*, in the first Surah, and translates it by *men* instead of *worlds*; when he derives *Surah* from *sar*, "to leap forward"; and worse still, translates *ra'ana* (Surah 4) "Look at us"—we fear he has been caught napping. His translation is mostly famous for having first appeared in a "Luxusausgabe" limited to 200 copies, folio, in 1916. A cheaper edition followed in 1920, and this is a later edition of the same. Z.

**The Campaign in Mesopotamia.** (1914-1918). Vol. I. By Brig. Gen. F. J. Moberly. H. M. Stationery Office. London. 1923. Price 15s. net. pp. 402.

This volume in the series of official reports on the war gives a detailed account of conditions before the outbreak of hostilities in Mesopotamia. The second part, page 99 to the end, tells of the campaign from the earliest landing at Basra until the battle of Kut. Other volumes are to follow. The book contains seven excellent maps and three aeroplane views of Qurna, Ahwaz and Nasiriya. No mention is made of the service rendered to the British forces by the American Mission through their hospital facilities. There is an exhaustive index of forty pages.

**L'Histoire de l'Asie** par René Grousset. 3 vols. Paris: 1922. Third edition. pp. v. 308; x. 400; viii. 486.

Recently we had occasion to notice in this Review M. Grousset's *La Philosophie Orientale 1922*; a work which gave us a taste for the task of reviewing these solid volumes of Oriental History. M. Grousset is nothing if not interesting, and in his easy style takes us at rapid pace across great vistas of Asiatic life and movement from the Chaldaeans at the dawn of history to the Japanese Revolution of our own century.

The first volume will be of most interest to readers of the **MOSLEM WORLD**, as it vividly describes the condition of the Hellenistic and the Sassanian empires in the seventh century of our era, and takes up the history of Islam. The author does not linger long on the origin of Islam (in a history of all Asia we could hardly expect this), but he does make the point, which is being more and more stressed by modern scholars, that "le conquête de l'Orient par la race arabe ne date pas de Mahomet"; and in a note in the appendix he reveals the fact that he accepts Caetani's position that the great wave of Mohammedan conquest in the seventh and eighth centuries was only the latest of many waves of immigration that have proceeded from Arabia.

From the Arab period he passes on to the history of the Persian period, commencing with the Abbasids. Then follows the Turkish period up to the time of the Crusades. Two long sections of great interest on the Crusades then follow, and the last section of volume one takes up the Empire of the Ottomans.

Volume two has nothing that particularly interests the student of Islam; but the first three chapters of volume three, dealing with the Mongols, Persia, and Moslem India, he will find of great interest, if only for the clear bird's-eye view which they give of Islamic civilization during this period.

There is nothing remarkably new in what M. Grousset tells us, and in making so wide a survey he has not escaped some of the pitfalls all makers of surveys must be wary of; but he has produced a readable history which has utilized to an unusual degree the most recent research work on Oriental history. Unfortunately the volumes have no indices, and the maps are the most wretched hand sketches one could imagine. Surely a work of this size and value deserves better cartography than this.

ARTHUR JEFFERY.

**Comparative Grammar of the Semitic Languages**, by deLacy O'Leary, D.D. London, 1923. Kegan Paul. 10/6 net.

The English language has had to wait long for a successor to Wright's *Comparative Grammar of the Semitic Languages*, which appeared in 1890; and it still has to wait, for the volume before us is quite unworthy of English scholarship, not to speak of Semitic scholarship in general. It is the work of a compiler, not of a scholar; and is entirely and slavishly dependent upon such work as that of Brockelmann, and the book teems with inaccuracies.

The author's bibliography is singular both for what it includes and for what it leaves out. One hardly knows what to think of a writer on Semitics who, in his Hebrew section, includes Curtiss' edition of Bickell and omits König's *Lehrgebäude* and Bauer and Leander's great *Historische Grammatik*; and who apparently knows nothing of Torezner nor Reekendorf, and who includes Nairlle's work on Semitic-Hamitic relationships while unaware of the brilliant studies of Meinhof and his fellow workers.

The book reads like a series of classroom lectures, and would lead one to guess that its author had simply prepared for publication these lectures on Comparative Semitic Grammar given to his students at Bristol. In the hands of a competent teacher who could control its inaccuracies, this book might well form the basis of an elementary course in comparative Semitics.

ARTHUR JEFFERY.

## SURVEY OF PERIODICALS

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### I. GENERAL.

ACTUALITIES AT SMYRNA. Mark O. Prentiss, American Eyewitness, Speaks. Recorded by John Bakeless. (In *The Atlantic Monthly*, Boston. January, 1924. pp. 130-136.)

A unique light on the psychology of the City of Smyrna during the eight days after the burning in which 230,000 Greek refugees were evacuated. Told by the American who was in charge of the entire work. A continuation of the article in the December issue of this periodical.

THE MOHAMMEDAN WORLD. Isaiah Bowman. (In *The Geographical Review*, New York. January, 1924. pp. 62-74.)

A significant article analyzing the menace of the Moslem world to western civilization. Maps showing the geographical distribution and economic resources of Mohammedanism are interpreted so as to point out "the rigorous conditions under which most Mohammedans live, the special nature of the vast tract in which their religion dominates, and, above all, the fact that the Mohammedan realm is not to be considered as a vast reservoir of power from which may be drawn the means for carrying modern war into the European field."

MUSTAPHA KEMAL IN THE SADDLE. A new Iliad of Greek History as told by Mark O. Prentiss and recorded by John Bakeless. (In *The Atlantic Monthly*, Boston. December, 1923. pp. 825-832.)

Starting with a dramatic incident in the burning of Smyrna, draws a thumb-nail sketch of the great Turkish leader, gives some indication of the strength of the ideas behind the Nationalist movement, and suggests the heart-rending devastation and mutilation left in the wake of the Greek army. Article is continued in the January issue of the magazine.

THE NEW MOSLEM WORLD. The Aga Khan. (In *The Edinburgh Review*, London. October, 1923. pp. 230-236.)

Discusses some of the reasons why the world of Islam hailed the Treaty of Lausanne with such joy, and why the leaders of serious thought in Turkey or in Persia, in Afghanistan or in Egypt are seeking only to develop their own independence and individuality to the utmost on national and state foundations.

THE TURKISH REPUBLIC; aspects of domestic policy in the domain of Mustapha Kemal. Nathaniel Peffer. (In *Asia*, New York. January, 1924. pp. 42-45, 76.)

A study of the internal condition and policies of Turkey, with its chances of survival, from the point of view of Turkey herself instead of that of western diplomats and business men. Finds much now criticized to be the result of Nationalist effervescence, and shows cause for hope provided the country be left alone, and not exploited by foreign interests (governmental and otherwise), as has been the case heretofore.

## II. ISLAM IN ARABIA.

## III. HISTORY OF ISLAM.

## IV. KORAN, TRADITIONS, THEOLOGY.

ISLAM AND INDIAN THOUGHT. S. Radhakrishnan. (In *The Indian Review*, Madras. November, 1923. pp. 665-672.)

While primarily this is a review of a book by Sir Ahmad Hussain, it is really a presentation of the essential likeness of the philosophy in Indian Islam and in Hinduism when stripped to fundamentals. Indicates the kind of contribution which India is likely to make to the future reconstruction of Islam.

## V. RELIGIOUS AND SOCIAL LIFE.

LEGACIES OF MOSLEM RULE IN INDIA. B. N. Roy. (In *The Indian Review*, Madras. December, 1923. pp. 746-750.)

Judges "Moslem rule in India on its own merits without prejudice," looking at it impartially with reference to its spiritual value and its effect on Hindu religious and political life. Considers its contributions to Hinduism, the Moslem rulers as patrons of Hindus, of learning, of fine arts, the Mohammedan rulers and foreigners, and, finally, the Moslem ruler as a patron of Christianity.

RIISING TIDES OF CULTURE IN TURKISH LIFE. Edward J. Bing. (In *Current History*, New York. December, 1923. pp. 453-460.)

While the Turk is a natural link between Western and Eastern mentality and civilization, Oriental culture has heretofore largely predominated with him. He has learned to look with the utmost suspicion at the educational and "cultural" activities of France, Germany, Russia and Great Britain in the Near East, believing them intended merely to serve as pacemakers for subsequent domination. On the other hand, as is here pointed out, the very remarkable growth of Western ideas in the fields of education, literature and art is a vital force in New Turkey today.

## VI. POLITICAL RELATIONSHIPS.

THE ARAB CASE IN PALESTINE. Captain Chisholm Dunbar Brunton. (In *The Fortnightly Review*, London. January, 1924. pp. 49-59.)

A strong, dispassionate presentation of the very serious grounds for discontent which have been afforded the Arabs by the British-

Zionist Government of their country. A warning against a persistent disregard of Arab complaints.

BRITISH POLICY IN TURKEY. Satishchandra Chakravarty. (In *The Calcutta Review*, Calcutta. December, 1923. pp. 392-402.)

A survey of Great Britain's interest in furthering the disruption of the Turkish Empire, and showing that it was the extreme harshness of the British policy which roused the Turk's patriotism, and stimulated him to regain the lost prestige of his nation.

GREAT BRITAIN AND THE 'IRAQ: an experiment in Anglo-Asiatic relations. (In *The Round Table*, London. December, 1923. pp. 64-83.)

Discusses the responsibilities which have been incurred by Great Britain toward the 'Iraq; the cooperation between Arab and British in the government, the military situation, the attitude of Turkey, and, especially, the general temper and feeling of the inhabitants themselves toward the British mandate and their national government.

UNHAPPY BOKHARA. A. Rawson. (In *The Asiatic Review*, London. January, 1924. pp. 34-41.)

The first part of a study of Bokhara and the influence and power of the Bolshevik Government therein. This section deals with the rise of the Young Bokharan party, and the cautiousness with which the Tashkent Bolsheviki were at first obliged to move, for fear of arousing all the Moslems of Central Asia.

## VII. MOHAMMEDAN MISSIONS.

AMERICA'S MISSIONARY RECORD IN TURKEY. Albert Howe Lybyer. (In *Current History*, New York. February, 1924. pp. 802-810.)

Sums up very briefly the history of the American Board in the Near East. Traces the growth of its magnificent educational and medical work, and notes its far-reaching religious, moral and economic effect, even while pointing to its uncertain future. Why this article should be heralded on the cover of the magazine as "Missionary Failures in the East" is somewhat of a mystery.

ATTITUDE OF THE TURKS TOWARDS MISSIONS. By a Christian resident of Turkey. (In *The Missionary Review of the World*, New York. February, 1924. pp. 93-97.)

The greatly intensified feeling of hostility now characteristic of many of the Turks in thinking of the American missions is the result of an intense chauvinistic nationalism. That this hostility is not universal is shown in the open criticism of governmental policy in regard to education and medical work, thus presenting an opportunity to the Christian Turk of proving that the hostility is based on a false premise.

## THE MOSLEM WORLD

DO MOSLEMS NEED CHRISTIANITY? W. Wilson Cash. (In *The Church Missionary Review*, London. December, 1923. pp. 205-211.)

After giving some personal experiences in missionary work with Moslems, there is a more detailed discussion of this question, considered on spiritual, social, and political grounds.

ISLAM IN AFRICA; the sequel to a challenge. W. H. T. Gairdner. (In *The International Review of Missions*, London. January, 1924. pp. 3-25.)

In 1920, the Rev. Roland Allen published an article in the *Review* on Islam and Christianity in the Sudan, challenging the effectiveness of the Christian missionary methods there in face of the rapid advance of Islam. An investigation was thereupon instituted among the workers in Africa, the replies sifted, analyzed, and tabulated, and the points of view thus arrived at given here as a foundation for future discussion.

THE NEW ERA IN TURKEY. Ernest W. Riggs. (In *World Dominion*, London. December, 1923. pp. 19-24.)

Discusses the stupendous changes (international and internal), which have recently taken place in Turkey, and their very direct bearing upon the missionary program. Gives the reasons for and against the decision of the American Board in October, 1923, to carry forward its missionary activities there despite the seriously hampering limitations imposed by the Government.

THE PRESENT STATUS OF MISSIONARY AND EDUCATIONAL WORK IN TURKEY. James L. Barton. (In *The Homiletic Review*, New York. January, 1924. pp. 17-20.)

Gives the substance of the diplomatic correspondence with Turkey in regard to American religious, educational and philanthropic institutions, and shows briefly how this has affected their condition and policy in that country.

THE PROBLEM OF TURKEY. James L. Barton. (In *The Christian Work*, New York. November 24, 1923. pp. 636-628; December 1, 1923. pp. 654-655.)

Discusses the problem of continuing Christian work in Turkey. After showing how it has come about that apparently the sole responsibility for keeping alive Christian work and Christian institutions in Turkey to-day rests upon the American Board, author reviews the situation in that country, noting the conditions of the plants (residences, buildings, etc.), the working force, the present outlook, and the opinions of widely separated representative groups as to the advisability of continuing work there.





By Courtesy of *The Missionary Review of the World*.

THE MEETING OF THE NEAR EAST MISSIONARY CONFERENCE IN JERUSALEM, APRIL 6, 1924  
Dr. John R. Mott, Dr. Charles R. Watson, Dr. Samuel M. Zwemer and others are at the head table