

# THE MOSLEM WORLD

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## THE MAN WHO HEARD THE WATER

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Some years ago, a French colonist in America obtained a concession in the far west and set to work to prepare a home to which he could bring his family. Towards the ocean his land stretched away in the plain, while on the east it was bounded by the high, steep cliff of a mountain range. For the first two years the crops sprang up readily, only to wilt and wither with the heat. The time for bringing his wife and children seemed as far off as ever.

Then came a crisis. On still nights the farmer had always been able to distinguish the sound as of rushing water, coming from a distance. In his despair as he listened and pondered, he was convinced that a stream flowed behind the rock barrier. Was it available? His whole future hung on the favorable answer to that question.

The man appealed to the Government for a survey. Experts were sent and, true enough, they found the water rushing down a canyon on the other side of the mountain precipice. But the canyon was so deep and narrow that it could be surveyed with difficulty and the task of bringing the torrent where the farmer could use it seemed a still more difficult problem.

Orders were, however, given at Washington that the project was to be carried through. The rock wall proved

to be so hard that only a diamond drill could succeed in piercing it, making an aperture two inches in diameter. From both sides of the wall the engineers made their borings with such accuracy that they met in the center. Then the hole was enlarged, and the water began to flow through the opening. It rushed through, irrigating not only that colonist's concession, but flowing over the broad barren plain toward the ocean, and with its unused resources transforming the desert into one of the best peach bearing sections in the states—all because one man heard the sound of rushing water and set his heart on obtaining it.

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We, engaged in Moslem work, live in a land of blighted promises—that is a fact that those of us who love its people best, cannot deny; and the deadly heart-sickness of hope deferred sometimes makes even the most optimistic among us almost despair of seeing abiding fruitage to the work. We look out over the barren lands and we face the fact that in no age and no country, where Islam has been long in power, has there as yet been any ripe harvest.

But we hear the sound of water . . . distant it may be, and only to be discerned in a God-given stillness. But once we have heard it and know what it means, a new courage takes possession of us; life can never be the same again.

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“I will pour water upon him that is thirsty and floods upon the dry ground,”—on conscious need and unconscious need alike. “I will pour out of my Spirit upon all flesh”—the 232,000,000 of Islam must be included in that “all.”

If we hear, even afar off, the flow of the River of God, it is ours to make the water available, The deepest, holiest, most awful responsibility lies on us, individually and collectively, to bring these promises to bear, at any

cost in the seeking. In the light of that eternity which will soon dawn on us, it matters not so much what we can do in ploughing and sowing our bit of dusty soil, as what we can do in the prayer realm, by setting free God's refreshing streams. Who can tell what one soul among us, dead in earnest for this, may bring to pass? In Uganda, George Pilkington heard the water and he obtained it for his land: Jonathan Goforth heard the water for China and he won it. We may find, when we reach the unseen, that every great inflowing of the power of the Holy Spirit can be traced back to some soul, often unknown on earth, who has had power with God and has prevailed.

"He that seeketh, findeth"—with a more unerring certainty than in the piercing of that California rock wall, our seeking will meet His. For He must be longing for an inlet into our wilderness with a desire that is infinite: only He is waiting for the seeking from our side. Shall He wait in vain?

I. LILIAS TROTTER.

*Algiers.*

## A WORLD OUTLOOK FROM JERUSALEM

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There was something at once bizarre and strangely impressive in the business-like hollow oblong made of green-baize-covered tables filling the nave of the richly equipped Greek Orthodox Church on the Mount of Olives. In the strict sense of the word it was a unique setting for the culminating International Missionary Conference held this spring at Jerusalem.

That Church on Olivet, built on the reputed spot where the risen Christ first met with His disciples, opened its doors—through the spontaneous generosity of the Greek patriarch in Jerusalem—to the most representative and experienced gathering of Christians that has in modern times met to consider the fascinating world of Western Asia and North Africa. For the men and women who met there for five days of continuous Conference under Dr. John R. Mott's chairmanship came from Morocco, Algeria and Tunisia, Egypt, the Sudan and Abyssinia, Arabia, Palestine, Syria and Turkey; Mesopotamia, Persia and Central Turkestan, North India, and the Dutch East Indies and China, as well as the "sending countries" of Germany, France, Scandinavia, Holland, Britain and America. Chosen groups as they were from each of these areas a large proportion of them had already shared in careful preliminary regional conferences under Dr. Mott's chairmanship, in Northwest Africa (from Morocco, Algeria and Tunisia) at Constantine; for Egypt, the Sudan and Abyssinia at Helouan; and for Syria and Palestine at Brummana, near Beirut.

There were College and University Presidents, native pastors and teachers, doctors and preachers, authors and editors—eighty folk whose cumulative knowledge of the

people of those areas could not be excelled (if it could be equalled) in any other calling.

Where every man and woman was picked by its area, all were people of moment; and a sheer catalogue of the names with the things for which they stand would be a romance. They were also of the richest variety; the swift volcanic energy of a Dr. Zwemer; the strong steady driving logic and passion of President Watson of Cairo; the blithe, flashing insight and fire of a Canon Gairdner; the social enthusiasm, evangelistic flame and long views of Bishop Linton of Persia; the unquenchable mystical fighting love of Miss Trotter of North Africa; the quiet far-reaching eirenic mind of Bishop MacInnes of Jerusalem; the shrewdness, humor and saintliness of Bishop Gwynne of Egypt and the Sudan; the organizing talent, devotional and practical, of Dr. Nicol of Beirut; so one could go on and give a pen picture of each and a glimpse of heroic work.

Over all Dr. John R. Mott presided with a blended strength, sympathy and humor which has markedly matured and grown richer in recent years.

The supremely thrilling thing, in all these conferences, especially to us from the Western fields, was to discover that these great varied fields of Nearer Asia and North Africa are today the scene of astounding changes of mental and spiritual outlook. In that new situation the Christian Gospel is proving already its power. To that new mentality the Western Christian world must adjust its policies or fail to meet one of the supreme days of the world.

The discussions in the Conference threw vivid light upon this plastic new Levant. Here we can do little more than catalogue the movements of thought and desire, though each item in the list could not be exhausted in a book.

The shattering impact of the War itself, the rise of clamant nationalisms and race movements cutting across Pan-Islamic policy, the Bolshevik ferment, the Caliphate

agitation, the increased government of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of Oriental womanhood, the growing spirit of fraternity in and with the Oriental Churches, and some strong reactionary movements are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making.

One clear indication of this widespread change in outlook was dramatically staged upon the arena of the Near East even while the delegates were beginning to move toward Jerusalem—in the abolition of the Caliphate by Turkey. The results of the explosion of that nationalistic bomb, dropped with such shattering effect in the heart of the Moslem world, will take decades to work out. Christian people, the Conference felt, must think through and carry out in practice a Christlike policy towards all the peoples who, amid these manifold and profound changes, are for the first time in fourteen centuries looking afresh for a secure foundation for a progressive national and international life.

It is impossible to exaggerate the epoch-making importance of this widespread and profound ferment in the ancient civilizations. The testimony was so universal and came from so many men of different areas—men and women who with balanced minds and deep experience have for decades, sometimes for as much as a lifetime, watched the movements of thought and spirit—that it is irresistibly convincing. One of the profoundest thinkers in Western Asia, himself born in Damascus and living in the Moslem world for most of his life, said at the Conference:

In all the regions released from Ottoman control, men are dreaming, not only of political freedom, but of race progress and a higher social order. Nearly everywhere, the new national consciousness is more in-

clusive than the religious circle of Islam alone. King Hussein gave the new movement two mottoes which were everywhere blazoned on its banners: "Before we were Christians, and before we were Moslems, we were Arabs; and it is as Arabs that we will build up our native land." Again he said: "Religion is a relationship with God; Patriotism is the mutual relationship of the natives of our land."

The situation has begun to accustom the Arab Moslem mind to the daring proposal that the Islamic thought should be reconstituted. As a second result the whole Arab world has finally decided that the Kemalist régime has forfeited the right to lead them in the new era. Thus the Moslems have been brought to look to themselves and to their comrades, rather than to the outside world, for any hope of national reconstruction.

It seems clear that what is here revealed in relation to the Arab mind is in varying forms true throughout North Africa, the Nile Valley and Asia. The situation is different in India, where owing partly to remoteness from the Mediterranean, to the proximity of the British Raj and to the different form which the Nationalist Movement takes there, and partly to the Moslem-Hindu controversy, the movement of Islamic thought is not so closely affected by Western scepticism and the conflict of Arab, Turkish and Egyptian nationalisms.

The situation seemed to be summed up concretely in what the writer saw when walking across the sun-scorched quadrangle of El-Azhar University, Cairo—the central intellectual citadel of orthodox Islam today. A little cluster of students was gathered round an atlas open at a double-page map of the world. In the purple shadows of the Abyssinian Court of the University, lay a small pile of French novels of the more lurid order. Two or three yards away a student, seated cross-legged and swinging his body forward and backward in the manner believed throughout the East to stimulate memorizing, was reading the Koran aloud. Not twenty yards away another and older student was reading a Christian Arabic pamphlet.

The map open before those undergraduates was a symbol of the fact that for the first time in history the eyes of the young Moslem world are being turned, not with arrogant self-content, but with genuine inquisitiveness,

upon the whole world. The pile of French novels was a portent of the positively astounding flow of the secular, sceptical Western mentality into the new life of these ancient Mediterranean peoples. The reading of the Christian pamphlet visualized sharply the incalculably important fact that today the younger Islamic world is inquiring of the West not only its scientific and economic secrets, but the faith that it professes. The fact that this happened in El-Azhar University, alongside men memorizing the Koran in the way familiar for more than a millennium, is a symbol of the fact that the innermost citadel of Islam now has its gates open to the incessant penetrating forces of the new world.

These sharply-defined impressions were filled in in detail through these conferences in Helouan, in Brummana, and at Jerusalem on the Mount of Olives.

These Conferences (for which years of preparation had been made, and which worked incessantly from eight in the morning till ten and after ten at night both as a whole and broken up into expert groups) arrived at clear, forward-looking practical findings which in the long run are calculated to bring about large and far-reaching changes in the mind of not only missionary societies, but of Western Christendom. Even to detail them in a mere catalogue would be impossible here. They were brought to a head at the inclusive Olivet Conference.

The "Findings" covered first the movements of thought. The vital as well as the most fascinating fact revealed in and through the Conference is that, as we have seen, for the first time in its fourteen centuries of history, the whole Islamic world has, since the war, been shaken in every part of its fabric. Its younger life in every part of that world from the Atlas Mountains of North Africa to the defiles of the Khyber Pass and the cities of North India, and from the high plateau of Asia Minor, across the Euphrates to Persia and up the Nile to Abyssinia is vibrant with a tingling consciousness of needing to shape life anew in a new world.

If the first causes of this transformation were the shattering impact of the war itself and the Bolshevik ferment pouring across the Caucasus and the Bosphorus, the second causes were the reverberation from India and Egypt of their clamant nationalisms and race movements that have for ever broken the unity of the Pan-Islamic policy. Mustapha Kemal as the symbol of Turkish nationalism; Zaghloul Pasha as the symbol of Egyptian nationalism; King Hussein the rallying center of so much Arabic passion, are the potent leaders of nationalisms within the Moslem world that are hostile to each other. They have rent the once single fabric of world-Islamic policy. I have, for instance, never seen such fury against Mustapha Kemal as was revealed in a talk I had on the edge of the Plain of Esdraelon with the Sheikhs of Nain and Endor who implored me in fervid Arabic to appeal to Mr. Ramsay MacDonald to influence Mustapha Kemal to restore the Caliphate!<sup>1</sup>

The increased government of Islamic peoples since the war by European nations and especially the Mandatory rule over the peoples of Syria, Palestine and Mesopotamia have intensified these movements. In every center of Western Asia and North Africa consequently you find the discussion incessantly proceeding in criticism of the civilizations both of Christendom and of Islam. The eastward tidal wave of European scepticism is extraordinary. A new book is published in Cairo in Arabic every day of the year and of these a large proportion are either translations or interpretations of European and especially French scientific and political thought. In Beirut are some twenty-five bookshops all selling large quantities of French literature, of which a large proportion was made up of sexual French novels.

The hunger for knowledge of new scientific thought and invention is paralleled by a canvassing afresh of the status of Oriental womanhood. I found, for instance

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<sup>1</sup> This was just before King Hussein had assumed the mantle of the Khalif for the Arabic world.

(again in Beirut) a magazine called *The New Woman* edited by a highly educated Christian lady married to a Moslem husband of high civic and social standing.

Another powerful factor is the rapidly increasing power of travel and habit of movement. More young Moslems travel into France, and mostly to Paris and its neighborhood, every year now than take the annual pilgrimage to Mecca. Again the ancient Oriental churches are throwing out expressions of new interior life and are especially affected by the recent development of a new attitude by Christians in the West—an attitude that says we must give up proselytizing from the old Oriental churches and to new Western types and must work coöperatively to develop new life from within.

All these profound and widespread changes are provoking strong reactionary movements. There is a flood of anti-Christian literature poured out. Most of it attacks Christianity, not so much in the old way on the grounds of the superiority of Islam, as with the sceptical swords of Haeckel and of other and more recent agnostics or atheists. That a reactionary movement against Christianity should take that novel, sceptical form is in itself a revolution. For Christianity is far better equipped for facing sceptical scientific inquiry than is the rigid traditional Islamic system.

That was the new and challenging situation revealed in discussion at the Conference. In face of it Findings were developed on practically every fundamental problem confronting the Christian enterprise, which look toward a fresh alignment of Christian thought, policy and practice.

The ten groups of men and women who were carefully selected to grapple separately with each of these problems emerged from their group meetings at the end of the Conference with a drastic and progressive body of convincing conclusions. These conclusions cover the problem of the occupation of the different regions by missionary forces; the best methods of presenting Christian truth in a way most likely to appeal to the present gen-

eration in all the depth of its creative reality; the expansion and vivifying of the Church in those lands, whether the older Oriental churches or the new; the religious education of the young life of the Christian forces, and the development of a strong, vigorous, and indigenous leadership; the provision of an adequate sensitive and attractive literature for all grades of readers; the meeting of the medical and social needs of the people; the changing status and widening outlook of their womanhood; and the lines along which practical and effective coöperation between the forces can be achieved.

Any discriminating mind will at once see that every one of those subjects detailed above is in itself large enough in content to call for an article upon it. It is therefore obviously impossible even to outline their significance here, or to illustrate the vitality and freshness of the Findings.

How drastic was the process of arriving at the Findings may be gauged from the fact that from early morning until ten at night, for five full days, each of these subjects was intensively grappled with, first in each regional Conference, then in the special commissions, and again—on the basis of findings from the commissions—in the Conference itself. The regional conferences in Northwest Africa, the Nile valley and Syria threshed out these subjects as they related to their special areas; and with a similar thoroughness. At Jerusalem the regional "Findings" were in the hands of the Commission. Out of that prolonged, strenuous and continuous fellowship in thought and prayer came a body of conviction based on an impressive range of first-hand real experience and close challenging discussion. That body of thought which—it may well be hoped—will have a powerful directive influence on the Christian forces among all that wide range of peoples and in the home lands of the West, gives (as I say) guiding principles for a new alignment of policy and work. That alignment, be it noted, is not a policy thrust in from without, but is developed from

within by the men and women who are doing the work; and it has been wrought out through spiritual wrestling and mental sweat.

In the truly Christian approach to the peoples of these areas the universal conviction of the Conference moved in the direction of replacing controversy and dogmatic abstract argument by a concrete presentation of the life and teaching of Jesus Christ in its application both to the individual and the social life of the east and the west. Whether we had under consideration the attitude and life of the Church, the method of evangelism, the training of leadership, the practice of education, or the preparation of literature, emphasis was laid upon this necessity for a reasoned presentation of the all-sufficiency of Christ rather than of the inadequacy of other systems.

It was recognized that the spread of the Kingdom of God in these lands can and will only be ultimately achieved by the Churches of the countries themselves. Today, owing to the historic inhibition of their lives from evangelism through many centuries, they do not as a whole feel the call to or even see the possibility of that achievement. Yet it was clear that a spiritual quickening within both the ancient and the newer Oriental Churches, and an educational process to create a more intelligent knowledge of the life and thought of the Moslem world as well as of the implications of Christianity are prime and urgent needs. The fact that strong leaders of the newer Oriental Churches were present and took full share in all the discussions, gave a real and vivid evidence of the strong new life that is within those Churches.

Taken together, all these processes constitute a radical change in thought-attitude of the Christian forces of the east and of the west that can only be effected by patient, sensitive, sympathetic educational work. But that vitalizing work must be done and done soon; for, it was felt, unless the Churches are living expressions of Christ's leavening, transforming power, they will fail in their very *raison d'être*, and be removed from their place.

The increasingly intimate coöperation of the Christian forces was a central aim of the thought of the Conference, and—on the last day—unanimous Findings were reached which look toward a closer grouping of the missionary and native forces in these areas in association with the International Missionary Council. The presence of the Patriarch himself who—at an official visit—read to us the Great Commission “Go ye into all the world,” and gave to the Conference his benediction, as well as the generous friendliness of his Beatitude and of his attendant bishops, seemed to open up avenues of possibility of ultimate coöperation that would greatly strengthen the Christian forces.

As the delegates came to their closing hours of conference, and hammered out with intimate care the findings on all the subjects detailed above, they felt upon themselves a solemnizing and yet uplifting and rejoicing responsibility. They were to go back into their areas and to their old work, but to go back with a widened and enriched unity in “the glorious company of the Apostles” and “the goodly fellowship of the Prophets” of today as well as of the past; with a new hope, a fresh accession of power, and a revived and triumphant faith in the all-sufficiency of Christ for the redemption of the world from its sin and its sorrow, and for the bringing in of the world-wide Kingdom of God.

Behind and about us all throughout the Conference was the wonderful influence of the place in which we were meeting.

The Mount of Olives was a divinely appropriate setting for the Conference. The Greek Church on its crest, in which all the sessions were held, the Patriarch’s Palace and the Russian Convent were most graciously lent for the Conference by the Patriarch of Jerusalem himself. The delegates lived in the buildings within the grounds, and in tents sprinkled in the shade of the olive groves remote from the distraction and noise of the city. The Mount was ideally central geographically. For as we

looked out to the lands from which we had come, eastward from the ridge across the shining waters of the Dead Sea and over the desert toward Mesopotamia and Persia, India and the Far East; or northward to Syria and Turkey; or southward to Arabia, Egypt, the Sudan and Abyssinia; or westward to Europe; Jerusalem and its brooding mountain seemed the very hub and center of these three continents.

Still more wonderful, however, was Olivet as a religious setting. Not only is Jerusalem sacred at once to the Jewish, the Moslem and the Christian faiths; but it is the very name and symbol of that Holy City to the building of which—with walls that shall embrace all humanity—the missionaries in the Conference have dedicated their lives. More moving still—to us who spent those days in conference on that hill and walked alone in the evening in the grey dusk of its olive trees—was the memory that Christ in the week in which He died brought His missionary-disciples to that hilltop to give them His final teaching. He communed alone on that hill with His Father and rode across its brow from Bethany amid the songs of the people to face death upon the Cross.

The men and women who walked with Him during those days on the Mount of Olives separated and went back to city and desert, village and market-place, to college and church and hospital; but they can never forget that on this hill, as the disciples of Christ, they received afresh this springtime, corporately and individually, His great commission and His promise "Lo! I am with you all the days, even to the end of the age."

*London.*

BASIL MATHEWS.

# THE CHRISTIAN CHURCH AS A HOME FOR CHRIST'S CONVERTS FROM ISLAM

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## I. THE HOME

We are agreed that when Jesus Christ founded His Church He purposed to spread His message of Salvation everywhere by means of that Church.

We are agreed that this work is the main duty of the Church as a whole:—that Christ's congregation in this world is not intended to live to itself—not even to build up itself in holiness, only—but to live for its evangelizing task. The community whose entire energies are spent in maintaining itself will ultimately lack the energy to do even that.

We are agreed then, that if this task and this ideal are universal, it must be made the conscious aim, the enthusiasm, of the lesser communities included within the Church universal—that is to say, of each denomination and of each local congregation of each denomination; and that this, again, should mean that all the families and individual members of those congregations have the same conscious aim, the same enthusiasm. It is only by particularizing, in ever narrowing circles of application, that any campaign is won: as was discovered for example in the Great War, or in the spiritual warfare of the Early Church.

We are agreed that the responsibility for the evangelization of any country is and must be mainly, almost entirely, upon the local Christian community, denominations, congregations, families, and church members in that country.

We are agreed, again, that the ultimate aim of all missionary work initiated in every country from the outside is the evangelization of the non-Christians of that country.

We are agreed that the missionary societies entered the Mohammedan lands of the East for just this purpose, and that this is the immediate or ultimate aim of every society and of every missionary in those lands.

The abiding test of the success of missionary work in any land will be, then, how far the Christian Church which has been influenced or raised up by missionary effort does take up and prosecute the evangelization of the non-Christians of that land; for assuredly only thus, and not by the performance of foreigners however devoted, can the task be accomplished, or even carried on in a healthy way.

If these things be true, we are then agreed that the abiding test of the success of missionary work in those lands will be how far the Christian community which has been influenced or raised up through missionary effort takes up and prosecutes the evangelization of the Moslem people.

And now I want to say what has been borne in upon my soul with increasing force for several years, that the last paragraph might be as well and perhaps more arrestingly phrased thus: "How far the Christian community . . . is a home for those who turn to Christ from Islam." For the church or congregation which desires to be, sets out to be, and succeeds in being a home for those converted to Christ from Islam, is in itself a gospel—preaches thereby the best, highest, and most Christlike gospel of all: the gospel that will be most easily understood and most easily loved by those without, and will most powerfully attract them to come in: let alone the fact that precisely such a church will certainly be the one most forward in preaching to non-Christians in the ordinary sense of the word.

Therefore, to see our congregations and communities as homes for those who are not yet Christ's, but for whom Christ is seeking, is our supreme task, our highest ideal, our fairest dream. Only in such nurseries can new-born

souls thrive. Only when the soil of Christ's garden-plots is thus "suitable" to these new plants will they survive the shock of transference from their native soil, and thrive and grow and flower and yield fruit.

There is a special reason why this holds true in a Moslem mission land. Whatever we may think of the Mohammedan religion, it has markedly stood for a brotherhood, a universal brotherhood, of a sort. It may be that many of the manifestations of this brotherhood are imperfect, unspiritual, injurious to those without. But from the point of view of those within, it does stand for something, for much; with some, for everything. If this is so, it is obvious that unless we can show them a brotherhood that is higher, better, more spiritual, warmer, tenderer—in one word, truer—they will marvel how we have the face to preach to them at all. And contrariwise, a people so familiar with the idea of brotherhood will specially appreciate the real thing when they see it.

But first of all, we want to be "open-eyed and unafraid" in regard to facts, as becomes those who are stewards of gospel *truths*. And therefore we may and must recognize that the realization of this ideal is beset with at least three colossal difficulties in these lands.

(And here we wish to say in parenthesis, that it is beset by equal though not the same difficulties in the West: and that we do not claim for the Western Church any superiority over the Eastern, in respect of what we are now dealing with.)

1. The first and greatest difficulty is the age-long pressure of a conquering, a domineering, and an unsparing state-religion: a religion which is always haughty and contemptuous, and can often be cruel; a religion which made "proselytism" and even preaching criminal offences; a religion which barely conceded to the depressed members of other faiths the right to exist, and then only on the express condition that they keep themselves to themselves, i. e., did not fulfil what we have seen above is the law of their being.

With all the centuries of this treatment, and the deep inherited thought-attitudes created by it, has come fear, distrust, disbelief in the possibility of the conversion of such people. And with the fact that the attitude and power of the governing class remain largely unchanged today, how can we expect the Christian community in Egypt to clear at one leap the 1,400 years that separate it from the days when Christianizing and conversion of non-Christians were part of normal Christian life?

2. The second difficulty is that the historic development of religious communities in the East has tended to turn them into something resembling *nations*, the governing bodies of which are charged with a multitude of duties concerning the personal and social and political status of their members: the direct result of which is a disinclination to admit outsiders, and a denial of the desirability or even possibility of conversion, together with a strong development of those feelings of antipathy and antagonism which are associated with national community-feeling. We are thus faced with another great historic difficulty of a millennium and a half's standing.

3. The third difficulty is the fact that too often the Christian communities have seen themselves let down by converts from Islam, some of whom should never have been admitted, others of whom ran well and then turned traitor. The fact that some of these failures were directly due to the uncongenial soil in which the new plants were planted, and the chilly air to which they were exposed, does not weaken this point, while it strengthens the point originally made, that until we have a church in which converts can be at home we work almost in vain.

Let these enormous, baffling difficulties be bravely, truthfully, sympathetically recognized, without the slightest feeling of moral or spiritual superiority in any quarter. Only so can we begin to face and attack these Anakim which, while the Christian Church was in bondage, have occupied our land of promise. Not until our fellow

Christians see and know and feel that we have seen the task of Moslem evangelization with *their* eyes will they be willing or even able to see it with *our* eyes.

To the first we must oppose once more the ideal of Christian courage and hope. Thank God, things *have* changed. In spite of all, the mentality of today in the East is not just the same as it was in 1724 or in 1824. The ideas of civil and religious freedom have at least been conferred. So the moment is favorable for the church to re-learn hope. But in any case it needs to re-learn courage. And why should not those races, which have withstood 1,300 years of persecution and death for being Christians, be equally willing to withstand persecution—aye and even death—for being evangelists? And we missionaries must be willing to suffer both with them.

To the second we must oppose the original conception of the Christian Church—as a *spiritual* brotherhood, whose specially warm internal love did not in the least spell chilliness, much less hostility, to those without; but rather guaranteed that universal friendliness, and that all-embracing benevolence, which were the very qualities that most of all attracted souls to come inside, so that they might share with them the still intenser warmth within.

To the third difficulty we must oppose a revised procedure, with a candid confession of many mistakes in the past—unwisdom, hastiness, inefficient pastoral care, insufficient coöperation with each other and the Oriental Christians. Yes, in this we have *all* much to answer for. But here we already begin to trench on the second part of our subject.

Let us close this part then. Where are the “practical suggestions?” We reply that in order to change a situation which has been wrong for thirteen hundred years, and which is still today difficult and complicated to the last degree, the *most practical* thing is to analyze it as clearly, and as fearlessly, and as lovingly as possible. And

the next most practical thing to do is to suggest that, if this analysis is true, we should concentrate attention on changing the *thoughts* which have been for historical reasons warped too long. For thoughts are practical things: they are the mother of actions. While we in our haste to act perhaps call thoughts unpractical things, Oriental mothers are busy instilling the old thoughts into another generation of children, which will inevitably produce the old actions and attitudes, and will continue to thwart the glorious plans of our leader Christ.

If then, it is almost a new philosophy of Christianity and its history that is involved, this can be taught only by the leaders of our Oriental Christianity, by the clergy, ministers, catechists, biblewomen, elders, school teachers, and church-members who are fathers and mothers. It is to them we must appeal, thus to learn and thus to teach: to let this bright and beautiful idea be known and loved—the idea of their church as a home for the souls shivering in the cold without, or a garden-plot for the wild plants transplanted thither. Let us, let them, get the attitude right and all will come right, the attitude of friendliness, the attitude of sympathy for the cruel difficulties of the newly-baptized. This demands clear thinking in our thinkers, clear teaching from our teachers, and a clear lead from those who lead the Christian Church.

We know from history and experience that similar thought-campaigns have been waged in the West, and have prevailed to change minds to action; but not without time and travail. One therefore sees here an enterprise. It is not a matter for effort in our magazines and published literature except in its broadest aspects. It is rather a matter for sermons and addresses, and (it is suggested) study-circles similar to the study-circles of the West. And for all this literature will be needed, a literature of a new type, not for ordinary public sale, but for widest circulation and use within the Christian community. A fine start has already been made in Egypt with

this in a hundred page Arabic booklet published by Dr. Zwemer with the authority of the Evangelistic Committee of the American Mission, entitled "The Way to the Hearts of Moslems." Here then is one radical suggestion. Will those whom the argument has carried thus far, suggest some more?

## II. THE TRAINING FOR AND IN THE HOME

In this second part we are to discuss both the *spiritual* and the *material* necessities involved in the conversion of Mohammedans in the East. Probably each of these really needs a separate discussion. In the impossibility of giving this to them here, we may relate them in our minds to those two aspects of our human life—the inner and the outer, soul and body, spiritual and material. In showing our willingness to discuss both these aspects, and at the same time, we declare our assent to the divine word "What God has joined let no man put asunder." Difficult though the matter is, we cannot, we must not, and we do not say "Our business is only with the first of these two aspects in the case of every convert: we have absolutely nothing to do with his body, with his circumstances, or with his human needs."

If any church desires to be a spiritual home for those who come to Christ from Islam, a brotherhood, a spiritual garden, then it must have a very definite and well thought-out plan for teaching and training them in the Christian faith; and it must also, having determined its responsibility with regard to their human needs, be ready to shoulder the same.

A church that makes this preparation in a spirit of thoughtful love, is already more than half-way to the ideal of being a home. A church that makes no such preparation, or whose preparation is ill thought-out, is making it that much harder for itself to be a home, indeed has not declared unmistakably that it thinks of itself as such.

The very thing every organized Christian community needs to have in this connection is a definite syllabus for the instruction of enquirers, catechumens, and neophytes (i. e., newly baptized persons). Equally necessary is it, as it seems to us, to have a handbook of the lessons which are based on this syllabus. To have such a handbook in which the experience of many years is summed up will show, better than anything else, that we do mean business. Secondly, it will be most useful for those teachers who cannot afford time to think out their own lessons. Thirdly, it will be necessary for those teachers who still lack the experience or the gift to do this. Fourthly, it will secure a certain much-to-be-desired uniformity and standard. And fifthly, it will act as an invaluable notebook to the enquirers or catechumens themselves. Those of us who have done much of this work know how unskillful nearly all enquirers are at taking notes, how much time is lost in dictating even the briefest notes and revising them; how the poor fellows cannot read their own writing, and muddle their own abbreviations and figures; how they lose their papers or notebooks, and so on. Moreover many of them will be unable to read, or at least to write from dictation. For all these reasons it seems to us that the book is in the highest degree necessary to the vital interests of our work, and one must be permitted to chronicle one's own personal and representative sense of sin and shame, that now, after nearly a quarter of a century's personal work, and after so many more decades of our Societies' work, the first book of the sort has only just been published! *Kyrie, eleison!*

We are convinced that for literates and illiterates there must inevitably be different handbooks and probably different syllabuses. We believe that the Egypt General Mission is busily working at the latter task, while the Church Missionary Society production mentioned below

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<sup>1</sup> "A BOOK OF INSTRUCTIONS FOR CATECHUMENS:" Section I (*in preparation*), "Lessons in the Life of Our Lord"; Section II (published by C. M. S., Cairo), "Christian Faith and Life" by the writer of this article; Section III (*by the same, in the press*), "Lessons on the Rite of Baptism." All three in Arabic and in English.

has aimed more at the former. This leads on to the next general point. And that is—

Every church should be responsible to have its own authorized handbook or handbooks. Any actually-produced handbook should of course be at the free disposal of ALL either to use as it stands, or to select from, or to alter, at will and without leave. In so vital a matter the superscription of every book must be “No Rights Reserved.” At the very least a handbook which is not approved or liked will probably, and should certainly, suggest to another community the handbook which it will approve and authorize, and which it will cause immediately to be produced.

In regard to the Orthodox Churches we realize that we cannot in this connection work on official or even semi-official lines. But by personal influence we can always place a pivotal publication like a handbook in the hands of those individuals who might be able to use it. Are we sufficiently aware that the Auld Kirks of these countries do sometimes make converts in their stride, and that sometimes these turn out well? We might be able greatly to help those who might have to deal with them.

This handbook should include a series of lessons on the general lines of Old Testament history (very briefly), and the life and teaching of our Lord; a series on Christian doctrine, based on Creed and Catechism; a short series on Baptism and the life of a Christian as an individual and as a church member. We might well consider the question of how much of all this should be given before, and how much after baptism. The differences of thought on this matter are most interesting and important.

Then comes the question of the *use* of these helps; that is the whole subject of teaching. In the early church the Didaskaloi, or Teachers, were the third, in order and honor, of the Great Three:—“Apostles, Prophets, Teachers.” Probably the term denotes those responsible for teaching the circles of Catechumens like Theophilus,

whose numbers must have been one of the biggest problems of the Apostolic Church, though we hear nothing about this. Possibly Luke was one such "Catechist," and possibly his "Gospel" was originally his "Handbook" of Lessons. We submit that our ordained workers and a numerous company of unordained should consider themselves as, or be formed into, an order of Teachers of Catechumens in these lands, so that qualified teachers may be found in every center. When we have the necessary apparatus, it will of course be put in the hands of all such ministrants, and steps should be taken by central authority to see that they know the material provided, and know how to use it. It is understood from this that there will be the necessary organization in every local center for following up all enquirers, teaching them, and looking after them generally. The local responsibility for this is a first charge on the time, the heart, and the thought of the local ordained worker.

When an enquirer begins talking about becoming a Christian he should at once be introduced to as many Christians as possible, as well as to the local ordained worker, so that the responsibility of noting and reporting on his life and conversation be shared by the community. It is here that, speaking for oneself and some others of us, one feels that missionaries have often been very remiss and unseeing in the past, and have proceeded on mistaken lines. The more the local church is taken into confidence, the more interested it will become, the more sympathetic, and the more responsible: that is to say, it will give great assistance in the avoidance of blunders, so that we shall be less often let-down by converts; and in the cases where there is a disappointment, the responsibility will be shared.

The early Church had an Order of Catechumens, and introduced such to the Church, guaranteed by their sponsors, with a little special service. It is to be believed that all this might be usefully observed by us in these days.

When the teacher judges that the enquirer is ready for Baptism he should be examined very carefully and sympathetically by local authority. If accepted, the local church becomes generally responsible for him. If remanded, proper provision for his continued teaching should be made. After baptism converts from Islam should not be left alone. Their teaching should be continued: "leaving the A. B. C. of Christ, the foundations of Repentance and Faith, of Baptism and the Laying on of Hands, of the Final Resurrection and Eternal Judgment, they must press on towards full growth and adult spiritual maturity"—and we must help them thither. It is hardly necessary to suggest here the subjects which a growing soul needs. No doubt if these are well grafted into the life and fellowship of the local Family, the ordinary ministrations will go a long way towards this end. But it may well be that here, too, well-written, experienced handbooks will be necessary in the future, together with more explicit instructions to the local leaders. In particular, it is absolutely essential that the local pastor be considered, and consider himself in very special sort, the friend, guide, and shepherd of these souls. He should be ready to hear their troubles, to pray with them, to help them; to create living bonds between them and the families of the church; and to incorporate them into the life of the community generally.

The central governing body of such an organized community will certainly regard it as a first charge on its time and care to organize the whole of this, and to keep its eye on the working of the whole, so that new methods may be introduced and old ones revised from time to time.

The most difficult of problems is how to meet the bodily needs of converts. We postulate two things:

(1) The Christian Church cannot totally disclaim responsibility in this matter. (We ought to put up our shutters altogether if we did so.)

(2) It must not assume the whole responsibility, and

it must be very cautious about what responsibility it does assume. The following are lines of thought suggested by experience.

Our local organization ought to be good enough, keen enough, experienced enough, and sympathetic enough, to weed out the hypocrites, humbugs, freaks, and cranks, at a very early stage. Once a man has convinced us of his genuineness and his sanity, he stands in a different relation to us from the point of view of assistance. Nevertheless as a general rule, to which there should be few or no exceptions, an enquirer should be charged with the duty of finding work and doing work before the least responsibility is assumed towards him, or before the church gives him any special religious instruction. If a man loses his employment as a direct result of his baptism (or, under very special circumstances, of his conversion) the Christian Church is excused in the sight of man from all reproach if it find or make employment for him: it is *excused*, and it is *responsible*.

N. B.—It will be better—and even cheaper in the end to spend more considerably and at once, in setting a man up in a small business, than to give doles, which do no good, bring no cheer, and soon mount up. If funds have to be raised for these objects let them be raised in God's name, and let them be administered in the best way we can devise.

The big question of industrial work for converts should now be more definitely raised, and discussed with more purposefulness than has been the case in the past.

The Church as a home!—a home for Christ's converts from Islam! Is the dream a beautiful one? Has it become waking reality as yet? How can we make it so? *Must* we not make it so, or—?

*Cairo.*

W. H. T. GAIRDNER.

## THE MYSTIC LETTERS OF THE KORAN

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Each new student who comes to the study of the Arabic text of the Koran is more or less perplexed by the problem of the mystic letters which stand at the head of many of the Suras. Thus we find:<sup>1</sup>

ALR	at the head of Suras	10, 11, 12, 14, 15.
ALM	“ “ “ “ “	2, 3, 29, 30, 31, 32.
ALMR	“ “ “ “ “	13.
ALMŞ	“ “ “ “ “	7.
ĤM	“ “ “ “ “	40, 41, 43, 44, 45, 46.
ĤM‘SQ	“ “ “ “ “	42.
Ş	“ “ “ “ “	38.
ṬS	“ “ “ “ “	27.
ṬSM	“ “ “ “ “	26, 28.
ṬH	“ “ “ “ “	20.
Q	“ “ “ “ “	50.
KHY‘Ş	“ “ “ “ “	19.
N	“ “ “ “ “	68.
YS	“ “ “ “ “	36.

And after listening to the variety of interpretations one’s Arabic Sheikh can provide for them, one is inclined to say, as Mohammed himself said of other matters in the Koran, “none knoweth the interpretation save God.”<sup>2</sup>

Both Moslem and non-Moslem scholars, however, have been diligent in seeking an interpretation, and the inquiry has exercised such different types of mind as Avicenna<sup>3</sup> and Siyūti<sup>4</sup> among Moslem scholars, and Sprenger<sup>5</sup> and Franz Buhl<sup>6</sup> among Christians.

<sup>1</sup> The arrangement followed here is that of Nöldeke-Schwally *Geschichte des Qurāns*, II 68, 69.

<sup>2</sup> iii 5, but see Baidāwī thereon.

<sup>3</sup> *Arrisāla Annairūziyya*. Const. 1298. apud Hirschfeld *New Researches*, p. 141.

<sup>4</sup> *Itqān*, passim. Nöldeke-Schwally ii. 70 ff. depends mostly on the *Itqān* for the account of Moslem interpretations.

<sup>5</sup> *Das Leben und die Lehre des Mohammad*.<sup>2</sup> Bd. II 182 ff. See also *Journal of Royal Asiatic Society of Bengal*. xx p. 280.

<sup>6</sup> “Monogrammerne i Qoranen,” in pp. 22-34 of *Festskrift i Anledning af Prof. D. Simonsens 70-aarige Fødselsdag*, Copenhagen. 1923.

It would be profitless to set out in detail the speculations of Moslem commentators. It is sufficient to notice that they fall roughly into two types, (1) those who treat the letters as mystic signs, and (2) those who attempt some rational interpretation of them. The Turkish translator of Ibn Khaldūn, e. g., represents the first type. "God," he says, "has placed these letters at the head of several Suras as a sort of defiance; it is as if He had said to them, 'These are the elements of which the Koran is composed, take them and make of them a book equal to it in style,'"<sup>7</sup> or according to Zamakhshari as Ibn Khaldūn quotes him—"They indicate that the style of the Koran is carried to such a degree of excellence, that it defies every attempt to imitate it; for this book which has been sent down to us from heaven is composed of letters. All men may know them equally well, but this equality disappears when, in order to express their ideas, they want to use these same letters combined."<sup>8</sup>

A variety of this type is the attempted symbolic interpretation of them. Thus Siyūti<sup>9</sup> quotes some who held that Q stands for *Qaf*, the mountain that encircles the earth, or Ş for the sea on which the throne of the All-merciful rests. Others again, he tells us, find a numerical symbolism in them, e. g., ALMR equals 271, to which various mystical significations can be attached,<sup>10</sup> while others thought they were mystic words of heavenly language by which Gabriel used to call the Prophet's attention, or words which the Prophet used to call the attention of his hearers. Others still found in them specimens of the heavenly original of the Koran, or exhibitions of the phonology of the Arabic language.<sup>11</sup>

An example of the second type is Siyūti, who in his

<sup>7</sup> *Les Prolégomènes*, tr. Baron de Slane. iii 68, n. i.

<sup>8</sup> *Op. cit.* iii 68. Baron de Slane notes that whereas Zamakhshari deals at length with these mysterious letters in his commentary on the second Sura, this particular remark quoted by Ibn Khaldūn is not found there.

<sup>9</sup> *Op. cit.*

<sup>10</sup> Sale mentions this method of interpretation in cap. iii of his *Preliminary Discourse*. (p. 64 in the latest edition, whose pagination is quoted throughout this article.)

<sup>11</sup> Sale *op. cit.* p. 64.

*Itqān*<sup>12</sup> gives various suggestions as to the possible meanings, basing his remarks on Ibn 'Abbās and other early authorities whose works are now lost to us. Thus he quotes Ibn 'Abbās to the effect that the letters KHY'Ş at the head of Sura xix stand for the five attributes of God,<sup>13</sup> *Karīm* (gracious), *Hādi* (the Guide), *hakYm* (the wise), *'alīm* (the Learned), *Şādiq* (the Righteous). So *ALMŞ* stands for *Ana 'Llāhu 'rrahMānu 'sŞamad*. (I am God the Merciful the Eternal). Baidāwī also follows this line of interpretation, e. g., in his commentary on Sura xiii he says that *ALMR* means *Ana 'Llāhu a'liMu w'aRā* (I, God, know and see).<sup>14</sup> Under the same group would fall the suggestion that the letters signify the rhyme or rhymes on which the Suras were originally built, e. g., the N in *Suratu 'l-Qalam* (lxviii), would indicate the *-ūn*, *-in* rhyme that runs through it.<sup>15</sup>

Practically all Moslem interpretations insist that the mystic letters are part of the original Koran as it was revealed to Mohammed, generally basing their claims on the words that so often follow the signs, "These are the signs of the clear book" (Sura xii, etc.), the obvious reply to which is that they always stand at the head of the Suras and never in the midst of them, though many are confessedly composite Suras.

Modern European attempts at interpretation may be said to commence with Golius' suggestion<sup>16</sup> that they were scribes' marks; thus *ALM* would stand for *Amara Li Muhammad* (Mohammed commanded me), and *KHY'Ş* at the head of Sura xix would be the mark of a Jewish scribe and stand for the Hebrew *KoH Yā'aŞ* (thus he directed).<sup>17</sup> The most famous suggestion, however, up to recent days, was that of Nöldeke, who in the first edition

<sup>12</sup> I use the Cairo edition in two volumes. A. H. 1318. It is true that Siyūti mentions various other explanations which belong more properly to the first type, but his own position I judge to be that of the second type.

<sup>13</sup> Others, however, think they are titles of the Prophet. Nöldeke-Schwally II 71, from *Itqān*. Nöldeke's note here is interesting.

<sup>14</sup> iii 145 of my edition.

<sup>15</sup> This seems a most unlikely solution, and I have been unable to trace its origin. My Arabic Sheikh in Cairo knows it well, and can enter into long explanations of it, but he does not remember on whose authority it is given. Rodwell also knew of it.

<sup>16</sup> In his Appendix to Erpenius' *Arabic Grammar*, quoted by Sale, *Preliminary Discourse*. p. 64.

<sup>17</sup> The Chandos Edition of Sale writes this as *Cob yaas* which is repeated in the most recent edition, that of Sir E. Denison Ross. cf. p. 65.

of his *Geschichte des Qorans* (1860),<sup>18</sup> suggested that when Zaid ibn Thābit was at work editing the Koran for official publication, and was piecing together the fragments received from different quarters, he preserved in some of the more important fragments thus received, the initials of the persons from whom he received them. Thus ALMR might stand for Al-Mughīra, or ṬH for Ṭalha and so on. Later, however, he went back on this, and in his article on the "Koran" in the ninth edition of the *Encyclopaedia Britannica*<sup>19</sup> he followed O. Loth's suggestion that the letters go back to Mohammed himself and have some intentionally mystic signification. Loth's argument appeared in an article in *ZDMG* for 1881<sup>20</sup> on Ṭabari's Commentary on the Koran, where he criticises Nöldeke's earlier "monogram" theory, and states his own opinion that they were due to Jewish influence (seeing that they almost invariably appear in Medina Suras, where Jewish influence was strong, and not in Meccan Suras, where it was practically non-existent), and of the same nature as the mystic figures and symbols of the Jewish Kabbala.<sup>21</sup> Loth also thought that the key to the symbols would be found in the opening words of the Suras to which they are attached, a suggestion which, as we shall see in a moment, has borne most important fruit in more recent investigation.

Aloys Sprenger<sup>22</sup> favoured the monogram theory of the letters, but not Nöldeke's variety. Taking the KHY'Ş at the head of Sura xix, he noted that this Sura dealt with the histories of Christ and of John the Baptist, and that

<sup>18</sup> p. 215 ff.

<sup>19</sup> Reprinted as the second essay in his *Orientalische Skizzen*, 1892. (There he writes "At one time I suggested that these letters did not belong to Mohammed's text, but might be the monograms of possessors of codices, which through negligence on the part of the editors, were incorporated in the final form of the Koran; but I now deem it more probable that they are to be traced to the Prophet himself, as Sprenger and Loth suppose . . . . Mohammed seems to have meant these letters for a mystic reference to the archetypal text in heaven. To a man who regarded the art of writing, of which at the best he had but a slight knowledge, as something supernatural, and who lived amongst illiterate people, an ABC may well have seemed more significant than to us who have been initiated into the mysteries of this art from our childhood. The Prophet himself can hardly have attached any particular meaning to these symbols; they served their purpose if they conveyed an impression of solemnity and enigmatical obscurity.")

<sup>20</sup> *ZDMG* vol. xxxv 588 ff. The section "Die Monogramme" pp. 603-610.

<sup>21</sup> Hirschfeld points out, however, (*New Researches*, p. 141) that "Jewish mysticism of this kind does not go back as far as the period in which these initials were written."

<sup>22</sup> *Leben*. ii. 182 n. i.

it was the Sura which Mohammed's ambassadors recited to the King of Abyssinia. So Sprenger suggested that the letters there stand for a Christian symbol, much after the same style as INRI (Jesus Nazarenus Rex Iudaeorum) as used among Christians. Thus he would read 'Isā 'n Nasārī maliku'l Yahūdiyīn, and taking the most prominent letters in each word<sup>23</sup> we find 'Isā gives ' , Nasārī gives Ş, malik gives K, and Yahūdiyīn gives HY; so KHY'Ş. All of which is very far fetched and improbable.

Hartwig Hirschfeld in the last chapter of his *New Researches into the Composition and Exegesis of the Koran*,<sup>24</sup> takes up again and makes a strong case for Nöldeke's original theory. Against the idea that the letters go back to Mohammed himself, he makes the conclusive point, that if that were so, then Mohammed must have had some share in the arrangement of the Suras, for it is obvious from a glance at the table of the signs that there is some connection between them and the numerical order of the Suras. And of course all our evidence is directly opposed to the Prophet having had anything to do with the collection and arrangement of his revelations. Starting from the fact that there are only twenty-nine occurrences of these letters, and all of them at the head of composite Suras, Hirschfeld elaborates Nöldeke's original suggestion.<sup>25</sup> In every case he treats the AL of these letters as the Arabic article *al*, and gives as his suggestions as to the names of the persons represented by the letters:—

<sup>23</sup> It is curious to note that it is not necessary in a Semitic language to choose the initial letters for making an abbreviation. A Hebrew example is the *memoria technica* QaNDaG used to denote the books supposed by Jewish tradition to have been written by the "Men of the Great Synagogue," viz. Ezekiel, the Minor Prophets, Daniel, Esther. To form QaNDaG, they have taken the fourth Hebrew letter in *Ezekiel*, the second in "The Twelve" the first in Daniel, and the second in "roll of Esther."

<sup>24</sup> London 1902, pp. 141 ff.

<sup>25</sup> The most interesting piece of evidence in favor of this is the fact that in a British Museum MS of Al Dāni's Commentary, the letters TH at the head of Sura xx are followed by the common Muslim phrase "on Whom be peace," which of course could only be used in reference to persons. [This is evidently a reference to Tā-Hā used as a name for Mohammed. cf. Lane's "Modern Egyptians," chap. xxii, p. 426 of ed. in Everyman's Library. D. B. Macdonald.]

M—Al Mughīra

Ş—ḤafṢa

R—Al Zubeir

K—Abū BaKr

H—Abū Hureira

N—‘OthmāN

Ṭ—Ṭalha

S—Sa’d b. Abī Waqqās

Ḥ—Ḥudaifa

‘—‘Omar (or ‘Alī, or Ibn  
‘Abbās, or ‘Āisha).

Q—Qāsim b. Rabī‘a.

Hans Bauer made a new beginning at the solution of the problem in 1921 in an article in vol. lxxv of ZDMG.<sup>26</sup> Otto Loth in the article we have already mentioned laid it down that the letters were certainly to be considered as abbreviations of well-known Qur’anic expressions, and himself made certain suggestions of a solution in this direction, e. g., that ALMŞ stood for Şirāt AL-Mistaqīm,<sup>27</sup> but his method herein is almost as arbitrary as that of Sprenger, and lies under the serious condemnation that it makes the symbols more unintelligible than the words for which they are abbreviations, whereas the essential point of an abbreviation is that it be as clear and intelligible as the words for which it stands. Is there any more certain way of interpreting them as abbreviations? Bauer thinks there is. Starting from the fact that four (or perhaps five) of these mystic letters, viz. YS, Ş, Q, ṬH, (and maybe N) are at present used as Titles of the Suras in which they occur, he writes, “Now the Titles of the Suras for the most part consist of more or less striking catch-words which are taken from the Suras concerned, so we would consider the above cases as abbreviations of ingenious catch-words also.” He then goes on to give some suggestions as to possible solutions. Thus,

YS of Sura xxxvi he interprets as an abbreviation of YaS‘ā (he who runs),<sup>28</sup> of verse 19.

Ş of Sura xxxviii is similarly the Şāfinātu of verse 30, “the chargers” which so interested the Moslem commentators (e. g. Baidāwī v. 18).

<sup>26</sup> “Über die Anordnung der Suren und über die geheimnisvollen Buchstaben im Qoran.” His theory of the order of the Suras is as interesting as his theory of the letters, but does not concern us here.

<sup>27</sup> ZDMG xxxv p. 609. See the criticism on his suggestions in Nöldeke-Schwally. II 73.

<sup>28</sup> This was Habib the carpenter, according to Baidāwī (iv. 186), who reproved their idolatry, and thus yas‘ā here could in some sense be looked on as a personal name.

Q of Sura I. he refers to *Qarīnuhu* (he who is at his side)<sup>29</sup> of verse 22 and 26.

ṬH of Sura xx he takes as two names, not one, the Ṭ is for Ṭuwā of verse 12, the holy valley in which God appeared to Moses; and H is for Hārūn, the biblical Aaron who is mentioned several times in this Sura.

N of Sura lxviii is for *majNūn* (the demented) which in a way is the subject of the Sura.

Now this is a very big step on the way, but it is not quite satisfactory, in that it still leaves some things unexplained, and has no consistent theory as to the reason of the signs being these.

The most recent investigation is that of Eduard Goossens in an article "Ursprung und Bedeutung der Koranischen Siglen" published in the latest fascicule of vol. xiii of *Der Islam*. (pp. 191-226).<sup>30</sup> Goossens agrees that the signs must be considered as abbreviations, and the work of the collector, or may be some later redactor of the Koran, but he claims that he has a consistent principle for explaining them, a principle that will do away with the arbitrariness of previous suggestions as to their interpretation.

Seeing that they all stand at the beginning of Suras, and never within the Text, he makes the first point, that they may be conceived of as some sort of introduction to the Suras. They would thus be abbreviations of some such technical introduction as the Bismillah. Now what sort of a technical introduction besides the Bismillah are we likely to find at the head of a Sura? Goossens points out that each Sura already has such in its title, e. g. Sura ii is called "Al-Baqara," Sura vi "Al-Anfāl," Sura xii "Yūsuf" and so on. Here he finds the key to the problem. We know that the present names for the Suras were not always or universally accepted, for there is still

<sup>29</sup> Baidāwī (v. 93) interprets this in v. 22 as the angel who has charge over him and in v. 26 as Satan.

<sup>30</sup> Goossens says that his theory was worked out in the summer of 1920 and talked over with his teacher Prof. Grimme, who encouraged him to elaborate it during the autumn of the same year as an Academic dissertation. Thus, though it has appeared later, it is chronologically earlier than Hans Bauer's discussion of the question.

good tradition for the currency of other names for some of them; e. g., Sura ix in our editions is called "At-Tauba," but there is another name "Al-Barā'a" current in Tradition; Sura xvii "Al-Isrā'" is also known as "Banī Isrā'il," and Sura xxxii, "As-Sajda" as "Al-Madāji'," etc.<sup>31</sup> Also at the present day the names differ somewhat in different parts of the Islamic world: e. g., Sura xl, which in the east is called "Al-Mu'min," is widely known in the west as "Al-Ghafir," and similarly Sura xlvii, "Mohammed," as "Al-Qitāl," etc. This variety of names, Goossens argues, must have been much greater in the past than it is now, when everything Islamic has become so stereotyped, and so he proposes to regard the letters in question as remains of old names which once were current.<sup>32</sup>

Supposing then that they are abbreviations of old Titles for the Suras, what principle are we going to use to solve the riddle of their meaning? Goossens says we shall probably find it by examining the titles at present in use to discover the principle on which they were given. Examining these, we notice, that with the exception of Sura i and cxii,<sup>33</sup> the Titles are invariably chosen from words occurring within the Suras themselves; in seventy-two cases it is the first word,<sup>34</sup> or one of the first words that is chosen, and in the remaining forty it is some striking word occurring further on in the Sura. This is a characteristically Semitic procedure,<sup>35</sup> and suggests that the same principle would apply to earlier selections of Titles. Now when we look a little more closely at this, we find the remarkable fact that of the Suras with mystic letters, only

31 Flügel gives them in the Table of Contents to his *Korani Textus arabicus*, Leipzig.

32 In support of this proposal he points out that a statistical examination of the Suras reveals that just those Suras whose names have varied the most are those which have an abbreviation at the beginning.

33 Goossens' explanation of these two exceptions is that the first one was given its special name as the "Opening" Sura of the Koran, and Sura cxii, as a sort of Credo or succinct profession of faith, was placed last. Suras cxiii, and cxiv, which are only incantations, were added later as a kind of Appendix. This explanation follows Ibn Mas'ūd, as preserved in the *Fihrist*.

34 As in the Hebrew names for the books of the Pentateuch, e. g. Genesis "Bereshith" i. e. "in the beginning."

35 Prof. Grimme suggests this as a way out of the difficulty of ii Sam. i 18. If we take "the Bow" to be the name of the song taken from v. 22, we can read the Hebrew text without any emendation, "he bade them teach the children of Judah 'the Bow,'" i. e. the song which then follows.

seven are found among the seventy-two named from the beginning of the Sura, and of these seven, four, viz. xx (ṬH), xxxvi (YS), xxxviii (Ş) and l (Q), are themselves the Titles of their Suras, leaving us only three, viz. xxx (ALM), xli (ḤM) and lxviii (N). Of these, xxx and xli belong to groups, and lxviii has a special reason, as we shall see later; so the conclusion is forced on us that the seventy-two are so well and clearly distinguished by their naming that any other name for them hardly ever comes into question, whereas there is and has been much more uncertainty about those named from within the Sura.

An obvious objection here crops up. If these letters are abbreviations of old Titles, how does it come about that in one case (ALR) there are five Suras with the same letters, and in two cases, (ALM) and (ṬH) there are six of them? Is it likely that so many different Suras would have had the same name? Goossens provisionally answers this by pointing out that it does not follow that the abbreviation in every case is for the same name. Thus to take ALM, it might be used as the abbreviation of no less than fourteen of the present names of Suras,<sup>36</sup> all of which begin with ALM.

Thus we are ready now to take up the question of the individual signs. We are to seek the explanation of each one in its own Sura, looking for a personal name or some other striking word, key-word, in the Sura, and looking for it sooner in the body of the text than at the beginning. Goossens' interpretations are as follows:

N. Sura lxviii. Schwally had already pointed out<sup>37</sup> that there is an Arabic tradition in the Mufaḍḍaliyāt that this N is for *Al-Hūt*—"the fish" from the North Semitic *nūn*—fish.<sup>38</sup> Now in lxviii 48, Jonah is called *Şāḥib al Hūt*, and Sura xxi. 87 knows him as *dhū 'n-Nūn*. Thus we are on very safe ground in interpreting N as an

<sup>36</sup> i. e. v; xxiii; xxxv; xl; lviii; lx; lxiii; lxvii; lxx; lxxiii; lxxiv; lxxvii; lxxxiii; cvii.

<sup>37</sup> Nöldeke-Schwally II 70. Goossens confesses that it was this note of Schwally's that first put him on the track of his idea for the interpretation of these signs.

<sup>38</sup> Baidāwī calls this Sura, Nūn, and interprets it as "Al-Hūt," v. 143.

abbreviation for "Al-Nūn," and this forms a key for the further solutions.

Q. Sura I. of which it is the name. In Morocco at the present day this Sura is known as "*Al-Majīd*," a name taken from the second word in the Sura. When we look at the preceding word we find that it is *Qur'ān*, and here is our Q for us.

YS. Sura xxxvi. This Sura is used at Moslem funerals, and yet there is in the contents of the Sura no apparent ground for this usage. But when we look at Sura xxxvii we find it full of eschatological matter, just such as we should expect to be used at obsequies. Sura xxxvii is in fact the *dies irae* of Islam. How is it then that Sura xxxvi is used instead of xxxvii? Goossens suggests that they were once joined together. They both have the same rhyme, save for the introductory verses of xxxvii (1-11), and if we omit these introductory verses we find that xxxvii 12 joins right on with the end of xxxvi. Now in xxxvii 130 we come upon the name of one of the servants of God, Elias (*Al-Yās*) v. 123 or *Al-Yāsīn*, v. 130, a name unknown to the Arabs who made out of it *Āl-Yāsīn*, (parallel with *Āl-'Amrān*) as is still done in Morocco. Here then is the Ys,<sup>39</sup> an abbreviation of a personal name and fitting in with our principle.

Ş. Sura xxxviii. The uniting of the two previous Suras left us with verses 1-11 of Sura xxxvii on our hands; Goossens thinks they originally belonged at the head of Sura xxxviii where they fit on excellently. The Ş would then come from the first word of the Sura, "*Aş-Şāffāt*" and its present use as the name of the Sura fits in exceedingly well with the theory; the Ş at the head of Sura xxxviii, which has no other name, being a tradition of the original place of the eleven verses there.

ALR. Suras x; xi; xii; xiii (ALMR); xiv; xv. These all (except xiii) deal with the same subject, the history of the Apostles whom God had throughout the ages sent to mankind to warn them, e. g.

<sup>39</sup> Goossens, however, has a tendency to favor Bauer's reading as not needing the combination of the two Suras.

Sura x deals with—Noah, Moses, Aaron and Jonah.

Sura xi deals with—Noah, Hūd, Sāliḥ, Abraham, Lot, Shu'eib, and Moses.

Sura xii deals with—Joseph and the sons of Jacob.

Sura xiv deals with—Moses, Noah, Hūd, Sāliḥ, and Abraham.

Sura xv deals with—Abraham, Lot, Shu'eib (to Midian) and Ṣāliḥ (in the valley Al-Hijr).

Moreover they are known by the names of the Apostles—Sura x—Jonah; xi—Hūd; xii—Joseph; xiv—Abraham; xv—Al-Hijr (i. e. Ṣāliḥ); and they all have much the same introduction. Thus Goossens thinks they once formed a Sura-group known as the Apostle-group, and called by the general name "*Al-Rusul*," i. e., the Apostles, and arranged in order of their length. Later each of them became known by its own prominent Apostle's name, but the ALR attached to them all preserved the old tradition.

Sura xiii stands a little out of the group, its introduction being the only apparent connection it has with them. It mentions no individual Apostle, but it does more than once refer to the previous Apostles in general. So maybe ALMR is but "*Al-Mursal*" a participle from the root RSL, for Mohammed is called "*Al-Mursal*" in verse 43.

ALM. Suras ii; iii; xxix; xxx; xxxi; xxxii. Like the previous set of Suras these are arranged according to their length, and also probably once formed a group, which the Redactor divided into two because of the unusual length of ii and iii, which according to his principle of arrangement needed to take a place near the beginning. For such a group the word *Mathal* forms the connecting link, and this would suggest for ALM the meaning "*Al-Mathal*"—the parable. We need not follow Goossens in his working this out in detail for each Sura.<sup>40</sup>

40 xxix is called "the Spider" and in v. 40 we find "parable of the Spider." xxx is all about the signs and *mathals* of Allah. xxxi contains the *amthal* (plu. of *mathal*) of Luqman to his son. ii is also full of proverbs and apothegms, and iii may be named from v. 113 or v. 52, or the ALM might be from "*Al-amwān*." xxxii gives the greatest difficulty, and if it be too great a stretch of the imagination to class it in the *mathal*-group, Goossens suggests its ancient title was "*Al-Madāji*"—the beds, which tradition gives us as an alternative title for the Sura.

ALMŞ. Sura vii. In verse 10 we come across the word *Şawwarnākum* (we fashioned you) which links on with the well-known name of God "*Al Musawwir*" (the Fashioner) found e. g. in Sura lix. 24. Now as Islamic tradition explains this Ş as "*Al-Musawwir*," and as we find in v. 179 of this Sura vii the statement "Allah's are the most excellent titles," we are fairly safe in this identification.

KHY'Ş Sura xix. This is a composite Sura. Verses 1-34; 42-75 are connected by similarity of rhyme, and deal with the history of the Prophets, John, Jesus, Abraham, Moses, Israel and Idris. Verses 35-41 are an interpolation about Jesus in a different rhyme. Verses 76 to the end are also in different rhyme, and look like a later embellishment. This suggests that this long list of signs is also composite, and Goossens unravels them as follows: Y—*Yahyā* (John), '—*'Isā* (Jesus). That clears up two of the sections. The third section v. 76 ff. is a fragment of a sermon of Mohammed to the Meccans, and was once known as "*Ad-Ḍalāl*" (the Error), so this gives us our Ş.<sup>41</sup> But what of the KH? There is clearly nothing with which they can be related in Sura xix, but if we look for a moment at Sura xviii, we find its name is "*Al-Kahf*" and that is also a composite Sura containing stories much after the style of Sura xix. So the conclusion is that they formed one Sura, and the KH at the beginning of our group of signs is explained.<sup>42</sup>

ṬH. Sura xx. If we take the two letters as an abbreviation of one word, there is no likely word in the Sura, but if we separate them, the two obvious words are those Bauer had already suggested, viz. Ṭ—*Ṭuwā*, and H—*Hārūn*. Prof. Grimme makes a suggestion here which

<sup>41</sup> In Arabic script the difference between Ş and D is only the matter of a dot as also between Ḥ, Kh, J. and Ṭ, Z etc., and such diacritical marks did not exist in the old Cufic alphabet, so the above identification presents no difficulty on that ground.

<sup>42</sup> There are two other points in favor of this view—(1) that Sura xix shows the characteristic beginning of a new section of a Sura, but not of a new Sura, whereas Sura xviii has this introduction; (2) the length of Sura xix deranges the system of ordering the Suras according to length, whereas the uniting of them both brings it to the requisite length.

may be an improvement on this. He thinks that the  $\dot{T}$  of *Tuṡwā*, having been made the Title of the Sura, and not being understood, was given in pronunciation the feminine—*ah* ending.

$\dot{T}$ S $\dot{M}$ . Sūras xxvi, xxvii ( $\dot{T}$ S) and xxviii. This would look like another group, and Bauer notices that they all begin with the story of Moses, so that the M of at least two of them might be from *Mūsā* (Moses).

In xxvi Goossens finds the S in "*Ash-Shu'arā'*" "the poets," of v. 224<sup>43</sup> which has given the Sura its name, and the  $\dot{T}$  in the South-Arabian *Tūd*, the mountain of v. 63.

Sura xxvii deals mostly with Solomon, so it is natural to find the S in *Sulaimān*, and the  $\dot{T}$  would be for the *Tair* (the Birds) who play such a prominent part in the Solomon story.

There is much more difficulty with Sura xxviii and Goossens almost gives it up in despair. For the  $\dot{T}$  he suggests "*Adh-Dhill*" (the Shadow) of v. 24<sup>44</sup> or "*At-tūr*" (the mountain) of v. 29, 46, or "*At-Tīn*" (the clay) of v. 38. For S there is only "*Ash-Shātī*" (the Brink) of v. 30; and for M either *Mūsā*, or *Midyan* (v. 21, 22, 45).

$\dot{H}$ M. Sura xl; xli; xlii (HM'SQ); xliii; xlv; xlv; xlv; all having the same characteristic introduction. They form an eschatological group and doubtless the  $\dot{H}$ M has the same meaning in each case.<sup>45</sup> Bauer noticed that the words for Hell, *Jahannam*, *Jahīm*, *Nār* occur particularly frequently in these Suras, and Goossens notes further that they remark on the dreadful *Hamīm* (the boiling water) which is to be so essential a part of the punishments in the life beyond.<sup>46</sup> So he reads  $\dot{H}$ M from that as perhaps a typical word for future punishment.

Sura xlii is peculiar in having in addition to the  $\dot{H}$ M the group 'SQ. It is to be noticed that in writing the two groups are always kept separate.  $\dot{H}$ M of course would

<sup>43</sup> Again the difference between S and Sh is a matter of dots only.

<sup>44</sup> So also between  $\dot{T}$  and  $\dot{D}$ h.

<sup>45</sup> Note also they follow one another in order of length.

<sup>46</sup> Vide xl 73; xlv 46, 48; xli 24 (in connection with "friend," another meaning of *hamīm*. cf. xl 19).

obviously link up with the rest of the group, and Goossens agrees with Bauer following Schwally<sup>47</sup> and Loth<sup>48</sup> in taking the 'SQ as an abbreviation of "la'alla 's-sā'ata qarīb" (maybe the hour—of the *ḥamīm*—is near) of v. 16.<sup>49</sup>

That is the complete list, and students of the Koran will greet it with mixed feelings. Some of the identifications certainly appear very dubious, and at times one wonders whether the author has escaped the arbitrariness of which he charges others. But there can be no doubt whatever that this is the biggest advance yet made toward the solution of the problem, and we cannot but feel that here at least we have the right line to follow if ever an entire solution of the mystery can be obtained. Discoveries like Mingana's of fragments of seemingly pre-Othmanic Korans<sup>50</sup> give us hope that there may yet come to hand manuscript evidence that will give us yet older tradition and more certain evidence. The present writer has tried this present theory on some Azhari-trained Sheikhs in Cairo, and while they are forced to admit the cogency of some of the arguments, they all fall back on the position that these letters are part of the very word of God written from all eternity on the Preserved Table, whereas this theory would make them out to be the work of man.

Goossens goes on to discuss the probable origin and date of the signs, and their relation to the ordering of the Suras, linking on again here with Bauer's paper in ZDMG. But this equally fascinating and important discussion, must be postponed for a later issue.

*Cairo, Egypt.*

ARTHUR JEFFERY.

47 Nöldeke-Schwally II 73.

48 ZDMG xxxv p. 609.

49 Curiously enough tradition tells us that Ibn Mas'ūd's copy read only SQ, which is got by dropping the *la'alla* which is only an introductory particle.

50 *Leaves from three Ancient Qur'ans*. London, 1914.

## CHINESE ISLAM AS AN ORGANISM

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To the visitor, as to the home student of missions, and even to some residents at coast ports, the word "China" conveys the idea of a crooked coast line; great cities, such as Peking, Shanghai, Canton; a long river coming from somewhere beyond Hankow; and a vast unknown region to the West. Whether this idea of the Chinese Republic be either just or correct politically, one would not venture to decide; but with regard to Chinese Mohammedanism a few years residence in that mysterious interior of the Northwest, followed by a journey through a number of the Provinces of the east and center, has convinced the writer that it produces an entirely false impression, and gives rise to views expressed at the coast ports, where Islam has been placed in the category of those sects that are of some interest, but need hardly be taken into consideration in the missionary program.

Although in the eastern and central districts one finds in the Moslem communities such modern movements as result from contact with the Western world, the real unifying forces of Islam, springing from the essential characteristics of its organism and the religious divisions common to all Moslem countries and communities, find their sources in the far Northwest, where China proper is linked with that vast region of Central Asia, inhabited by a conglomeration of little-known Moslem tribes. In Nanking a school was founded for the instruction of theological students in Arabic, Persian and Islamics. The *ahung* (or mullah) who taught Arabic was from the extreme northwestern province of Kansu. A sect whose beliefs constitute a division in the fabric of Islam, and whose followers are considered by the majority of Chinese Moslems as heterodox to the point of infidelity,

has branches throughout eastern, central, and southern China. The travelling *ahung* whose mission it is to encourage them comes from Kansu, where resides the leader of the sect. In short the actual, though not necessarily the recognized center of the Mohammedanism of China is in the west, and more particularly the northwest. When this fact is kept in view, some curious anomalies are explained.

Islam in its Chinese manifestation has often been considered a counterpart of the Christian Church in China, and there is much to support this view. Comparatively small communities of Mohammedans live in the Chinese cities, their religious life centers round the mosque, they have their own clerical caste and their own religious tenets of a completely different character from those of the heathen populace among which they find themselves. In these respects the analogy is striking, and largely true. Another aspect, however, has probably not been sufficiently emphasized; namely, that a racial as well as a religious distinction is made between Mohammedans and other Chinese. When the name of Republic was given to China, a new flag was adopted, consisting of five colors typifying the five races of which China is composed, i. e., Chinese, Manchus, Mongols, Tibetans and Moslems; the government thereby demonstrating that it recognizes Moslems as belonging to a distinct race. This race-consciousness is also prevalent among the Mohammedans themselves. A pupil in a girls' mission school asked a Christian friend whether it were possible for one whose parents were Moslems to become a Christian.

Moslem units or parishes are found scattered throughout the vast area included in the Chinese Republic, and investigation has proved that Chinese Islam is closely united within itself, and opposed to aggression from without. During the journey above mentioned I had opportunity to visit several Moslem centers in North China, and then made a rapid journey to Hankow. I was sur-

prised to find on arrival that rumor of my coming had preceded me to that place, and that my visit was expected by the *ahungs*. The following is an interesting illustration of the swiftness with which news relating to themselves is transmitted from community to community: when Dr. Zwemer was in Honan, his visit was reported in Kansu, and the faithful were warned against this dangerous enemy!

A Moslem General Advance Movement was founded in Peking in 1911. Within a few years it had no less than two or three thousand branches throughout the country. It is somewhat difficult to know whether this is a cause or an illustration of the present unity of Chinese Islam. It is probably the latter, for the real causes lie deeper.

First, may be mentioned the essential difference between Islam and the idolatrous religions of China. Much has been said of the influence of Confucianism on Islam. But one must ever bear in mind that whatever superficial modifications Mohammedanism may have undergone in China, it is still primarily and essentially Islam. The religious difference of outlook knits every Moslem to his brother Moslem against the infidel beliefs of these pork-eating sons of Han! The social cleavage between Mohammedan and pagan results in certain trades coming largely into the hands of Moslems. The trade in sheepskins in Shantung is practically their monopoly. The curio-dealers of Anking are nearly all Moslems. So are the chair-bearers who carry pilgrims up the sacred Tai Shan.

There is, further, the essential similarity of each Mohammedan parish to its counterpart in other places. Each one has its recognized leaders or "District Elders" who elect their own *Imam* (who in China is generally responsible for the business affairs connected with the mosque), and their own muezzin. These in consultation invite an

*ahung*, often from another district, to become the "*Ahung* who opens schools." This man acts as pastor and theological instructor, and often brings with him several students who assist in the conduct of minor ceremonials connected with births, marriages and burials. Such is the organization throughout China, and its very similarity is a strong binding power. For wherever the Moslem travels he finds such parishes and feels himself at home immediately, even apart from the fact that all the members of the community hold the same beliefs as himself.

Again, the power of the *ahung* class is a factor which binds the various communities together. The laity openly profess ignorance of the contents of their faith. Again and again in widely separated parts of the country laymen have said to me, when brought face to face with the need for a salvation not provided by their religion, "We do not understand these things, but our *ahungs* know." One man added, "We expect them to lead us in the heavenly road, we can only follow blindly." A class of men grossly ignorant of all but the narrow system of doctrine and ceremonial that gives it power, is bound to do all possible to maintain that power by allowing no one over whom it is exercised to stray beyond its limits.

There remains yet another factor that goes towards welding the Islam of China into an organic whole. The Mohammedans are of a considerably more enterprising spirit than their fellow countrymen of other religions, and this fact has its expression in the proportionally larger number of them who travel. There is a constant movement not only throughout the districts in which large communities are found, but across the length and breadth of the land, from Kashgar to Shanghai, and from Peking to Yunnan. In accordance with the demands of their religion, in every place along the main caravan routes, Moslem inns, restaurants and mosques are to be found. In Hankow the mosques themselves are fitted for the entertainment of guests. There are couches in the

bath-houses, tables and chairs in the rooms attached to them, one end of the very prayer hall itself in one mosque has the appearance of a small club-room. The same is true of Shanghai, where I have met Moslem travellers from Kansu and Shensi. It will be readily understood what a power this constant movement is in binding together all the scattered units of Islam. The principal travellers are of three kinds—first, the merchant, trading sheep, wolf and fox skins from Kansu and Tibet, who brings with him the sterner Mohammedanism of his home, and is an incentive to spur on his laxer co-religionists of the East to stricter observance of the commands of their faith. Then there are from fifty to one hundred pilgrims going every year to Mecca, for the most part from the west of China. Formerly the journey was made by way of Central Asia, through Persia, and consumed the better part of two years. But improved methods of transport have changed the route, and the pilgrims now travel by sea. The zeal of out-going pilgrims, and the fresh ideas with which they return, are both conducive to revival and cohesion. The third type of traveller comprises the *ahungs* in charge of the mosques. These are often “called” from far-distant districts. Throughout Kansu, Shensi and Szechwan *ahungs* from Hochow in West Kansu are to be found holding office. An *ahung* met in Changteh, Hunan, was a native of Yunnan and had held office in Canton. In the same city was another who had studied in Kansu.

Occasionally I came across the tracks of Moslems from Turkestan and India, who had done some propaganda in widely separated parts of China. But it would seem that the effect of such visits has been over-estimated. Usually the men were considered rather heretical; and in one instance, at least, their books had been publicly burned.

The foregoing will suffice to indicate some of the causes for the existence of a unity among Chinese Moslems which has not been fully recognized hitherto. It

will be noticed that that union is organic rather than organized, and does not depend on any recognized central authority or formulated cohesion between mosque and mosque, community and community. At the same time the obverse of the picture must be recognized. The same schisms and rifts that one learns to connect with Islam everywhere are also to be found in China. D'Ollone has pointed out the almost complete isolation of the mosque-parishes from each other. But not much emphasis can be laid on this admitted fact; for, as indicated above, the union that exists does not depend on ecclesiastical centralization of authority. Of far greater importance are the sects that divide and subdivide Chinese Mohammedanism into innumerable more or less hostile factions. There has not yet been sufficient investigation of this subject to make any authoritative pronouncement. Suffice it to say that the recognized division into "Old" and "New" Sect is quite inadequate. Indeed it is almost impossible to discover which of the numerous recent manifestations are in the "New Sect." One mystical sect interested me greatly. It is known as the *Djheriya* (or *Djherinya*). The leader lives in Kansu. His followers are found in Manchuria, Chihli, Shantung, Kiangsu, Kweichow, Yunnan and probably other provinces. Everywhere they are spoken of by the more orthodox sects as the most despicable heretics. I was always received with the utmost friendliness by them. In Peking one of their *ahungs* said to me in effect, "We are condemned as heretics, but we feel with you that if man is to come to God, there must be the MAN who will lead us to Him." Verily a vast departure from orthodoxy, and one not unfraught with promise.

Throughout northern and central China, I found tombs of Moslem saints, each one a center of pilgrimage, and each group of earnest pilgrims constituting another sect in potentiality, and sometimes in fact. These tombs from one point of view form a connecting link between communities in different parts of the country, and at the same

time embody and typify a schism in the camp of Islam—a contradiction strange but easily understood.

The impact of modern thought is producing results, the tendency of which is to cause a breaking away from orthodox Chinese Mohammedanism. In one center three brothers have all broken away from the faith of their fathers, because they felt that Islam was unable to meet the demands of modern life. In another town two brothers have confessed their belief in Christianity, and opened a school in which it is taught. Attempts have been made to meet the "tide of modern thought" by means of education and general literature; some of it definitely anti-Christian. But although in some centers, notably in the northwest, schools of primary grade have been founded and are carried on with some success, attempts at higher education have failed completely. And in the case of such students as I have met, it seems rather the "race-consciousness" before mentioned, than any strong religious convictions, that holds them true to their religion.

From what has been recorded of the General Forward Movement, it might be imagined a rather successful power, revivifying and reuniting the Mohammedanism of China. Without denying some truth in this view, it should, however, be realized that in a large number of instances it has been a partial or complete failure. I have seen the name of the movement placed conspicuously over doors of mosques in which its activities had produced no results and had long since ceased. In one town was an ambitious notice of a bookroom opened under its auspices, to which all were invited; on entering I found closed doors, thick dust, and broken windows, with no signs of books or papers or any living thing.

In closing, one cannot but make some reference to the missionary attitude and responsibility towards the whole question of the evangelization of Chinese Moslems. It was with not a little disappointment that I found an almost complete absence of sustained interest in this problem in all the centers visited, with a very few notable ex-

ceptions. Some of those whose names we had long connected with sterling work done for our Moslem friends had been called to Higher Service, and no one had stepped forward to fill the gap. Some had retired. Others were on furlough, and will no doubt soon return. The reasons for the lack of active, useful interest are not difficult to find. The claims of missionary work on any sincere man or woman are many and various, and this one form has many peculiar difficulties which tend to its neglect. In some centers one found complete, one might almost say studied, indifference. One missionary, in a center where there were two or three thousand families of Mohammedans, claimed that they were quite adequately reached by ordinary methods, such as are used for the heathen; in that center there were precisely two ex-Moslem Christians, one of whom had been converted elsewhere. Another missionary treated the whole idea of special work for Moslems with open contempt, as a freak fad that was unworthy serious consideration. Moreover, much of the literature prepared by the Committee on Work for Moslems is lying idle, orders for it being limited to some half dozen persons.

It surely should be unnecessary to have to urge upon those who are heralds of the Gospel of Salvation the claims of these millions of souls, who constitute a widely scattered, largely united, distinctly anti-Christian force, that is using every means within its power, from open persecution to boycott, to prevent its adherents from receiving the benefits of the Gospel; and that shows by its very divisions and failures that the time is ripe for an organized advance upon it by the Christian Church.

I would venture to appeal most earnestly to all Christian readers to pray that the Church as a whole, and each one of us individually, may realize our responsibility, and that effective methods may be discovered and used; the result of which will be the liberation from the thralldom of Islam of many darkened souls.

*Lanchow, Kansu.*

MARK E. BOTHAM.

## MARK BOTHAM OF CHINA

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The early death of Mark Botham, just when experience and vigorous manhood should have made him a powerful instrument for good among the Moslems of China, is a fresh challenge to faith and a renewed call for volunteers.

Mark Edwin Botham was born at Fengsiangfu, North West China, on 17th April, 1892, his parents having been ardent pioneers in what was once a hostile and unevangelized region. Brought to England when still a child, shortly after his father's death from typhoid fever, he entered the Bedford Grammar Preparatory School, from which he passed after a period of two years to the School for the Sons of Missionaries at Blackheath, where he spent the six most formative years of his life. At the age of seventeen he entered upon a business career in the London, County and Westminster Bank, in London, where during four and a half years he received a valuable training in business methods and discipline.

In the autumn of 1913, when twenty-one years of age, he applied to the China Inland Mission, stating as his motive for offering for work in China "a tested conviction (of two years standing) that it is God's will for me to work among the Chinese Moslems." This conviction, he stated, was realized after prayer that workers should be sent to those needy millions. As a member of the Regents Park Baptist Chapel, the Rev. F. B. Meyer, then the pastor, wrote of him that "his whole character and outlook are those of a born missionary. . . . He reminds me of the disciple whom Jesus loved." He was accepted by the Mission for training, and entered upon a course of two years study, during which he secured the University of London Certificate in Religious Knowledge. It is interesting to note that in that year's cur-

riculum of the University of London Course the religion of Islam was included.

In September 1915 he sailed for China in company with his widowed mother, and after a period of study at the Mission's language school at Anking he was designated to Lanchow, the capital of Kansu, with a view to special work among the Moslems. At this time the Borden Memorial Hospital was being built in that city with a view to reaching the surrounding Mohammedan population.

In addition to the study of Chinese he devoted himself to Arabic and to wide reading with a view to his special work. For the next five or six years he engaged as opportunity permitted in widespread itinerant work throughout Northwest China, all of which entailed arduous travelling, the purpose of these journeys being to visit the various centres of Moslem population. Early in the summer of 1917 he visited Hochow, probably the largest and most fanatical Moslem centre in the province, a place which had among the Chinese a bad reputation, the people being known as "the Hochow thieves." Even a Turkish merchant, himself a Moslem, told Mr. Botham "the Mohammedans of that place are an awfully uncouth lot," which was not a very glowing testimony from one of their own religion.

Such records as are available tell of the zeal of this young pioneer among China's Moslems, as he travelled far and wide over lofty mountain passes and through inhospitable regions that he might reach the most needy and inaccessible of these peoples. As the years passed his qualifications for this service naturally increased, while his tact and grace made him an acceptable speaker even amongst those who by religion were not infrequently hostile.

In 1921 he came down to the coast for a period of rest, but was soon approached by the China Continuation Committee with a view to special work. The Committee on Work for Moslems requested him to make a journey

of investigation throughout east and central China. He gladly responded, and in the course of his travels he visited no fewer than twenty-eight Moslem centres in seven provinces. This was in some respects perhaps the most important piece of work he accomplished, for at that time little was known concerning the internal organization and social conditions of these communities. He collected much valuable information concerning these matters, as also with regard to certain little-known beliefs and new movements. He ascertained their relative numerical strength, their general attitude towards Christianity, as well as the attitude of the missionary body towards the problem of their evangelization. The results of these investigations were subsequently embodied in a report which was published, and also in several magazine articles. He was also instrumental in the formation of the Moslem Evangelization League, a league of those missionaries whom Mr. Botham found to be interested in this special ministry.

In the spring of 1922 he returned to Kansu, temporarily taking charge of the Mission's school in the capital, but in the autumn he resumed again his arduous journeys in the Moslem districts. Unfortunately, in his early years in China, he contracted rheumatic fever, and during these last-mentioned journeys he was again laid aside with an illness which ultimately caused his death.

In May 1923, little realizing how brief a span of life yet remained, he was married to Miss E. O. Trench, and it was hoped that by residence in a lower altitude than that of Northwest China his health would improve. Unhappily this expectation was not realized. On the 29th of August, 1923, only a little more than three months after his marriage, in spite of a brave fight for life, he died of septic endocarditis.

It is impossible not to be painfully impressed with the apparent defeat which has accompanied the efforts so far made to evangelize the Moslems of China. William Borden, a distinguished Yale graduate, died at Cairo

when engaged in special studies prior to entering upon this service in China, to which he had devoted his life. Other workers too, on grounds of health, have been compelled to relinquish this field, and now Mark Botham, so eminently qualified both by call and experience, has been suddenly taken from us. Such facts are a call not to discouragement but to renewed prayer and effort. We are reminded of Dr. Zwemer's stirring words at Keswick in 1923, " 'Nevertheless at Thy word I will let down the net.' Toiling all night and taking nothing is no argument for cessation of labour, the Christian's motto is and always must be, 'Nevertheless at Thy word, I will.' "

*London.*

MARSHALL BROOMHALL.

## DIFFICULTIES OF WORK AMONG THE JAVANESE

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Although the writer has lived principally in the eastern part of Java, all the facts concerning the life of the inhabitants of the eastern part can be applied to the whole of Java. It is very important to have a clear idea of the different classes of the Javanese people in order to understand the obstacles put in the way of preaching the Gospel.

Usually the Javanese are considered as very lazy, untrustworthy, and without any good qualities. It is nevertheless advisable not to believe such superficial talk. People who have such ideas about the Javanese are acquainted with the lower classes only, i. e., dock-laborers or coolies on plantations. It is hardly to be expected that these people who are spoiled by the bad influences of Western civilization should be the best representatives of the Javanese race. Therefore, it is exceedingly important to observe the Javanese people in their own villages. There we have to do with the real Javanese, whose customs are not yet influenced by Western ideas. If we try to look at them from the Oriental standpoint, and consider the influences they have undergone, they appear in quite a different light.

Let us first consider the Javanese country man, who is a master of agriculture. The Javanese village is situated amidst bamboo and cocoanut trees, and is surrounded by rice fields. In Java the heat of the sun is over-powering and it is very refreshing to enter the village which is shaded by trees. On either side of the road are the bamboo houses of the natives, and to every house belongs a piece of land carefully planted with different kinds of fruits and vegetables. All of the houses are not humble;

many of them are built of stone and are quite up to date, which seems more in accordance with hygienic principles. Early in the morning the activity begins. The cattle are driven to the fields by little boys, and on market day the road is crowded with women, carrying all kinds of merchandise. Looking at this scene you will be far from calling the Javanese lazy. From the early morning to the evening he is busy in his rice fields, which are most carefully irrigated. He is well informed as to the state of his crops, and is able to give interesting information about them, which shows that he is not at all ignorant.

Nowadays one can observe that, after visiting the schools, many young boys throughout Java do not like to return to their fathers' farms. The desire for education produces a new class of people, who are developed intellectually. Still the greater part of them disdain manual labor. If one takes into consideration the aspirations of these young Javanese, quite another side of the character of the people will be shown. To this class commonly belong the people called lower-*priaji*. They are the school teachers, post office clerks, and, in a word, all who are intellectually developed. As they live in the cities, most of them are not so well off with regard to comfort as are the country people, because the houses are overcrowded and in narrow streets. This class of people is greatly influenced by Western civilization. They all imitate the Europeans in clothes and manners; and they are exceedingly interested in politics. Everywhere it has become a custom to attend meetings and to start clubs. Two of the best known societies which are interested in leading the people to political and social blessings are *Sarikat Islam* and *Boedi Oetama*. The former was originally started to strengthen religious aspirations, but by and by politics predominated. The latter was started by Javanese school teachers, who petitioned for the reorganization of the elementary and secondary schools, so as to meet the demand for Western civilization. Among the members of these two societies there is great activity in

influencing their countrymen. Newspapers are published in Javanese and Malay, which language is written with Arabic characters. It is not surprising that disputes and quarrels arise among these people; and yet it is most important for the Mission not to close its eyes to what these young Javanese have done. They are very earnest, and we should sympathize with their desires. I was frequently struck by their thirst for knowledge, and often I saw these people make sacrifices for the sake of intellectual development. Their life is not an uninterrupted one, nor inactive in view of the enervating climate; on the contrary, they are struggling hard to obtain spiritual strength. They are conscious of having a great responsibility in the development of their fellow countrymen.

Thirdly, I mention the Javanese of the higher class; namely the nobility, who are principally engaged in Government service. Between the higher and the lower class there is a great distance, which is a survival of former days when the Javanese were ruled by the Hindus. The Javanese Regents are very sensible of the honor paid them by the lower classes, and the people on their part have always had a veneration for men of noble origin, who are considered the descendants of gods and spirits. Among the educated of the higher class the appreciation of this deference from the people is decreasing. When Regents, thoroughly imbued with Western thoughts and aspirations, are chosen; one can expect a great change in the customs of these classes. Usually the higher class are pleased to be engaged in Government service. They are affable to all Europeans who need help or information from them; and one is touched by their politeness, which is not merely a matter of form.

The difference between these three classes of Javanese makes mission work very complicated. One of the great difficulties is that Mohammedanism is regarded by the Government as the official religion, and therefore the Javanese Regents, including their subordinates, are obliged to maintain the Mohammedan religion. It is hardly

possible to preach the Gospel among this class through our native preachers, for their words make no impression on the minds of the self-satisfied higher classes. The European mission workers themselves must undertake this work. Principally the appeal must come through the missionary doctors and nurses, who are brought into touch with these higher classes by their work. These mission workers have a greater opportunity to remove prejudices against Christianity than have the evangelistic missionaries. The latter are always avoided by the natives, because they are considered official Christians; and therefore a great number of laymen would be able to do a good work in preparing the way for the Gospel. Notwithstanding this fact, the Javanese higher classes are noticing more and more what the mission is doing for the people by starting schools. Although they know that the Gospel is taught, their daughters attend the mission schools for girls. They appreciate the mission schools, not principally for the reason of Christianity, but because they know that first of all character-education is cared for by the teachers. The Javanese in the present day desires the teacher's personal contact with the pupil, and just this fact is exceedingly important; because it means that the Javanese asks for the blessings of Christianity, which are to be found only among men who sacrifice their lives for a high purpose. Among this class, therefore, the mission has an open door. And yet a great number of converts cannot be expected. Our attempts will be abundantly rewarded if these people have sympathy with mission work, instead of being indifferent.

To the second group, the lower-*priaji*, belong those people who are educated according to the Mohammedan religion. The older people among them were educated in schools where only the Koran was taught. They are always pondering over religious problems. The Javanese is fond of discourse; and religion, especially, is always a point of discussion. When the missionary is confronted by these discussions he must use great consideration if

he is to have a chance; for their way of arguing is quite different from ours. He who can talk eloquently and produce arguments, no matter if they are sound or not, wins his case. It is clear that the missionary must be careful, because the truth of Christianity is not a matter which can be demonstrated by words. And if discussions are unavoidable, we must emphasize the blessings of Christianity, which are not to be found among Mohammedan peoples, i. e., *disinterestedness, love and faithfulness*. This must be done, not by telling them that these qualities are worth observing, but by a method which is new to these people. The missionary must try to bring them into touch with groups of Christians who show these qualities in their lives. Surrounded by such proof, the Javanese is influenced by a real Christian spirit which he cannot deny. Therefore the family life is an amazingly important thing in mission work, because it is there that the opportunity of exerting influence is very great. Very important, also, is the camp work among the Javanese students; the purpose of which is to withdraw them for a short time from their Mohammedan friends, and to bring them into the atmosphere of Christian fellowship, which seldom fails to make an impression on them. What is done by the Mission in this way sheds rays of light which, uniting together, cannot fail to influence the Mohammedan world.

There remains to be given some information of mission work among the country people. If one can say that mission work in Java has had any success, it is just among this class. Last year one of the Javanese Christian communities in East Java was declared independent, which means that the native preacher is allowed to baptize and to administer the Lord's Supper. There is a spiritual growth in its Christian life which promises the further development of its independence. This fact proves that the teachings of the Gospel have taken root among these simple country people. One can ponder over the reason of their embracing Christianity. Was it their simplicity,

their condition of life which was not yet spoiled by worldly-mindedness; or the desire to obtain the social blessings of Christianity? One cannot be quite sure—perhaps both. One thing is very gratifying, namely, that these country people have remained true to their faith. The Gospel has been many times rejected and despised by the higher classes, but these humble Christians have held to it in spite of everything. Although it is important for the mission to gain influence over the Western educated Javanese, it is nevertheless advisable to maintain the work among this class of people. The preaching of the Gospel to the Mohammedans should be the task of the Javanese Christians themselves. Not all of them as yet feel their responsibility, but in spite of this the Mission in East Java is greatly helped by native preachers, who are well trained in practical work. What the mission field needs is a theological training school for native preachers; and we hope to start one next year. That the mission work is still going on in East Java is owing to the faithfulness of these Javanese Christians in the lower class.

It is the aim of the missionaries to lead and inspire these humble men, who are chosen for such a great task. Their work will not be in vain, if by the good example of these lower classes the higher class is encouraged to observe the source of power, which is to be found in the teachings of the Gospel.

*Modjowarno, Java.*

C. W. NORTIER.

## EVANGELISTIC WORK IN THE OLD CAIRO HOSPITAL

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There are in Egypt two principal diseases, grave ailments affecting many thousands of the people. One of these is Ankylostomiasis, or Hook Worm disease, characterized by Anæmia, and the other Bilharziasis. For many years thousands of Egyptians suffering from the former complaint have sought treatment at our hands; and more recently, since an effectual remedy has been discovered, crowds of patients suffering from Bilharzial disease have come to the hospital. The Ankylostoma patients, the great majority of whom are in-patients, make a stay of ten to twelve days, and more than half of the Bilharzial patients either enter the actual wards of the hospital or the Anæmia shelters, where they remain nearly a month. Treatment of community diseases such as the above affords the opportunity of "broadcasting" the Gospel in a way unparalleled by any other method of Evangelism. When the fact is considered that, in the course of a year, these patients come from close upon a thousand villages throughout the country, it is not difficult to see that the opportunity thus provided may be a veritable lever for evangelism in the hands of the Medical Missionary.

It is not easy for the Catechist to carry on much individual work where crowds of two or three hundred or more are collected together, but the sick form a unique audience, and as the sower sows the good seed there is no doubt that much of it falls on good ground. The evangelistic work here is more extensive than intensive, and yet when the word strikes home, as often as not the individual thus impressed seizes an opportunity to talk with the Catechist: nor is it difficult for the latter

to discover those who are receiving the word with gladness.

It is largely due to this branch of medical missionary work that throughout the country, in villages far and near, there is a ready welcome to the visitor from "Har-mul's." As the itinerating Catechist visits, he is soon recognized and welcomed by some former, perhaps unnoticed, patients from the Anæmia wards. Thus a wide door, and effectual, has been opened for the Gospel through the length and breadth of the land, and especially in a circle of fifty miles round Cairo. To seize this opportunity is the problem, and its solution is wonderfully simple, but at the same time strangely difficult of accomplishment. It is expressed in two words—"More workers." These words are to a large extent the key of the situation.

As regards preaching work among the patients in this class, a morning and an evening service with simple addresses are held daily, and about twice a week the evening addresses are illustrated by lantern slides.

There is much intercourse between workers and patients, and other very useful work, undertaken by Sir William Willcocks, and referred to later in this report, is carried on among them.

What may be styled the intensive evangelistic work of the hospital is done in the wards. When the fact is considered that there are in the Men's Hospital just about one hundred beds, distributed in eleven wards, where about *twenty services a day* are held, it is obvious that the teacher has quite a small number of patients to deal with at any one time. He can appeal to each individual as he teaches or gives his address, and after the latter, there is time also for much individual work.

Dr. Harper has made great efforts to render the teaching interesting and simple; and among his methods, is one in which he attempts to rivet the attention of the hearer by means of pictures, such as those issued by the Society for the Propagation of Christian Knowledge and

other societies. For this purpose a frame is employed, into which a large coloured illustration is easily inserted and withdrawn. The picture, illustrating the lesson given by the teacher, is hung up in the ward for a day, and thus the patient's attention is often arrested, and the lesson he has been taught brought to mind. With regard to individual work, an example of such will best explain the method pursued. It is taken from a short report handed in by one of the hospital Catechists, and shall be translated more or less literally from his Arabic version.

"Among the patients who heard the words of God with joy, was one named Ismail Effendi M—. This man stayed in hospital a long time, and was at first very bigoted, and opposed us most vigorously, but at length the Lord opened his heart to receive the Word. Many days we discussed with him in order to persuade him that Jesus died, a fact he could not at first believe, till finally he was convinced of the truth of Christ's sacrifice, and that the work He did was for man's salvation from sin. Thus he acquired the most lively hope in the love of Christ." The Catechist goes on to describe at some length a series of talks he had with this patient about the Holy Trinity, a doctrine he found hard to receive, but concludes the narrative with these words: "At last the Lord healed him, and he returned to his village strong in faith and knowledge."

Since the out-patient audience differs entirely every day, except for the presence of a few, who may for a time be attending dispensary regularly, it is obviously useless to attempt any progressive teaching. Each address has to be simple and self-contained, calculated to arouse curiosity, interest or enquiry: and arising from the subject matter of the address, there is frequently a certain amount of debate and discussion, which the Oriental delights in.

It is in the out-patient department that, with a view to sustaining interest, and satisfying a desire for knowledge, special efforts are made to sell scriptures or booklets. The dispensary service begins at 8 o'clock and lasts about half-an-hour, after which the patients are summoned in one by one to see the doctor. There are many cross-currents to divert a man's attention from the service, such as his own ailment or his impending interview with the doctor, and yet these patients are often remarkably in-

terested; and as many become in-patients, it is a good introduction to the teaching which follows in the hospital.

To people living near at hand, either in Cairo or the environs, of whom fewer become in-patients than of those coming from a distance, it is often their only chance of enlightenment concerning the Gospel of Jesus Christ.

Several times a week Catechists and other workers travel out to villages, mostly within twenty or thirty miles of Cairo, this method of evangelization being of very real value, both as a means of looking up and helping old patients, and for the purpose of evangelization. Coming from the hospital, the Catechist or other worker is respected, and usually given a good reception and a fair hearing.

The annual winter medical itineration, when for four or five months a camp and temporary hospital are established in an outlying center, gives most valuable opportunities for work such as that described, for every village within a certain radius of the camp is methodically visited.

One outcome of the itinerating work has been the establishment of a regular weekly meeting, in a rented room, at the large village of H. in Giza province, some nine miles from Old Cairo. The Catechist who takes this meeting has met with bitter opposition both from Moslems and Copts, but has continued his efforts with real courage and faith, in spite of discouragement and disappointment. Some particularly good work has been done at this center.

In order to accomplish the objects and aims of medical missionary work, and especially that object of demonstrating the spirit and character of Jesus, it is all important that the right atmosphere should pervade the hospital. The relationship between hospital worker and patient must be kindly and sympathetic. It is putting it mildly to say that half the spiritual good done in a ward may be undone by a negligent, scolding or hot-tempered dresser.

Therefore much of the effort of the medical missionary must be expended on the training of the native staff. He must gather round him, if necessary by a process of weeding out, and elimination, a band of loyal workers who will "play the game." They must know exactly what are the doctor's aims regarding the sacred work with which he is entrusted, and an infringement of the code of loyalty and kindness should be regarded as a serious offence. Preaching in a mission hospital is indeed like sounding brass or tinkling cymbal unless it is reinforced by the attitude of all who tend the sick, and exemplified by a conciliatory influence on their part.

With a view to attaining the desired results, no little effort has been expended at Old Cairo in influencing the character and lives of the eighty or ninety individuals engaged in the work of the medical mission; and it has, in itself, proved to be one of the most fruitful sections of the spiritual work. Moslem boys have entered the hospital for employment and training; and living, working, and playing in a Christian atmosphere have had such an influence on their minds as to excite a spirit of enquiry, which in a number of cases has resulted in conversion and baptism. Classes of instruction are held for those who are enquirers, and the doctors and others have sought to make daily morning prayers for the workers a time of real helpfulness and instruction. This, perhaps more than anything else, has helped to infuse within them the right spirit, binding them together, and keeping them mindful of the work God has given them to do.

The Old Cairo Medical Mission owes a great debt of gratitude to Sir William Willcocks, who, during the greater part of the last two years, has worked regularly and indefatigably among patients of all classes at the C. M. S. hospital. There is no doubt whatever that Sir William's efforts have had a very marked effect both on the spiritual and medical sides of the work, while his cheerful and friendly influence has contributed greatly

to the happiness of the patients and the popularity of the hospital.

The method of Sir William's work, and the benefit derived therefrom, can best be judged by quoting some extracts from his own report:-

The following prayer taken from a little book in English and Egyptian called "The Disciple to Faith-healing," will give a good idea of the lines on which the work has been done:-

Our Heavenly Father, we pray Thee to help Thy servants, our physicians, to give us the most suitable treatment we need, and help us to have complete faith in them and in Thee. With this faith we shall insure our becoming daily better until we attain to perfect health, for though the limits of science are well defined, to faith in Thee nothing is impossible. Father, we believe that Thou hast granted our prayer, and we face the future confident of advancing from strength to strength. We shall give up complaining and distressing ourselves, we shall strengthen our hands and hearts by continually having on our lips expressions of hope and confidence and thanks to Thee, Thou giver of all good things. For this assurance of being allowed to follow in the steps of Jesus Christ of Nazareth, Who on earth was always thankful and full of faith, hope and courage, we thank Thee in His Holy Name. Amen.

At first the formula used in dealing with the sick was Coué's, which runs in Egyptian as well as it does in English, but a Copt, who came to the hospital with a very badly diseased knee, induced me to change it. He refused to say my formula, and replaced it by the words, "Jesus Christ is healing me," which he repeated incessantly from morning till evening while he stroked the air over his knee. At first the surgeon in charge of the case thought he would have to amputate the leg, but after eight days he told me that the knee would heal, and about twenty days later the man walked out of the hospital. His faith had saved his leg. The formula we now employ is, "Jesus Christ is healing me, I am better and better," which in Egyptian runs very smoothly.

The form of prayer and thanksgiving we are using among Christians is bright and cheerful, and full of good suggestions. The patients like it, and ask for parts of it to be repeated. Every Christian receives one or more

copies of "Sayings and Doings of Christ," and "Sayings of Sadhu Sundar Singh," and "Disciple to Faith-healing," all in Egyptian. Every Moslem who asks for copies of our books is presented with them. Altogether about 14,000 of these books have so far been given away in the hospital. A short epitome of Coué's good suggestions on the subject of getting rid of indigestion is repeated to practically every patient in the hospital, and thousands of copies given to patients to take home with them. With the help of Dr. Bateman, a series of good suggestions have also been prepared for the prevention and cure of Ankylostomiasis and Bilharziasis. They are read twice a week to the patients suffering from these diseases, and are much appreciated. Thousands of copies are given away.

All the patients are reminded that Jesus Christ tells us, that it is with us according to our faith; and are encouraged to keep up their spirits by saying again and again, "I am better and better, thank God! I am better and better." In addition, I have just had 2,000 copies printed, of a spirited translation into Egyptian, of the Dean of Chester's version of Coué:—

"Hour by hour and day by day,  
 "In all respects and in every way,  
 "Better I get and better I stay—  
 "Blessed be God who maketh me whole,  
 "Rest and rejoice in Him, O my soul,  
 "And magnify Him alway."

Every patient in hospital is receiving a copy. It has a health-giving ring.

The text of the books distributed in simple Egyptian colloquial is really appreciated by the thousands of illiterates who come to the hospital. As Jesus spoke a language very akin to the Egyptian colloquial of today, His sayings sound like echoes of nature when they are expressed in Egyptian, and they have a strong power to arrest attention.

## A MOSLEM MASS MOVEMENT TOWARD CHRISTIANITY IN ABYSSINIA<sup>1</sup>

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The wonderful movement among Abyssinian Moslems toward Christianity, which is here described, has been several times discussed in mission magazines.

The originator and leader of the movement was a great sheikh in Amhara, Zakarias, who in recent times lived in the city of Sokota, which is a center for Islam in that country. Because of a vision which Sheikh Zakarias had about twenty years ago, he began earnestly to seek after truth. He thought at that time that he had God's command to be a witness for the truth, especially among his fellow Moslems. This he followed faithfully. First he studied the Koran, thinking that by a strict application of its teachings he could cleanse Islam from the traditions and influences of later times. But in this study of the Koran he found many references to the Bible; and after he had secured a Bible through our Mission, he began with much zeal to compare the Bible and the Koran. The result was that, although he thought that he found much agreement between the two sources, yet he was drawn more and more to the Bible, the doctrines of which he embraced by degrees, and then began to preach them to Moslems, who still saw in him the learned and zealous sheikh.

But at last it became clear that his present beliefs were far removed from these which he had held in Islam; and the consequence of this revelation was that he made many enemies. Several times he was forced to answer the charge of heresy before the chiefs of the provinces, but he cleverly defended himself with quotations from

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<sup>1</sup> Translation from *Svensk Missionstidskrift* (Upsala) No. 1, 1924, by N. Rodén.

the Koran. In 1907 Sheikh Zakarias was compelled to go before King Menelik, to whom his accusers had appealed. This enlightened king ordered him to defend his preaching in disputation with learned Moslems; but he came off victor, and obtained the written permission of the king to teach the Moslems of Abyssinia without hindrance. Then by degrees he was promoted and honored as an Abyssinian dignitary.

At this time he came in contact with some of the followers of the evangelical faith, and was lead to search the Bible still more; and in doing so his eyes were opened more and more to the truth. After some years he, together with others of a like mind, were baptized by an Abyssinian priest (as there was no one else to perform the rite). Sheikh Zakarias had for a long time been convinced of the necessity of Christian baptism. At his baptism he took the name, Noaje Kristos (Christ's own possession)—a significant name. Being powerful in argument and an eloquent preacher, *Aleca*<sup>2</sup> Noaje Kristos soon gathered many students around him, and he himself taught the doctrines of the Bible. It seems that at first he had not had a real understanding that the Gospel gives liberty and salvation; but maintained, as did the confessors of Abyssinian Christendom among whom he lived, a Christian faith but an Old Testament conception of these truths. Then in later years he seems to have come to a real evangelical faith. Probably a closer contact with some evangelical Christians, especially those in our Mission in Addis Ababa, contributed to this realization.

The movement toward Christianity among the Abyssinian Moslems spread widely because of the assiduous work and the great influence of this leader and his nearest co-workers. Aleca Noaje Kristos divided the Moslem territories into a number of districts, and chose as leaders of the work the disciples whom he himself had taught. A great number of youthful leaders were appointed. Because the leaders fervently urged the Abyssinians to go

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<sup>2</sup> The title of an Abyssinian gentleman of culture.

over to the Christian faith *en masse*, crowds of Moslems were baptized by Abyssinian priests, partly for political reasons and partly from conviction of the truth of Christianity. Therefore the Abyssinian Moslems converted to Christianity number thousands more than ten years ago. In the years 1915-16 the movement seems to have been at its height. Some of the more important leaders, who at that time visited us, coming with greetings and bringing books, told me that the number baptized then approached ten thousand, and that the leaders could be counted by hundreds. That was, perhaps, an exaggeration.

But it is evident that this hopeful mass movement has been weakened in later years, especially since the death of the leader a few years ago. Several persons who are in close sympathy with the movement have testified that this is true: as, for instance, two of my former disciples who recently visited different places where the population is partly Moslem, and who have lately spent several months in Sokota, the headquarters of the movement. These evangelists were informed that the number of baptized cannot now be estimated at more than seven thousand. This Christian reform movement began and advanced, as you see, without direct coöperation from any mission society, although the Swedish Mission has in some measure supported this evangelical work. So much the greater reason we have, then, to give God alone the glory for what He has done. The significance of this movement is the earnest striving of the Moslem converts to Christianity to come to a knowledge of the whole truth, because they could not find real satisfaction in the Abyssinian Church, with its forms, superstitions and ignorance.

They appointed, therefore, a great number of teachers for the teaching of their children, and many of them are earnest Bible seekers. Of course these new Christians need all the help that the Evangelical Mission can give them toward improvement and growth. For political reasons these Mohammedans have been compelled to accept

some of the external customs and ceremonies of the Abyssinian Church, but they reject saint worship and legends; and instead they meet together to read the Word of God wherever there is opportunity for private devotion. Because they were not successful in getting some of their own men ordained by the Abyssinian bishop, they are in many respects dependent upon the Abyssinian priests; but they have a few deacons from their own circle. As the originator of this movement strove for evangelical liberty, so also do its present leaders. During their visits in Asmara I had the opportunity of becoming acquainted with several of them.

Some ten years ago the mission conference decided to support these friends, giving them Bibles and school books when it was necessary. That plan was partly followed, nevertheless every year Aleca Noaje Kristos himself sent men upon whom he relied, with caravans, to procure from the mission bookshop the books which they needed. Evidently the Moslem converts are in great need of the help and leading of the Evangelical Mission through Christian, educated teachers. They are yet far from being permeated by the spirit and knowledge of the Gospel. But according to the testimony of eye-witnesses, their responsiveness is great; the soil is well prepared, and the task before us is very promising.

The evangelical mission work for Abyssinian Moslems, among whom a movement toward Christianity has begun, is an important part of the work for the reformation of the old Abyssinian Church, because all nominal Christians in the country are deeply impressed by this movement. May the blessing of God follow this movement, so that it may strongly contribute to the reaching of our great, mutual aim: a living Evangelical Abyssinian Church.

*Asmara, Eritrea.*

JONAS IWARSSON.

## EVERY MISSIONARY A COLPORTEUR

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The Bible colporteur is a man whose profession stands second to none. He is a man whose vocation calls for wisdom, courage and humility. His opportunities are many, his one theme is the Word of God. He speaks to all sorts and conditions of men. His high and holy purpose is to place in the hands of every man the Gospel of Christ. "To every creature" is ever his constant burden—the call and command of his Saviour. The colporteur is a missionary, an ambassador for Christ. He is a man with faith and vision, who has learned that the secret of his strength and success is in intimate fellowship with his Lord and Master. He will be watchful and ever on the alert for the hungry souls for whom he carries the bread of life. He will know his book for himself, and be winsome for Christ as his heart throbs with a persistent passion for souls.

But the Bible colporteur has a unique and special work. He is a man of one Book, which he seeks to sell. It is seldom wise to give something for nothing, so he explains, especially to Moslems, that while the Gospel of God's Son is free, he charges only for paper and ink. It is this method of selling, "at a price the people can pay, regardless of cost," that he finds to be the most efficient and economical method of distribution. The Scriptures thus are brought within reach of all peoples, and to the remotest ends of the earth. The colporteur is no respecter of persons; he offers his Books alike to Moslem or Maronite, to Jew or Gentile, and the world is his parish. By colportage the Word of God is scattered far beyond the church and school; for the books are sold in the village markets, at the wayside inn, to the peasant returning to his home, to the passengers on steamship or train, to the sheikh as he sits outside the mosque

in the cool of the evening, to prisoners and to the police who guard them, and who shall say in how many homes and hearts there is light and joy and gladness from the entrance of the Word of God?

Colportage compels people to learn of Christ; for the colporteur sells almost always to people who would not, and often could not go to the bookshop or to the missionary for the Scripture, so that the colporteur himself is a missionary of no mean order.

Now if every missionary were to become a colporteur, how very much greater would be the spread of the Word of God. It matters little to which society the missionary may belong, for colportage is common ground. It is the hoisting of Christ's banner by which we can show a united front. Under this banner Islam would know us henceforth by our primitive name, "the People of the Book." They would realize that we had really come to evangelize, and not to denationalize; as many of them naturally conclude, from the names given to many of our mission stations. Not only would Islam be affected, but the Oriental Christians would be awakened, and say, "What new thing is this?" The Bible for every man is quite a new conception to them, for many of them still regard the Scriptures as their own peculiar property—a Book to be read in church. Quite early in my experience in the Near East, I discovered this one-sided attitude. In 1917 when travelling by river steamer on the Tigris, from an advanced station of the Indian Expeditionary Force to Baghdad, I gave a volume of the Four Gospels in Arabic to a Christian to read to his comrades. This he commenced to do, until a Mohammedan joined the party of listeners; my friend immediately stopped his reading and gave me back my Book, and whispered in my ear the dread word, "Moslem." It is much the same in other parts of the Near East. Though the Christians in many places enjoy more tolerance than ever before, there seems to be no movement or desire among them to love their neighbor—to bring salvation to the followers of Islam.

While the effect on Islam, the churches, and the outside world would be great; the effect upon the missionary would be equally so. His vision would be enlarged. He would meet with opportunities for service he never knew or imagined existed. The crying need around, the personal contact with utter strangers, an increasing knowledge of their customs and language and the real conditions of life—all these would enrich his spiritual life, and he would joyfully discover that he had really been about his Master's business. He would soon make friends with "unreachable" families, and invitations to visit would come from unexpected people, and his one topic would center around Christ in all the Scriptures.

To the young missionary at the Language School, who has found that much study is a weariness to the flesh, a regular season set apart for colportage would enrich his life with something attempted and something done, and would be an enormous help to him in his study.

The present day missionary in the Near East is very much of a traveller. Some Conference must be attended to, or some out-station demands a visit. Cannot such journeys be used for broadcasting the Book? There is still a blessing for those that sow beside all waters.<sup>1</sup> And "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."<sup>2</sup>

Raymund Lull caught the spirit of such sowing. Listen to his voice through six centuries. He writes, "I see many knights going to the Holy Land beyond the seas and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers, and the pouring out of tears and of blood."<sup>3</sup>

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<sup>1</sup> Isa. 32: 20.

<sup>2</sup> Psa. 126: 5 and 6.

<sup>3</sup> Zwemer: "Raymund Lull." p. 52.

Lull had no printing press; but Henry Martyn had, and used it. Henry Martyn, translator, scholar and missionary, said, "I could not endure existence if Jesus were not glorified."<sup>4</sup> It was he who went about among the people distributing the Word of God. On his way up to Dinapore he distributed New Testaments. A few years later when he touched Arabia on his way to Shiraz, he made friends with an Arab soldier and a slave, and introduced the Gospel to them. He writes, "They asked to see the Gospel. The instant I gave them a copy in Arabic, the poor boy began to read, and carried it off as a great prize."<sup>5</sup>

To come to more recent times, a missionary writing to the Bible Society in 1905, heads his article, "How I Sell the Scriptures in Delhi." He writes, "Some years ago, at the outset of my missionary life, I had allotted to me a department of city evangelistic work, connected with the Baptist Mission in Delhi. As I was considering how best to set about this task, among 200,000 people who inhabit the ancient Mogul capitol of India, one of my senior colleagues advised me to take up colportage as part of my method. The adoption of his advice I have never had cause to regret. This mode of labor has proved one of the most interesting and effective ways for bringing the truths of the Gospel to the notice of the people. I have carried it on as far as possible concurrently with other kinds of effort."<sup>6</sup>

It is sometimes impossible to find any difference between the colporteur and the missionary. Still I venture to say that there are far too many missionaries who are not colporteurs. Theirs may be another calling, but not a more blessed one. Colportage is the charge of the front line. The colporteur rejoices in the fight, till the very sword which he grips cleaves to his hand. The Bible Society is to-day employing hundreds of colporteurs in Moslem lands. In the Delta of Egypt with its nine mil-

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<sup>4</sup> Padwick: "Henry Martyn." p. 265.

<sup>5</sup> *Ibid.* p. 251.

<sup>6</sup> *The Bible in the World.* Vol. I. 1905. p. 45.

lions of people, mostly Moslems, twelve colporteurs are moving among the masses with the Scriptures. In Syria and Palestine eight colporteurs are working among its mixed multitudes. Along the north coast of Africa, in parts of Arabia, in the great Sudan, in Iraq, the man with the Book, like his Master, is stretching forth his hands to a disobedient and gainsaying people. In India, in Malaya, in China, the Bible colporteur is steadily at work, plodding among peoples hidden away from the beaten track, to regions beyond ordinary missionary influence.

Stephanos Maqar, a colporteur who sold Bibles in Jeddah, writing from the Sudan, gives some of his experiences. The following illustrates the missionary aspect of colportage. He writes, "In the town of Gedarif I offered a Gospel to a man of the Tarkouri tribe. 'I am a Moslem, believing in God,' said he. 'Well, said I, 'this is the book of God.' 'Nay,' said he, 'it is not the book of God, but of man.' 'Such a book cannot be of man,' I replied. 'It is, as I have said, the book of God and of the Lord Jesus.' 'Then,' said he, 'Suffer me to ask of thee one question. Said not the Lord Jesus that Mohammed, the greatest of all prophets, should come after Him?' 'Nay,' said I, 'but He said that false prophets would arise, in whom he warned us to believe not.' When the man heard this he became angry, and asked with a loud voice, 'Is Mohammed a false prophet?' 'I said not so,' answered I, 'but what our Lord Jesus said, that have I spoken to thee. If thou wilt believe my word, then take this Injil (Gospel) and learn what it says.' Still he refused; but another purchased the book." <sup>7</sup>

During the past four years, the writer has had the joy of selling by colportage in Palestine and Syria over 7,500 Scriptures. He has travelled from Aleppo to Beersheba, from the Mediterranean sea coast to Amman in Transjordan, and to the outlying villages to the northeast of

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<sup>7</sup> The Bible in the World. Vol. II. 1906. p. 280.

Damascus. As a colporteur he is beginning to learn a little of the attitude of the ordinary people regarding the Scriptures. He is constantly meeting with men in the Lebanon who were educated in the mission school, and who on seeing his books will say, "I don't want that book; I read it when at school; I know it all." On the other hand others are occasionally met with, who have fetched from their houses, for the English colporteur to see, a well worn book, fondly handled and much loved from early school days. In his contact with Mohammedans he goes to them in their markets, finding them stripped of all the veneer of courtly manners which may be exercised in the Mission House. In Nablus a Moslem placed a Bible on his scales, to value the paper—the Scriptures can be sold too cheaply. In Gaza Moslems tore up the Gospels which a number of children had bought. Then they asked the Military Governor that the colporteur might leave the town. But there are exceptions. In Es-Salt beyond Jordan, he sold a Bible to a Moslem official. In Latakia, Nazareth, Hebron, Tripoli, Damascus, Jaffa, and indeed throughout the Holy Land, he has sold the Gospel to the followers of Mohammed. In the market at Ludd, as he was offering the Bible to a Mohammedan, a Christian neighbor called out to him in broad American, "I say, Mister do you know you are making a mistake, that man there is a Mohammedan." So he turned to his new friend and said, "And do you know that you are making a mistake, for that is just the reason why I am here. Is not this Gospel of Christ for him as well as for you?" "God bless you in your work, Sir," was his pleasing and rather surprising answer.

Let us lay our dignity at the wounded feet of Christ, and go forth with the Book of the Everlasting Gospel while it is yet day, for the night cometh when no man can work.

*Beirut, Syria.*

ARTHUR O. NEVE.

## ISLAM AS STATE RELIGION

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The problem to be considered is best put in the words addressed to me by the Editor: "What is the prospect for religious liberty for minorities in any State which declares, as did Turkey and Egypt, that Islam is the state religion? Could you prepare an article on the significance of that phrase, 'Islam as state religion?' Does it not mean that in spite of all Capitulations and modernism as long as Islam remains the state religion there can be no rights for minorities?" This is our problem, and I feel that the best thing to do is to collect the facts, as far as I know them, and then perhaps we shall find an answer. In the first place, Islam has been for many centuries the State religion of Turkey and Egypt; so the question comes to be: Does the adoption of the system popularly known as *Representative Government* necessarily imply any change, for better or for worse, in the position of non-Moslems in those countries?

There has been in recent years a widely spread idea that representative government has some special virtue of its own which insures liberty; and that this liberty can be obtained in all its completeness only under a system of representative government. And yet we find that men who have considered themselves Christians have differed radically in regard to the best form of government. Some have held that monarchy is a divine institution, and others have labored and suffered in the belief that democracy is bound up with the progress of the Kingdom of God; the rights of man have been vigorously asserted on the basis of the Christian doctrine of man, and as emphatically repudiated as inventions of the lawlessness and the pride of the human heart; the rebellion of subjects has been condemned and approved on Christian prin-

ciples with equal confidence. "The truth is that there is no absolute best in political arrangements; it depends upon circumstances and the stage of racial development whether monarchy, aristocracy, or democracy is best suited to promote the general well-being of a people. And similarly there are periods in which the conservation of existing institutions, others in which their reformation or abolition, have been the most vital to a nation's interests." <sup>1</sup>

Representative government, as we know it today, is of British growth; and so far, this particular system appears to flourish only in the English speaking countries. Professor Maitland has traced its growth from institutions already in existence before the conquest of England by the Romans. And these institutions survived that alien rule and the feudal system which followed. It is true that representative government in various forms has spread over all Europe and even to Russia in a greatly modified form and for a very short period. But, as a recent writer says, "It is now seen to be breaking down everywhere. Italy and Spain have already revived the old Roman plan of dictatorship. Germany craves for an Emperor to *rule*—not a figurehead. Even in the New World the modern tendency is to salvage municipal government by entrusting it to autocratic commissioners." <sup>2</sup> A careful study of constitutional law will further disclose the fact that the system of government which at present exists in France differs in many vital points from that of England or America; that in Italy and Spain representative government was never really at home; that the German Empire or Republic never in reality put it into practice. The infinite variety in the forms of representative government is multiplied when we consider the smaller European states and the South American republics. Even in the English speaking states there are fundamental differences of the greatest importance. We may conclude, then, that there is not one single form of

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<sup>1</sup> Professor W. P. Paterson, D.D.

<sup>2</sup> Richard Jebb: "The Grand Inquest."

representative government; but that where it continues to exist it varies in its form according to local conditions of race and culture. From this world survey we must, unfortunately, conclude also that liberty and security are not dependent upon any particular form of government; but are, rather, the fruits of the principles which direct the governing body.

There is one phase of British constitutional history which it would be unfair to pass over in silence. From the time of the Stuarts until within a century ago (the Roman Catholic Relief Act of 1829), Roman Catholics were excluded from Parliament by the declaration against transubstantiation which had to be made as a condition precedent to the right to sit and vote. In a similar way Jews were indirectly excluded by their inability to take the oath of abjuration, which concluded with the words "on the faith of a Christian"; while to the Quakers it was objectionable to take an oath at all. It should be noted however, that all the express disabilities created by the form of oath have been imposed in England for political and not religious purposes; and so far as they were directed at Roman Catholics, as they mainly were directed, their object was to exclude from Parliament persons who were disloyal to the reigning sovereign; because they desired to see a Roman Catholic on the throne, or because they recognized behind the throne the supreme authority of the Pope. The words which excluded the Jews were not introduced for that purpose, nor does it appear that non-conformists were ever disqualified as such, except in so far as their religious convictions prevented them from taking any form of oath. Now all these disqualifications are a thing of the past.<sup>3</sup>

Of far greater importance than the question of the form of government is the theory accepted in regard to the proper functions of the State. What view of its functions is acted on by the State itself? As regards this question, it is enough to recall, without going further back

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<sup>3</sup> Anson: "Law and Custom of the Constitution."

into history, that during the nineteenth century the operative British conception of the range of state activity was greatly modified, and almost transformed. During the second and third quarters of the century the law-making opinion of the country, as it has been called, was dominated by the *laissez-faire* doctrine, according to which the duty of the State was, in the main, confined to protecting the life and property of the citizens, and insuring to them the possession and exercise of their individual liberties. During the last quarter of the century and after, this ideal was more and more displaced by the theory that the State stands in the place of a parent towards the weaker classes; and that, while paying great deference to the instinctive demand of our race for individual freedom, it is bound to do everything which can be wisely done by drawing on the collective wisdom and resources to promote general enlightenment, health and moral well-being. The main point for present consideration in regard to this change is that so far as modern political developments have gone in their increased care for the children, the sick and aged poor, and the weary and heavy laden, they have meant the infusion into politics of a large measure of practical Christianity.

In Islam from the very beginning "Church and State" have been considered indissolubly one. Likewise to the Jewish people in the time of Jesus religion had a decided political complexion. It was the bond of union against the Roman conqueror, and it held out to the zealous believer the expectation of a time soon to come when a heaven-sent leader or Messiah should drive out the alien garrison and elevate their nation to the highest political status. The name in general use for this splendid future was "the Kingdom of Heaven." In the preaching of His Gospel by Christ the expression "Kingdom of Heaven" was gradually emptied of its political content. He declared to the Pharisees "The Kingdom of God is in the midst of you"; the Kingdom being conceived as a spiritual condition of individuals experienced in the ex-

isting political state of society. And the response of Jesus in the discussion regarding tribute money, "Give to Cæsar what belongs to him," separates the whole body of economic and political questions from the inner courts of religion. We conclude that the principle of political organization on a theocratic basis, which was cherished by the Jewish race, was definitely abandoned by Jesus, Who did not set up any other explicit political theory in its place. Strictly speaking, therefore, there is no such thing as a specifically Christian scheme of politics. Monarchy or republicanism, votes for men or votes for women, can claim no particular sanction from the Christian revelation.<sup>4</sup>

Nevertheless, it would be a great mistake to stop at this point and declare that Christianity and politics are two non-intersecting spheres; for the teaching of Jesus contained the spores of a new ferment, which was destined to invade and slowly eat away all the old political conceptions, and ultimately to bring political regeneration to mankind. To understand the new principle, we must take note of certain features of Jesus' work. In the first place, the common life of social intercourse is the arena in which the characteristic features of the Christian life are to be discerned. The final test of mankind is described entirely in the terms of service: "I was an hungered and ye gave me no meat . . . I was in prison and ye came unto me." In the Christian world-plan "none of us liveth to himself." In the second place, Jesus taught that in some conditions of human life, regarding which the State had laid down a formal law, it might be required of the Christian community to impose on itself voluntarily a law of much greater rigor. "Moses, because of the hardness of your hearts suffered you to put away your wives . . . . I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." This conception of a law to be obeyed within the confines of the Church, though not part of the legal

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<sup>4</sup> Professor Whittaker: "Christianity and Politics."

system of the State, is of considerable importance for our present subject. The Christian Church hereby gives a practical demonstration that it is possible to live a higher life than that prescribed by the existing law. The Church makes itself a sociological laboratory where experiments affecting the moral progress of mankind may be carried out. The development of political and social organization is essentially a progress; and Christianity can have no influence on this progress unless Christianity, too, is progressive, and receives from age to age new light on moral problems. The Christian Church exists not to follow precedents but to create them.<sup>5</sup>

Dicey,<sup>6</sup> following Hume,<sup>7</sup> has said, at least in so far as England during the last century is concerned, that "the opinion of the governed is the real foundation of all government." He goes on to say, "This term, Public Opinion, when used in reference to legislation is merely a short way of describing the belief or conviction prevalent in a given society that particular laws are beneficial, and therefore ought to be maintained; or that they are harmful, and therefore ought to be modified or repealed. And the assertion that public opinion governs legislation in a particular country means that laws are there maintained or repealed in accordance with the opinion or wishes of its inhabitants."

The influence of Christianity in regard to the paternal legislation referred to above is the more easily understood when we realize this power of public opinion in England. It is not possible to exaggerate this influence, and we may add that the best possible contribution Christianity has made to the politics of all times is its conception of the perfect society as a body in which all are for each and each for all; and in its principle of the brotherhood of the nations. The outstanding difference between the moral system of Christianity and Islam is that it consists of a body of principles, rather than a cast-iron system of

<sup>5</sup> Professor E. T. Whittaker: "Christianity and Politics."

<sup>6</sup> "Law and Opinion in England."

<sup>7</sup> Essays: Vol. I, Essay 4.

legislative enactments. This characteristic enables the Christian State to meet the progressive changes in its political and social organizations. In the application of these principles to concrete conditions there is involved the necessity of much intellectual labor, and there may be the possibility of making grave mistakes; but we may safely accept judgment on the results as compared with those of Islam.

Let us now leave England and turn to Islam. Is the representative system of government workable in an Islamic State? What of the two-party system; responsibility of ministers; the power of the people to change the law; and above all, what of the conception of the State as a body where *all* are for each, or the principle of the brotherhood of the nations? Those readers who took an interest in the elections in Constantinople and the new Turkey will understand that there is at present no conception there of the benefits to be obtained from a strong and virile opposition. It is perhaps too early to speak of Egypt, but a recent forecast estimated that some two hundred of the members of the new Parliament would belong to one party, and some twenty only to other parties. As I am not an authority on the Moslem religion, I hesitate to make any pronouncement on the question of responsibility; but if the following statement is a true summary of Moslem doctrine, it seems impossible that a Moslem minister should have any conception of his personal responsibility for his actions, and that the theory of joint responsibility of ministers could ever be adopted by a Moslem Cabinet. "In that inscrutable, passionless life of his (Allah's), in which he does everything and no other does anything, the wickedness of man means in the last analysis nothing whatever to him. There is no real failure, no real offence; for evil is his direct and avowed work . . . ." <sup>8</sup> Mohammedan law, being of divine origin, is unchangeable. To the true believer there is only one binding law, the *Shari'a*. It cannot be changed,

<sup>8</sup> "The Reproach of Islam," p. 146.

the most that can be done to make it applicable to modern conditions is by interpretation. Such a system is entirely unsuited to the manifold and ever changing requirements of modern civilization; and so, in modern times the principle of the immutability of Mohammedan law was found impossible, and certain exceptional laws have been accepted. This lesser law is the *Kanoon*, and consists of those laws which have been made by temporal sovereigns. Compared with the *Shari'a*, the *Kanoon* occupies a very inferior position. In fact, before it can have legislative force among believers, each new enactment should be proved to be in accordance with the fundamental principles of the *Shari'a*. To insure that this is so, and before it can oblige a Moslem, each new law must be certified by the *fetwa* of the *Ulema*.

Our last question is answered by the following quotation: "At the very beginning, and from the beginning, 'Church and State' have been considered indissolubly one, and that by divine and unchangeable decree . . . . The Koran, which to every Moslem without exception is the voice of God and not the voice of Mohammed, makes clear that the two were always to be one. And in every Moslem State they still are one . . . This gives the reason why Mohammedans can ultimately be patient of non-Mohammed rule; and why in every Mohammedan realm the belief is firmly rooted that the Mohammedan element must be absolutely supreme; and that non-Mohammedans are to be reckoned as subjects, not as citizens; and tolerated, rather than accepted as a natural and essential element of the body politic."<sup>9</sup>

A Rayah or Zimmee, from early times, was not on a perfect footing of equality with the subject who was also a "true believer." Certain restrictions were made in regard to the character of his dress, the performance of his religious duties, his dwelling and his mode of life.<sup>10</sup> He was further liable to the payment of two taxes from which

<sup>9</sup> "Brotherhood: Islam's and Christ's." W. H. T. Gairdner.

<sup>10</sup> "Hedaya." Vol. II, Bk. ix, ch. 8.

the Mohammedan himself was exempt, the capitation tax and a tax on property. He likewise suffered from restrictions in judicial matters, for instance, he could not give evidence in a Moslem court against a believer.

Mohammed II, after the capture of Constantinople, had to repopulate that city: he accordingly encouraged both Jews and Christians to return. He formed the Rayah into communities, each having their own legal and administrative officers; but otherwise they were subjected to the old restrictions. It was not till the nineteenth century that the rules affecting non-Moslem subjects suffered change, at least outwardly. The first of these reforms was known as the *Hatti Sherif of Gulhana*, and was promulgated on the 3rd of November 1839. It was primarily intended as a means of obtaining a share in the good favor of Europe, which had apparently been extended to Egypt. By it new laws were promised, bringing Turkey into line with the more advanced ideas of European governments. From our present point of view, it promised to do away with the state of inequality existing between Moslem and non-Moslem subjects. "These imperial concessions are to be extended to all our subjects, to whatsoever religion or sect they may belong, they shall enjoy them without exception. Thus there has been granted by us to all the inhabitants of the Empire perfect security in respect to their life, honour and property, as the sacred texts of our law require."

In spite of this there was little, if any, change; but in 1843, and again in 1846, the Sultan required his Prime Minister to repeat this charter of equality. "Mohammedans, Christians, Jews: you are all the subjects of one Emperor, the children of one father . . ." "His Majesty the Emperor, as he desires the good fortune of his Mohammedan subjects, also wishes that the Christians and Jews, who are equally his subjects, may enjoy peace and protection. The difference in religion and sect only concerns themselves; it does not interfere with

their rights." Then came the Crimean War and European pressure upon the Sultan was relaxed.

Turkey's difficulties recommenced when reparations for the Treaty of Paris were being made. The European Powers, by the Protocol of Vienna, made their position perfectly clear. "That all faiths be, and shall be in the future, freely practised in Turkey, nor shall an Ottoman subject be disturbed or molested in the exercise of his religion, nor can he be forced to change it." It was high time for Turkey to be up and doing: her shop windows had to be dressed. On the 18th February 1856 appeared the *Hatti Humayoun*. The first article renewed the guarantees promised to all subjects, without distinction of religion. Immunities and spiritual privileges are promised to the non-Moslem Communities. The temporal affairs of each Community are to be placed under the control of a council to be chosen by the Community.<sup>11</sup> The building of churches and schools, and their maintenance, were also provided for; and certain articles repeat specifically the absolute freedom of religion, and the equality which is to exist between all subjects of whatsoever religion. No one shall henceforth be compelled to change his religion. All idea that the Rayah is inferior to the Mohammedan was to be done away with. "No one shall be vexed or disturbed in regard to his religion . . . Every word and every expression or title which tends to render one class of my subjects inferior to another, because of religion, or language, or race, is henceforth abolished and effaced from the law." Could anything be more complete? Religious minorities were henceforth secure, their Charters of freedom are the *Hatti Sherif Gulhana* and the *Hatti Humayoun*. But what benefit have these charters been to them? Adana . . . Smyrna . . . still echo through the world.

The new Egyptian Constitution, published in the Royal Rescript of 3rd Ramadan 1341 (April 19, 1923), is no

<sup>11</sup> For a full account of the Constitution of these Communities in Egypt see "Des Patriarcats"—Serostris Sidarous Bey, Paris, Rousseau, 1907.

less complete in its promises. "All Egyptians are equal before the law. They enjoy equally all rights whether civil or political, and they are subject equally to all public duties and obligations, without any distinction of race, of language or of religion . . ." "Liberty of conscience is absolute." "The State protects, in conformity with the usage established in Egypt, the free exercise of every religion or faith, provided that it does not injure either the public order or morality." "Liberty of opinion is guaranteed. Within the limits of the law, everyone has the right freely to express his thoughts by word, by writing, by design or in any other manner." "The law regulates the manner in which the King exercises, in conformity with the principles of the present Constitution, his powers in respect to religious establishments, the appointment of religious officers . . . and in general all matters affecting worship permitted within the Country. In the absence of a special law, these powers continue to be performed in accordance with the rules and usages actually in force." . . . "Islam is the religion of the State."

There are certain essential points to be remembered. This is all *Kanoon*; the *Shari'a* remains omnipotent. What is written in the law is not so important as the way in which the law is administered. "It is on opinion only that government is founded." In Egypt public opinion can hardly be said to have any existence; but if the Christian minority could combine, and take the principles of the Christian religion for its foundation, it could create a public opinion which would not only insure that the verbal promises of the Constitution should have real force, but would also infuse into politics a large measure of practical Christianity. Sir Henry Maine has said, "All that has made England famous, and all that has made England wealthy, has been the work of minorities, sometimes very small ones."

*Cairo.*

"JURIST."

## CURRENT TOPICS

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### Islam in Daghestan

Attention is called to a Mohammedan community among whom, as far as we know, no missionary work has ever been carried on; and yet it would seem that here is an opportunity for brave pioneers:

"The rough rectangle of Daghestan, about 60 miles wide by 100 miles long, consists almost entirely of practically treeless mountains that extend from the crest of the Caucasus to the sea, and deep valleys and gorges. In the more open valleys near the coast the inhabitants were influenced by the Russians and became relatively civilized and prosperous. But in the deep valleys and on the precipitous terraces of the higher mountains the primitive life and customs of the Middle Age still exist.

Both the Turks and the Persians at different periods held the nominal sovereignty of the country, but so far as the mountaineers were concerned it was only nominal. Army after army was sent against them, only to return broken and defeated, until at last among the Persians it passed into a proverb: "If the Shah becomes too proud, just let him make war with the highlanders of Daghestan." In 1801 these hitherto unconquered mountaineers came into conflict with the Titanic power of Russia, and after a long and desperate struggle of nearly sixty years they were finally subdued and the Caucasus became a part of the Russian Empire.

They number perhaps a million and a half and are settled in small, isolated stone villages throughout the whole extent of the range from the Black Sea to the Caspian, at heights ranging from 3,000 to 9,000 feet.

In religion they are nearly all Mohammedans, the Arabs having overrun the country and introduced the faith of Islam as early as the eighth century. In the more remote and inaccessible parts of the eastern Caucasus, there still remain a few isolated *ouls* (villages) of idolaters. In Daghestan there are four or five thousand Jews, who, although they have lost their language and their national character, still cling to their religion; and among the high peaks of Tooshetia in the same province is settled a community of Christians, said to be the descendants of a band of medieval Crusaders. But these are exceptions; nine-tenths of the mountaineers are Mohammedans of the fiercest, most intolerant type. The languages and dialects spoken by the different tribes of this heterogeneous population are more than thirty in number."

### The Lausanne Treaty

The American press has been outspoken in advocating on the one hand the acceptance and ratification of the Lausanne Treaty as the least of two evils, and of its rejection because it is a compromise that leads to disaster. Mr. Lawrence F. Abbott, writing in the *Outlook*, says:

"I am opposed to this treaty between the United States and Turkey, however, not because it fails to protect the Armenians, not because it acquiesces in the abolition of the Capitulations which have for many years been the almost sole protection of American citizens in Turkey, not because it appears to be based upon property rights rather than human rights, but for a very much deeper reason.

"For the five hundred years that Turkey has been a European Power she has been an obstructor and an enemy of civilization. Human progress has withered in every land her hand has touched. I am told that individual Turks are delightful. Perhaps they are. I am not sure but that in a social club I might prefer the companionship of Turkish gentlemen to that of Armenian patriots—but not in a democracy. Nothing in Turkey's course during the World War or since the World War has convinced me that her character has changed one iota since the days of Sobieski. One cannot make a treaty of general amity with such a people and maintain one's self-respect. Turkey outgeneraled us in the World War, and we said nothing; but she has outgeneraled us since the World War, and we say nothing. It will be time enough to make treaties with her when she shows some definite desire to enter international and human relations totally and radically different from those she maintained in Hungary, the Balkan Peninsula, and Egypt until she was driven out by force.

"I wish Secretary Hughes would say to Turkey what he has so effectively said in substance to Bolshevist Russia: We will not enter into any kind of government relationship with you until you show credible evidence of a decent respect to the opinions of mankind."

### "The Inside of the Cup"

Dr. C. Stanley G. Mylrea, of the Arabia Mission in the Persian Gulf, writes an interesting article on this subject in the *Christian Intelligencer*, from which we take two or three paragraphs.

"The inconsistencies and hypocrisies of Islam strike deeper and deeper into one's soul, the longer one lives in Arabia. In Mohammedan tradition and law, the subject of cleanliness receives an enormous amount of detailed consideration. Many of these details are indeed quite impossible of discussion among people with ordinarily pure minds. There is no act in the physical life of man and woman so private or so intimate but that it is catalogued in the traditions with appropriate advice founded on something the Prophet said or did. All this tradition has however produced very little real cleanliness. Everything and nearly everybody round you is dirty by our standards. Before a man enters a mosque certain washings are necessary. "Wash your arms to the elbows and your feet to the ankles." This is all right so far as it goes and is clear gain to just that extent, but it is probable that with the great majority of Arabs, this mosque ablution is the only washing they ever do. Everybody "ablutes," but few are clean. A spot of blood on a man's gown, and he is defiled—he may not enter the mosque. His clothes may otherwise be filthy to the last degree, but ceremonially he is clean.

"No Arab house is ever really and completely clean. Carpets and mats are seldom disturbed and one could almost say that a room is never turned out. It is probable that no one has ever seen an Arab

woman who periodically and methodically dusted anything. Alcoves are piled up with litter of endless variety. Rags, sewing materials, half emptied bottles of proprietary medicines, a coffee pot, a broken Japanese toy and a clock, very dirty and not going, all cheek by jowl on a shelf where apparently they have been undisturbed for months. In a corner and out of plumb, in every dimension, stands a fine mahogany wardrobe. A tattered price tag still flutters from a dirty glass knob. Its handsome plate glass door reflects but little, for it is covered with thumb marks and fly specks.

"Islam works from without in. Christianity works from within out. There is the essential difference between the Pharisee and Christ, and between Islam and Christianity. Islam works from without in, but never gets in. Christianity works from within out, and the result is Christian character, and all that the phrase connotes. What is the missionary to do about it? The Arab has no idea what a savage he is. Literally and metaphorically the Arab washes his hands to the elbows and his feet to his ankles. None the less, the Arab thinks himself immeasurably superior to the spotlessly clothed European who is clean outside and in. The Arab may have on a clean and new gown, but you know that it probably, nay almost certainly, covers what by our standards, is a dirty body. If you could see into yonder Arab's heart, you would find that he really thinks that he is the clean one, and that we are the dirty ones. His ideals are low, but he cannot conceive of any one having high ideals,—he is utterly unconscious that his own ideals are low. The low plane upon which Arab conversation is forever dwelling shocks, wearies and nauseates us, yet the Arab is amazed when we suggest or hint that there is any particular difference in the way our respective minds work. The Arab has the human trait of judging others by himself, and at the same time being absolutely unaware of his own shortcomings. The ineffable conceit of the Arab is something that one despairs over. One can tolerate conceit when it springs from real superiority, from achievement, from knowledge. Here is conceit based on almost nothing. The Arab has not attained. He does not wish to attain. He has a vague idea in the back of his mind that once upon a time the Arabs were great soldiers, great poets, great scholars, great scientists. They may not still be all that they were, but then that is mere fate. There is nothing to be done about it."

### The Trans-Sahara Railroad

"The project of a railroad across the Sahara, which has been under discussion by the French Government for some years, is at last in a fair way toward actual accomplishment. President Millerand has approved the railroad route drawn up by government engineers. Already the state railroads have asked for concessions in the construction of the road. All that remains now is the formulation of a law by the present Chamber of Deputies which must approve these concessions before actual work can be commenced on the road.

"It is expected that the building of the trans-Sahara railroad will take seven or eight years. It will connect Oran, in French Morocco, with Ougdougou, capital of the Province of High Volta, near the gold coast. Stretching from the Mediterranean to the Niger, passing directly across the immense wastes of the hitherto unconquered deserts, the trans-

Sahara line will be an achievement almost as important as the trans-Siberian road. Not only will it be a work of great strategic importance, by linking up two widely separated portions of French West Africa, but it also will be of vast economic value, facilitating the transportation of exports to Marseilles.

"An interesting feature of the proposed trans-Sahara railroad is that for the most of the distance of 1,750 miles it will be necessary to run pipe lines or maintain a conduit system of some sort, connecting with deep artesian wells, to insure an ever available water supply. The engineering feat back of the entire project is considered by world experts to rank with the construction of the Panama Canal.

"France will gain direct and easy access to a realm in west central Africa with riches hardly touched at present. The Ministry of Colonies foresees the possibility of converting a dry but fertile area of approximately 750,000 square miles into fruitful regions, ranking with the valleys of the Nile or the Euphrates. This vast extent of virgin land is looked upon as a potential granary for France, making her, with the aid of her colonies, self-sufficient in all respects.

"Moreover the railroad will connect France with her other possessions. The Sudan, now twenty-one days from Paris, will be only six days distant. The cost of the railroad has been estimated at 1,200,000,000 francs, to be met by the construction companies and the Government. It is felt that the entire investment can be repaid from actual earnings within the generation, so urgently is the railroad needed.

"The Minister of Colonies has declared the road will have a traffic of 70,000 passengers and 300,000 tons of freight a year, directly service is inaugurated. The country of the Sudan, with only 7,000,000 inhabitants, or ten to the square mile, is sparsely populated indeed, compared with the valley of the Nile, where the population is 1,000 to the square mile.

"Three problems face the railroad companies to be formed. One is the menace of bandits, which the Government believes can be easily solved. The second and third difficulties are sand storms and torrential rains, which occur at regular periods. The leading scientists of France now are engaged in developing methods of combatting these natural enemies.

"The recent expedition through the desert of the caravan of five little caterpillar automobiles, making the trip from Tugurt to Timbuctoo in twenty-one days, was what revived interest in the trans-Sahara railroad."—*New York Tribune*.

### Christian Literature for Moslems

In a lengthy review of the survey volume, entitled "Christian Literature in Moslem Lands," which appears in *Journal des Missions Evangeliques*, the writer calls attention to the importance of this survey to every missionary in North Africa, and makes an emphatic plea that the volume should not rest on our shelves, but should be translated into life.

"On a écrit des livres chrétiens dans plus de 123 langues africaines parlée par des musulmans. Aucune n'est une langue littéraire. En Afrique, le livre suit le missionnaire et ne le précède pas, comme chez les Arabes, car le missionnaire est aussi l'instituteur. Aussi une littérature chrétiennement écrite pour les payens est-elle une barrière à l'islam.

Il faut de plus une littérature pour les chrétiens. Elle leur montrera ce que l'Évangile leur donne et que l'Islam est impuissant à leur donner. Elle leur fera comprendre ensuite leur devoir envers leurs voisins musulmans. Enfin, il faut des livres chrétiens pour les anciens payens devenus musulmans. L'Africain, né payen et devenu musulman, n'a pas changé de mentalité. Il croit toujours aux esprits et porte des fétiches. Pour lui, l'Islam est une puissance magique plus grande que les autres, et il continue à vivre dans le monde mystique des esprits.

"C'est en apprenant les langues occidentales, le français, l'anglais, l'allemand, que le (Jeune Islam) s'est instruit et s'est ouvert à la civilisation occidentale. Il n'y a pas de langue européenne importante qui n'ait ses lecteurs musulmans. De l'Inde, de l'Égypte, d'Algérie, de Perse, de Syrie, de Turquie, la jeunesse musulmane accourt à Paris, à Londres, à Berlin, à Genève, à New-York. Il est donc tout naturel de se servir de ces langues européennes pour présenter l'Évangile à cette élite musulmane.

"La littérature pour les musulmans a été considérée longtemps comme un moyen secondaire ou comme un instrument de luxe dans la propagation de l'Évangile. Elle doit maintenant faire partie intégrante de la méthode de travail missionnaire. Il faut donc donner à ces intellectuels avides de savoir, la solution chrétienne de toutes les questions morales, politiques, sociales, économiques et religieuses de notre temps. Il faut la leur donner sous une forme facilement comprise par eux, dans des livres écrits pour eux et non traduits. Ils ont besoin de travaux originaux et non d'imitation ou d'adaptation.

"Enfin, toute cette littérature de langue européenne, asiatique ou africaine, tous ces livres, traités ou journaux, existants ou à créer, il faut la mettre à la portée de la main et des yeux de ceux auxquels elle est destinée. Il s'agit d'organiser ou de réorganiser le colportage et la vente. Déjà des dépôts bibliques existent un peu partout et sont très fréquentés (1). Mais il faut plus et mieux : de véritables librairies avec salles de lecture et la tasse de café obligatoire."

### Mohammed's Mountain and Mohammed's Coffin

We are glad to quote the following from *The Peace*, Dacca, Bengal; and hope it will lay the ghost of these two still prevalent errors:

"*If the mountain will not come to Mahomet, Mahomet will go to the mountain.* An Englishman will say this when anyone intends to accomplish a thing at any cost. Perhaps the speaker uses it quite innocently. But how many know that the saying is a reminiscence of the Mediæval bigotry? In his *Essays* Bacon gives the story as follows:— 'Mahomet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill to come to him again and again; and when the hill stood still, he was never a whit abashed, but said, 'If the hill will not come to Mahomet, Mahomet will go to the hill.' We should only say that this is a silly lie unknown to the Musalmans. It was one of the calumnies invented by the enemies of Islam during the Middle Ages. It has no more foundation of truth than the story of the Prophet's coffin which was said to be suspended in mid-air. Many fine brains were taxed to find out an explanation for this fact. After much lucubration some savants supposed the coffin to be

made of iron and placed between two loadstones. They were very much disappointed when Burckhardt, who had visited the tomb of the Prophet in disguise, said that it was like all other tombs not suspended at all. We hope Englishmen will show a better Christian spirit if they drop these sayings altogether and thus avoid giving unintentional offense to the Musalmans."

### Moslem Hadith and Sanitation

Under the auspices of the French Government in Algiers the Pasteur Institute has recently published in Arabic and English a little book, entitled "The Book of Good Health." It is a clever attempt to utilize the slender material found in Mohammedan tradition to back up modern sanitation and hygiene. We give the following extracts as they appeared in a recent number of "*The World's Health*."

"Ayesha has said, 'If I could pierce the darkness of Destiny, I would but ask God for His pity and for health.'

"The ignorant, the shallow-minded, is he who brings disease upon himself by his own works.

"In the name of God, merciful and forgiving, may salvation rest upon thee, Reader. We have written this book to teach thee to preserve the most precious of thy possessions—that which may draw unto thee all others upon earth and aid thee to merit those Above. We have written this book to teach thee to watch over the health of the body.

"Look around thee; the man in good health brings happiness to all his family, and ensures the existence and future prosperity of his children. Five times daily he prostrates himself and prays; he fasts at the appointed time, he distributes alms; to him it is given to act as a good Mohammedan should for he possesses strength of mind and strength of body. And his good works are known of God.

"The sick man, on the contrary, is incapable of managing his affairs; be he laborer, he neglects his fields; be he trader, he forgets his trade; be he shepherd, he abandons his flocks; he sleeps with misfortune and wakes with poverty.

"The sick man too often becomes a burden to his neighbors, both he and his descendants. Thou shalt see his sons stretching forth their hands at the gates of the prosperous. Under the sway of painful poverty he forgets his duties, disregards the Teaching of the Most High, and, in like manner as the tares flourish in his abandoned fields, so infirmity creeps into the heart of the believer and evil thoughts spring up therein. Thus the sick man errs from the straight way.

"Reader, thou wilt find in this book precepts of conduct with the aid of which he who possesses understanding may learn how to avoid disease, to that degree to which it shall please his Creator. Know these precepts, thou owest it to thyself to practice them, for yet another manner (and the best) of rendering thanks to Him who has given us life, is to watch ceaselessly over its preservation.

"The Prophet has said: 'Cleanliness is the sword of the Faithful.'

"He has said furthermore: 'If misfortune overtake thee when thou hast not performed thy ablutions, blame thyself alone.'

"This therefore is one of the first conditions of good health: be thou clean; be thou clean in thy person, in thy house; live in a continual state of bodily purity in a well-kept house, for disease seeks out unclean-

liness for its favorite dwelling-place. There it springs up and blossoms forth like a poisonous flower on an evil-smelling dung heap.

"Bodily cleanliness is within reach of all, rich and poor. Has not the One and Only God given to all, both rich and poor, the gift of purifying fire and water?

"Proceed therefore, O true believer, to thy ritual ablutions; visit also, as often as thou art able, the thermal springs and bathing establishments in thy neighborhood. If baths are wanting, an '*oued*,' a well or a spring will provide thee freely with water whensoever thou desirest, and the village merchant, for but a small sum, will give thee the soap necessary to a careful cleansing.

"In the morning when thou wakest, drive away the last mists of sleep by contact with clear, fresh and life-giving water; wash thy hands and thy face. In the daytime, forget not to wash thy hands before touching the food which God sends unto thee, and to pronounce the words of invocation. Wash them also after the meal and rinse out thy mouth. Thus do wise men and they who keep good company.

"Furthermore, if thou art, by good fortune, head of the family, see to it that those around thee observe the same rules of bodily cleanliness. Let thy children, who quickly become soiled in the games their age delights in, have always clean faces, eyes—especially the eyes—and hands, hair cut short if they are of the male sex, and well combed if the Almighty has given thee daughters. So shall it be and with yet more severity for such as are charged with the preparation of food.

"(Here follow five precepts for the washing of clothes, sulphur disinfection of 'burnouses,' and airing and beating in the sun of materials and bedding.)

"By the regular application of these secondary measures of cleanliness, thou takest the first steps, with the aid of the Almighty—may He be glorified—toward preserving thy health and that of thy family; thou wilt drive away the seeds of disease; thou wilt banish the dangerous vermin which multiply so rapidly in ill-kept clothing; to thine eyes shall be granted the infinite joy of beholding thy children growing daily in strength and in beauty and the joy of living will be reflected in their countenances.

"Permit not that the remains of food, scraps from the kitchen and sweepings, accumulate in dark corners for the satisfaction of flies; give order that they be assembled in a solid, covered receptacle, reserved to this use. Each morning this receptacle shall be placed before thy door and emptied by the good offices of the municipal services.

"(Details follow as to cleanliness in the house.)

"Dwellest thou under the thatched roof of a simple *gourbi*, or, as a free nomad, under the low-hanging tent? Know that the humblest shed, kept clean, is better than a stone house where reign disorder and uncleanness, and since, O true believer, thou art master in thine own house, act and command in the right way.

"Sleep not under the same roof as thy domestic animals. Build them a separate *gourbi*, near by if thou fearest robbers, at some distance if the country be safe.

"Each morning remove the dung deposited by thy flocks during the night and carry it to a distance; the neighborhood of the dunghill is evil.

"Remove thy dwelling from time to time; it is not good to pitch thy tent always in the same place.

"Be thou clean, O true believer, in thy person and in thy house."

*The Moslem Sunrise, January, 1924*

This issue of the Chicago magazine, published at 4448 Wabash Avenue in favor of the Ahmadiya movement, is significant of the present day propaganda carried on by these missionaries of Islam in London, Berlin, West Africa, Australia and Hongkong, China. A list of the missionaries abroad is found on the inside cover, and two pages are devoted to lists of new converts made in the United States. The magazine is well printed and illustrated. The contents include a commentary on a verse from the Koran and a collection of the sayings of Mohammed, poems in praise of the *Promised Messiah of the Punjab*, an article on the opening of a new mosque at Berlin and on the visit of Dr. Mohammed Sadiq to Paris. The remainder of the forty-four pages is taken up with arguments against the Christian religion revelation, with news items to illustrate the faults and foibles of American Christianity. As illustrative of some of this material, we quote a paragraph showing the attitude of the new Islam toward prophecy:

"A study of the New Testament is amusing in one respect. The writers are continuously alluding to prophecies fulfilled in the person of Jesus. But if we take up any of these prophecies and trace them to their original source we find that those prophecies are invariably fulfilled in the person of somebody who preceded Jesus by centuries, or that those prophecies apply to somebody else, and not at all to Jesus. Sometimes these gospel writers reenact certain events that took place in the past so that their hero may not suffer in comparison, or the prophetic utterance of some previous sage may fit in with the story. Perhaps the original writers never even remotely thought that way and the contexts of the passages in question are wholly at variance with the interpretations put upon them. Yet strangest of all is the fact that the Christian writers of today try to read meanings into the words of the ancient writers as would, perhaps, make them turn in their graves; and the odd thing is that the meanings thus put upon the passages are altogether out of joint with the original themes. Isaiah says somewhere that "every valley shall be exalted and every mountain made low." We are told that there is a prophecy for the second coming of Jesus, which happy era is to be ushered in by the doing away with all the inequalities of life. We read Isaiah and find him not even remotely referring to it. Moreover, it is these inequalities of life that keep it running. Unless all human beings are made mere machines or automatons, the world will never have that dull lifeless equality out of which all zest has gone. But then Isaiah never means that. He is only referring to the Assyrian invasion and the subsequent destruction of the foe. Could there be any greater stretch between the words and their meanings?"

**Is the Turk to be Trusted?**

Upon "the amazing legend that the Turk is a gentleman," the Right Hon. David Lloyd George writes in his book, *Is it Peace?* as subjoined:

"The Turk has massacred hundreds of thousands of Armenians and

dishonored myriads of Christian women who trusted to this protection. Nevertheless, the Turk is a gentleman! By his indolence, his shiftiness, his stupidity, and his wantonness he has reduced a garden to a desert. What better proof can there be that he is a real gentleman? For a German bribe he sold the friends who had repeatedly saved his wretched life. All the same, what a gentleman he is! He treated British prisoners with a barbarous neglect that killed them off in hundreds. Still, he is such a gentleman! He plunders, he slays, and outrages those who are unable to defend themselves. He misgoverns, cheats, lies, and betrays. For all that, the Turk is a gentleman! So an agitation was engineered with perverse tenacity to save this fine old Oriental gentleman from the plebeian hands that sought his destruction. Hence the black Treaty of Lausanne."

### Polygamy in Egypt

The daily press in Cairo has recently been discussing polygamy: its prevalence and its agreement or disagreement with Moslem standards of ethics. One of the newspapers says that the religious law courts have carried on a correspondence with those in charge of the census bureau in the various provinces, trying to ascertain by special investigation the number of plural marriages in proportion to the population, and the total number of those returned by the census as married. One paper states that the result of these investigations is that less than 50 per cent. of Moslems in Egypt are polygamists! Another newspaper suggests the promulgation of a law against polygamy on lines following the precepts of the Koran, which require the husband to support his wives without discrimination; and suggests that this law should make it compulsory, before a second marriage, for the husband to give evidence that he is able to support more wives than one.

### The Y. M. C. A. in Cairo

The Young Men's Christian Association in Cairo, under the leadership of Mr. Wilbert B. Smith, makes a distinct contribution toward the evangelization of that great city. The development of the work has been along sane and strong lines, and the central branch has become a rendezvous for many Moslem young men. On the 5th of January, 1923, splendid premises, formerly Nubar Pasha's palace and now the property of the American Y. M. C. A., were opened for the use of the Egyptians. On the 15th of November there were more than 600 members. These young men come from all parts of Egypt, and include not only Orthodox Copts, Presbyterians, a few Greeks, Armenians, Maronites, French and Italian Roman-Catholics, American and Englishmen (the proportion of non-Egyptians is limited to 20 per cent.); but there are also some Jews, and nearly one-third of the number are Mohammedans. They represent practically all the higher and secondary schools, Government offices, the different professions and businesses.

Two thousand men listened to Dr. Sherwood Eddy's series of evangelistic addresses at Easter. One immediate result was the enrollment of two hundred members in small Bible study classes which continued until the hot weather. Sunday evening religious meetings have been attended by audiences of from 50 to 140 each week. Each month from

600 to 1,000 men use the out-door gymnasium under the supervision of a trained American physical director, in addition to the use of the tennis court by 250 to 300 players; the play frequently beginning before 7:00 in the morning. The public tea-garden, from which alcoholic drinks, gambling and the like are excluded, served from 125 to 150 men each night during the hot weather—a real substitute for café life. Evening classes in English and French, weekly lectures of educational value, and the formation of a debating society are the beginning of an educational program. A series of six illustrated lectures in Sex Education, beginning the middle of November, is attracting 1,000 to 1,200 men weekly. The lecturer, a highly trained Christian physician, repeated each lecture on two successive nights, as our auditorium accommodates only 625 when a lantern is used.

### Do Moslems Need Christianity?

Under this title the Rev. W. Wilson Cash, D. S. O., O. B. E., contributes a strong article in the December number of the *Church Missionary Review*. It would be easy to quote other arguments, but we would like to share with our readers this paragraph:

"Close contact with Islam shows that in spite of cold formalism, deadly fatalism, and a creed that makes little demand upon character, there is in many Moslem hearts a mute appeal for something better. What the New Testament speaks of as hunger and thirst after righteousness is almost unknown, in our sense of the phrase; yet a Moslem's nature does at times rise in rebellion against his dull apathy towards spiritual things: conscience does awake, and there follows a pathetic struggle for spiritual life. This struggle takes many and peculiar forms, such as, for example, the dervish dances and prayers, the strict observance of the hours of prayer, etc. I have known Moslems to try everything that their religion offers and commands in their efforts to gain peace of conscience, and ultimately to lay their burden down at the foot of the Cross, and find through Jesus Christ peace of mind and that communion with God for which they had struggled all their lives.

"In Moslem lands early contact with Islam gives one the impression that Moslems are all perfectly self-satisfied; that they need nothing, can be taught nothing, and that all they ask is to be left alone. But as one lives among them one often sees the Spirit of God at work in a Moslem's heart and conscience. The Spirit of God creates a hunger and a thirst, and the missionary dare not stand aside and withhold his message of love, joy, and peace through Jesus Christ."

## BOOK REVIEWS

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**Handbuch der Islam-Literatur** von Prof. D. Gustav Pfannmüller. Verlag von Walter de Gruyter & Co. Berlin und Leipzig. pp. 436.

Among all recent books for the student of Islam this easily takes the first place. To those who read German it is indispensable as an introduction to the whole science of Islamics, and a carefully prepared, annotated index to the bibliography on the subject in its widest sense. The author is librarian at Darmstadt, and began his investigations during the war period. He is a pupil of C. H. Becker, J. Horovitz, and G. Jacobs; and the work bears every mark of scholarship and care in printing. Without entering into the subdivisions, and bearing in mind that this work is not a mere book catalogue, but that each topic is treated historically and critically, and that in almost every case we have a characterization of the work and the author referred to, the contents may be summarized as follows:—

Part one is a bibliography of all earlier bibliographies on Islam. Part two, although brief, covers the spread of Islam; and part three, its political history, especially during the last two centuries. All this, however, is introductory. The *religion* of Islam has the most extensive bibliography, (pages 60-347) subdivided into twelve chapters: Encyclopedias, Arabia before Islam, the Life and Teaching of Mohammed, the Koran and Tradition, Jurisprudence, Dogma, Mysticism, the Brotherhoods, Saint Worship, Magic, Sects, Islam and Missions. The twelfth chapter is subdivided into the Bibliography of Missions, the History of Missions, Periodicals, Conferences, Special Missions to Moslems, Controversy. The fifth part of the book is on the Philosophy of Islam. The sixth on Moslem Art in its various departments, and the seventh on Arabic, Persian and Turkish Literature.

Unfortunately, although there is an index to authors, there is no index to subjects, but the admirable arrangement of the book makes this hardly necessary. We have noted a few mistakes and omissions. Among the English translations of the Koran, two printed in India, and one in London are not mentioned. The same is true of the list of concordances to the Koran, which omits that by the Rev. Ahmad Shah; and the most valuable of them all, the Arabic Concordance "Fath ar-Rahman" by Al Husni (Beirut 1320 A. H.). The list of missionary periodicals omits a number published in Scandinavia and The Netherlands. These, however, are minor defects, and we strongly recommend the book to all our readers.

S. M. Z.

**Awakening Palestine**, by Leon Simon and Leonard Stein. London. 1923. viii. 318. John Murray. 7/6.

In Egypt we hear a great deal on the Arab side of the Palestinian question; and that perhaps is to be expected, as the Moslems of Egypt naturally see most prominently the aspect of the case that favors their co-religionists in Palestine. The present volume is an excellent state-

ment of the other side, written with moderation and understanding. The authors are confessedly Zionists, and look on the British mandate for Palestine as the Charter of the future prosperity of the Holy Land; but they are no fanatics nor wild-eyed visionaries, and their lucid narrative of accomplishment and sober statement of plans for the future provides a pleasing antidote to the fanatic declamation with which the Arab side is so frequently presented to us.

The book consists of a series of papers by Jews and non-Jews on various aspects of the Palestinian question. Ramsay MacDonald, Millicent Fawcett and Prof. Patrick Geddes record their impressions of Jewish, or rather Zionist, work in Palestine. Dr. Laurie, of Jerusalem, tells of their educational achievements, and Dr. Chaim Weizmann writes on the proposed Hebrew University at Jerusalem whose foundation stones on the Mount of Olives have already been laid, and Canon Danby writes on the future of the Archæological Research (an article, however, which has little connection with the rest of the book).

The more important sections, however, are those on economic problems, where we find articles on such subjects as Credit Facilities in Palestine, Immigration and Labor, Problems of Land Development, Industrial Prospects in Palestine, The Economic Development of Palestine, The Problem of Self-Government; all written by Jews and all showing a healthy appreciation of the difficulties Zionism has before it in the realization of its aims in the Holy Land.

The last chapter is by Herbert Sidebotham on England's Interest in Palestine, written to prove "that in aligning themselves with Zionism, British Governments have not been crusading for an ideal that is no concern of theirs, but merely looking after some of the most elementary interests entrusted to their care." Then follow two appendices giving the text of the Rutenberg Concession and some statements from the Mandate for Palestine. The book has a map and a good index.

ARTHUR JEFFERY.

*Annuaire du Monde Musulman*, Editor, L. Massignon. Ernest Leroux: Paris. 1922-1923.

This monograph constitutes volume 53 of the *Revue du Monde Musulman* 1922-1923. We regret to note that our contemporary has shrunk to such small dimensions as to have become an annual of 115 pages. The present issue contains notes on the Moslem calendar and festivities, summary of the important events of the year, and statistics of Arabia and North Africa. These are not as full nor as accurate as those in *The Statesman's Year Book*. The bibliography, however, is important.

*Al-Machra*, by the Rev. Paul Sbath. Printed by the Author: Cairo, Egypt. pp. 210.

One of the most encouraging signs in the Near East is the increasing study of Islam on the part of Oriental Christians in the various churches. The present volume is a brilliant example of the fruitfulness of such study when directed along practical lines. It consists of seven addresses delivered by the author before audiences in Aleppo and Cairo on the subject of the approach to Moslems, and the points of contact between Islam and Christianity. The book marks a new epoch because the spirit of controversy is superseded by that of winsomeness. The in-

roduction is especially fine, giving the testimony of the Koran to Christians and their Book. The usual subjects are considered, but not in the usual way. Appropriately the book closes with a dissertation on the death of our Lord, as the center of Christian teaching. Father Sbath has recently published in a French review a list of the important manuscripts collected in his rich Oriental library at Aleppo.

**Islamstudien, Vom Werden und Wesen der Islamischen Welt.** By C. H. Becker. Leipzig, Quelle und Meyer. 1924. 14 M., geb. 20 M.

The famous Oriental scholar, C. H. Becker, under the pressure of his official duties in the central office of German higher education has begun to collect his widespread articles and essays on different Islamic questions. Here we have the first stately volume with the undertitle "*Vom Werden und Wesen der Islamischen Welt.*" Professor Becker tells us that from the beginning a general idea has been underlying all his studies in the wide realm of Islam. It is his conception of the spiritual development of the cultural movement in the East. From the time of Alexander the Great Hellenistic civilization advanced victoriously into the East and slowly transformed the whole outlook of life and the structure of culture. Yet from the time of the Seleucides there arose a counter-movement, the Oriental spiritual conquest of the Occident, which gained in volume and influence with every following century. The climax of this movement was that famous century of unheard of Islamic victories after the death of the Prophet. Yet almost immediately a new reaction followed, a Hellenistic Christian transformation of Islam. Professor Becker teaches us that the whole Islamic system in doctrine, ethics, law, and cult is to be understood only as the result of a very close and intimate assimilation of Hellenistic Christian ideas and forms of life into the Islamic system. Professor Becker is not intending to give a comprehensive evolution of his general idea. We find three groups of essays. In the first group there are four programmatic discourses; Islam as a problem, Islam in the frame of a general history of civilization, Islam as "*Weltanschauung,*" and Islam and economy. The second group first gives two very interesting chapters of the early history of the time of the Khalifs, to which seven historical and archæological essays have been appended. Similarly in the third group we find, at first, two well-known essays on general questions, and then some interesting chapters on special points which will be of very great value in the study of the evolution of Islam. Professor Becker not only writes in a beautiful style but has a very attractive and lucid way of presenting and arranging his facts which always makes reading instructive. After perusing this whole volume we have a strong impression that he has proved his thesis of the Christianization of early Islam to a commendable extent. Of course, it was the medieval Christianity of the seventh to the twelfth century.

Berlin.

DR. JULIUS RICHTER.

**The Semitic Religions—Hebrew, Jewish, Christian and Moslem.** By Professor David M. Kay, D.S.O., D.D. Messrs. T. and T. Clark. Price 7s/6d. 208 pp.

Professor David M. Kay, of St. Andrews, Scotland, delivered six lectures on "The Semitic Religions," as the twenty-second series of Croall Lectures, in the early part of this year and these have now been

published in book form. The chapters are entitled "Hebrew Religion—Primitive and Prophetic;" "Hebrew Religion—from Cyrus to Vespa-sian;" "Judaism;" "Christianity;" "The Moslem Religion;" "The Heritage and Obligations of Semitic Religions."

In reviewing the book for *The Moslem World*, it is to the chapter on "The Moslem Religion" that attention must be paid. While appreciating the learning and the power of clear condensation which the author reveals, it is necessary to say with bluntness that the usefulness and authority of the work, which otherwise is a valuable and important addition to the Comparative Study of Religion, is marred by the mis-representations and inaccuracies in the chapter referred to.

Professor Kay writes not merely very sympathetically in sketching Islam, but with admiration. Unfortunately he spoils his case by proving too much. Let us take but one or two examples. On page 165 we read: "The success of Islam in persuading its adherents to abstain from the use of wine is a notable achievement." The word *persuade* is employed intentionally, for on the next page we read further: "The Koran has no emphatic imperative on the subject." This is not how Moslem theologians and legists have understood the matter. Professor Kay quotes as follows: "They will ask thee concerning wine and games of chance. Say: In both is great sin and advantage also to men; but their sin is greater than their advantage" (Sura 2:219). "Will ye not therefore abstain from them?" (Sura 5:92). The second quotation is an excerpt of one clause from a somewhat long passage, and should have read: "O believers! surely wine and games of chance and statues and the (divining) arrows, are an abomination of Satan's work! Avoid them that ye may prosper. Only would Satan sow hatred and strife among you, by wine and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, abstain from them?" (Rodwell's Translation.)

The commentators rightly regard this last passage as an absolute prohibition. They say the drinking of wine is put in the same category as *idolatry* (statues): it is classed as an *abomination*, and is described as *of the work of Satan*. They further, with minor variations, tell the story of how wine and games of chance came to be prohibited. When Mohammed came to Medina he found drinking and gambling current among the believers, and the verse 2:216 (quoted above), was promulgated. Some abstained, others did not, claiming that there was no direct prohibition. One day a man came to prayer in a state of intoxication, whereupon verse 4:46 was given out. It reads as follows: "O ye true believers, come not to prayer when ye are drunken, but wait till ye understand what ye utter..." (Rodwell's Translation.) Later, a request for a clear and decisive announcement was made and 5:92, 93 (quoted above) was issued definitely forbidding the use of wine, games of chance, etc.

Further, al-Rází in his commenting on this passage, explains the clause on which Professor Kay lays so much stress as showing that Mohammed merely appealed to the voluntary choice of his adherents. al-Rází points out that this clause, though interrogative in form, must be taken as in reality a prohibition, its interrogative form being merely metaphorical (*majází*) not real (*haqíqí*).

It is hardly fair to his readers that Dr. Kay should give an entirely

new interpretation of this passage without even alluding to the interpretation accepted by all Moslems, especially when he was writing for those who being without a knowledge of Arabic had to depend on his good faith. Further, the omission of most of the second passage gives a wholly false idea of the words and intentions of Mohammed.

Again, Dr. Kay writes: "The theory of polygamy which diverges so strongly from Christian feeling provides all women with family protection; and the moral degradation of great European cities has no equivalent among Moslem women" (page 168). How much the family protection amounts to can only be understood when one considers along with the question of polygamy the allied question of easy divorce among Moslems. In a pamphlet entitled "Brotherhood in Egypt," published by the World Brotherhood Federation (Trafalgar Buildings, 1 Charing Cross, London), we read: "Members of the Federation went into the streets (of Cairo), at midnight, and later, to discover what proportion of the beggar children seen in the day time actually 'slept out.' The number was found to be distressingly large, totalling several thousands in a comparatively small area of Cairo... Inquiry as to *why* the children were homeless resulted in overwhelming evidence that the predominating cause is the system of easy divorce under Mohammedan religious law. A man desiring to rid himself of a wife, can do so by the utterance of a few words in the presence of witnesses. He invariably marries again, and, as the stepmother has naturally little love for the children of a predecessor, they are not wanted. Often by force, and at other times of their own accord, they pass into the streets. In the meantime the divorced mother, having no provision marries again at the first opportunity, or herself is compelled to follow a life of degradation."

So much for the family protection provided by polygamy!

With regard to the second part of Dr. Kay's statement that "the moral degradation of great European cities has no equivalent among Moslem women," one can only suppose that Dr. Kay made no special investigation on the matter.

On page 168, Professor Kay writes: "Kindness to animals... is required by religion, and has become innate among Moslems." The first statement may be taken as true, though there is very little in the Koran on the subject. The second statement is merely Dr. Kay's opinion, and he will find few who have resided in Moslem lands for any length of time to agree with him.

Again, on the same page, we read: "The ablutions prescribed before prayer have inspired cleanliness in the humblest houses, and care in preparation of food." Such a statement can only be regarded as the outcome of great ignorance as to the condition of home life in most Moslem lands.

But we are not seeking to reply to the views of Dr. Kay and must content ourselves with these indications of the unreliability of the chapter on "The Moslem Religion." The chapter, to be worthy of the rest of the book, should be rewritten after another nine years spent in Moslem lands.

W. R. W. G.

**Le Tribu dei Mensa; Storia, Legge e Costumi.** K. G. Rodén. B. Traduzione italiana dalla Lingua del Tigré. Stockholm. 1913.

This is a very belated notice of a book that should be brought to the attention of all students of Islam, not because many of them will ever

have any use for the book, but because of its interest as a preservation of the ancient records of a once Christian Abyssinian tribe now almost entirely gone over to Islam.

The Rev. K. H. Rodén is a Swedish missionary working under the Evangeliska Fosterlands-Stiftelsens Styrelse in Eritrea, and is known to Oriental scholarship as the translator of the Tigré New Testament and the foremost European authority on the Tigré language. His work having brought him in contact with this interesting Abyssinian tribe, all of whom save perhaps a hundred families have in the last half century forsaken Christianity for Islam, he set to work with infinite patience to collect from the old men who still remembered them the traditions of their past and their old Christian laws. The young men have forgotten all this, and know only Moslem history and law, and in the next generation there would probably have been no trace of all this ancient lore among the people; so M. Rodén gathered it and published it in their own language. These labors proved of such value that the Italian Government of Eritrea encouraged him to prepare an Italian version of the book for use among their officials in the country.

The work is in two sections, the first dealing with the history of the Mensa, who claim to have come across from Arabia and to have been the children of the tribe of Qerósc (which is curiously like Quraish), and their leading families. The second gives a complete corpus of the ancient laws of the Mensa, many of which are curiously Biblical, and many others suggest that a careful examination of such traditional legislation among the tribes of Abyssinia may have some light to shed on obscure questions of Arabian custom in pre-Islamic times.

The book is well illustrated, has a fine map, and is adequately indexed.

ARTHUR JEFFERY.

**Liberalism, Modernism and Tradition.** Bishop Paddock Lectures, 1922. By O. C. Quick. London: 1922. viii. 151 pp. Longman's, Green and Company. \$2.50.

This interesting little volume tempts one to review it at length; for it deals in a lucid, attractive way with modern discussion on one of the fundamental problems of our faith, viz., our Christology. But this is not a theological journal, and our only reason for noticing a work of this kind in our pages is the interest that all missionaries to Moslems must necessarily take in discussions on the content of our belief as to the Person of Christ.

There are six lectures. The first is a criticism of the liberal Protestantism of Ritschl, Harnack, Hermann, and such English writers as Stover, Rashdall and Bethune-Baker, which in its emphasis on direct spiritual experience and on the humanity of Jesus has made of Him a mere man who can only be called God by an emotional discarding of logic. The second is an equally keen criticism of the Catholic Modernism begun by Newman and carried on by such scholars as Loisy and Tyrrell, which tends to cut Christianity off from its historical origins and to consider it as an idea rather than as a fact. Chapter three takes up the consideration of Traditionalism, i. e., traditional orthodoxy which stands on the findings of Chalcedon. The author works out the origins of this position formed by the union of Jewish supernaturalism and Platonic philosophy, and reveals both its defects and its merits.

Here, then, are three positions: are they mutually exclusive? Chapter

four makes a beginning at the answer by enquiring in what essential orthodoxy consists, and Canon Quick's answer is: "That the primary datum of Christianity is not just the life of Jesus taken by itself, nor the mere genesis of a new religious idea embodied in a society, but essentially the effect of the historic life of Jesus on the life of the Christian community, which effect is inseparable from the continued life and spiritual presence of Jesus Himself as the Church's head. Thus it was that the Christians felt themselves to be exalted into a new fellowship with God and with one another."

Now the Christological problem based on this fundamental position demands a solution which includes the Chalcedonian idea of two natures united in Christ. But how can those natures be united? Chapter five takes up "philosophic conceptions of the union of Godhead with manhood." And the last chapter gives the author's own solution that the keyword for the doctrine of union is *love*, that love which the New Testament claims is the essence of the transcendent Divine nature, and which, at the same time, binds human souls into unity and is the peculiar quality which all souls in true fellowship with God must possess.

Canon Quick thus defends the Chalcedonian position, but in order to do it he has had to move far away from some forms of orthodoxy, as well as trample upon some of the favorite fetiches of modernism; yet he has given us a solution of many difficulties, and a clear, defensible theory of how the uniqueness of Jesus, which we call divine, is consistent with this real humanity which is the truth of our experience of Him.

ARTHUR JEFFERY.

**Verspreide Geschriften: C. Snouck Hurgronje.** (Gesammelte Schriften). Kurt Schroeder / Verlag / Bonn u. Leipzig. Vol. II. pp. 456.

This is the second volume in a proposed series of which the first volume has already been reviewed. It contains twenty-four papers, nearly all of which deal with Mohammedan jurisprudence. The exceptions are an interesting account of Islam and the phonograph, and two other papers on the worship of images and on the slave trade at Singapore. These are brief. The longest article is a very unsympathetic and critical review of L. W. C. van den Berg's well-known books on Mohammedan law, *fiqh*.

Z.

**L'Influence Francaise en Turquie et les Frères des Écoles Chrétiennes** Philippe Lamour. (Revue Politique et Parlementaire, n°348, T. CXVII, 10 Nov. 1923, pp. 216-233).

France has exerted in the past a tremendous influence on Turkey by its schools. The Frères des Écoles Chrétiennes especially, had more than 4,000 pupils when the war broke out. Now their work is handicapped not only by the mistakes made in foreign politics, but by those made in home affairs. Since the laws of 1901 and 1904, the friars have not been allowed to have seminaries in France. As a result, the percentage of French brothers in the schools of Turkey fell from eighty per cent to fifty per cent. Therefore it is urgent, and it would be wise, that the French Parliament should allow the re-opening of seminaries in France.

R. WARNERY.

**L'Islam et la Psychologie du Musulman.** André Servier. Préface de Louis Bertrand. Paris: Augustin Challamel. 478 pp. 1923.

This long book is never dull; it is too busy dealing round knocks at many of the pretensions often made for Islamic culture. The first

half of the book is a history of the Islamic centuries, chiefly concerned to demonstrate "que les Arabes n'ont jamais rien inventé, que l'Islam, 'secrétion du cerveau Arabe' n'a absolument rien ajouté au vieil héritage de la civilisation gréco-latine." The second half of the book (chaps. 13-20) is probably that which added the word "Psychologie" to the title. We find the strict psychology very slight, but the interest of the book steadily increasing. Indeed it is probably the chapters on the Algerian Nationalist Movement, and on the French policy *vis-à-vis* of Islam as exemplified by Burgeaud, Napoleon III and Waldeck-Rousseau that will make this book most valuable to an English-reading public, very ignorant of North African affairs and therefore very much indebted to a French writer for putting on paper both his strictures and his ideals for his nation's colonial policy.

C. E. PADWICK.

**Islamisme Contre Naturisme**, by J. Bévié. Preface by Maurice Delafosse. Paris, Leroux, 1923. XII-320 pp.

The author is a former colonial administrator and knows *de visu* what he speaks about. He begins with studying the negro mind and the different negro tribes which have been, or are in danger to be, Islamized. When they have been converted to Mohammedanism long ago, there is no risk of their turning back to animism again. But when the change is recent, their Islamism has no root, as it was seen in some parts of the Sudan, when the French released the natives from their Moslem oppressors. But Islam is not only forced upon the negroes by means of the sword; there are more peaceful missionaries: pilgrims, traders, schoolmasters, etc. In more than one case, the Moslem, being more civilized than the animist, has been used by the French as an intermediate agent between the colonial officers and the population, and so the influence of Islam has been increased. Now that the languages have been mastered by the conquerors, this is no more the case.

Is Islamic propaganda to be helped, or hindered by the French government? Both would be unwise. It is true that Islam brings the negro to a higher level than animism does; but there he stops and does not come forward, and it is easier to impart our civilization to the animistic than to the Mohammedan negro. A vigilant neutrality would be the proper attitude. Let each religion develop in its own lines, without meddling in the beliefs of the people, and without imperiling the French supremacy.

Most interesting is the criticism made of Mr. Bévié's book in the *Revue de l'histoire des religions* by Mr. René Basset. The author, says Mr. Basset, does not take into account the situation of women when he speaks of natural evolution of animism, further, "there could have been greater stress laid upon the influence that Christianity has as a factor in the situation."

R. WARNERY.

**Les Confréries Religieuses Au Maroc**, by Michaux-Bellaire. Rabat, Imprimerie officielle. 1923. 74 pp.

A brief, but exact summary.

R. W.

**Folk-Lore in the Old Testament**. Studies in Comparative Religion, Legend and Law. By Sir James George Frazer, F. R. S., F. B. A. Abridged edition. Macmillan and Co., Limited, London. 1923.

This volume is an abridgement of the author's earlier three-volume work under the same title. It is a learned study in comparative folk-

lore, in which the aim of the author has been "to trace some of the beliefs and institutions of ancient Israel backward to earlier and cruder stages of thought which have their analogies in the faiths and customs of existing savages" (p. viii). There are many references to the beliefs and practices of Israel which can only be adequately explained, so it is claimed, by treating them as "rudimentary survivals from a far lower level of culture" (p. ix).

In establishing his thesis the author has shown wide erudition and indefatigable research. Races and tribes widely separated by time and circumstances as well as by levels of culture are laid under tribute for practices and beliefs which are thought to illustrate the origin and development of Old Testament customs and laws. Much ingenuity has been displayed in the application of results to the cases under review. The book is a notable contribution to the study of comparative folk-lore, and is of unquestionable value in throwing light upon many Old Testament beliefs and practices. Not all, however, will agree with all the conclusions drawn from the material presented.

A considerable number of illustrations have been drawn from Moslem sources. Among the most interesting are the practice of protective or covenanting sacrifices among the Arabs of Moab (p. 162), Moslem objections to numbering themselves or their possessions (p. 310), stepping over the threshold of mosques and dwellings without touching it (p. 313), entering the house over the blood of sacrifices in Egypt and elsewhere (p. 321), the identification of the present sites of "welis" in Syria and Palestine with the ancient "high places" of the Canaanites (p. 325ff., 341, 2), etc.

The book is provided with a table of contents and an extensive index. All students of this subject will be grateful that this work has been made accessible in its present form.

C. C. ADAMS.

**La Question d'Orient depuis ses origines jusqu'au traité de Sèvres.**

By Edouard Driault, preface by Gabriel Monod. Pp. XV-479. Eighth edition. Paris, Alcan, 1921.

It is unnecessary to give a long review of the already classical work of Mr. Driault. No student of Islam can do without it. The new edition was revised just after the Sèvres treaty and contains additional chapters on the recent events. They will be read with great interest, although it is no longer possible to pretend that "the Eastern question is settled, at least for a time."

R. W.

**La Question Turque.** By Maurice Pernot. Pp. 322. Paris, Bernard Grasset, 1923. Price 6fr 75.

No book could make a better complement to Mr. Driault's *Question d'Orient*. Mr. Maurice Pernot is one of the best French specialists on the question; he had traveled all over the Near East and Egypt before the war, and has spent months in Constantinople since the war. He describes the incredible confusion which prevailed in Constantinople during the occupation of the disunited Allies, the difficult situation of the Turkish Government, wedged in between the foreign residents and the Angora men; he studies the origin and development of the Kemalist movement, their alliance with the Bolsheviks; the agreement between the Kemalists and the French, "application médiocre d'un principe excellent." He then describes the relations of the Turks with the

Islamic religion and the Islamic world, the status of the non-Moslems in the Ottoman empire, and the politics of Christian nations in Turkey. Mr. Pernot insists on the importance of the awakening of the nationalistic spirit among the Oriental peoples, a factor which the European diplomats do not take enough into account in their settlement of the oriental question.

RENÉE WARNERY.

**Les Alliés et la Crise Orientale.** By E. Nicol. Pp. 100. Paris, 1922. Price 5 francs.

A rather sharp judgment on Allied and especially on French politics in the Orient. Sadly prophetic in some parts of the book of present conditions.

R. W.

**Kitab El-Istiqa Li Akhbar Doual El-Maghrib El-Aqca.** (Histoire du Maroc) par Ahmed Ben Khaled en Naciri es-Slaoui. Tome premier. Traduction de A. Graulle. Paul Geuthner. Paris. pp. 302. Price 30 fr.

We call attention to this, the thirtieth volume, of the Archives Marocaines, published under the auspices of the French Government. It consists of a history of Morocco translated from Arabic, and fills a gap for the Western reader. The original work was printed at Cairo in four volumes, 1900. There is an important chapter at the end of the book on Moslem Fraternities.

**The Black Republic.** By Henry Fenwick Reeve, C. M. G. With an introduction by Sir Alfred Sharpe, K. C. M. G., C. B. H. F. & G. Witherby. London, pp. 207, price 10/6 net.

This book is of interest to our readers because it is an indictment of the present administration of Liberia, a country nominally Christian into which Islam is making inroads from the northeast and northwest frontiers. After sketching the general conditions and resources of the country, the author in a series of chapters shows how administration of justice is hopelessly corrupt, the liberty of the subject interfered with, education backward, sanitation worse than primitive, and communications bad. In summing up the situation he speaks also, of the toleration of a system of slavery and the general oppression of the native tribes by officers of the government. He calls for proper control by some international court. The peaceful penetration of northwest Liberia by the Vai people, a strong, warrior, merchant tribe is winning converts for Islam in this part of the continent. "They are penetrating into the northwest parts of Liberia, firstly as peaceful traders, and secondly as somewhat exclusive Colonists. They cut down the forest and take possession of the country little by little, driving back the forest-dwelling people towards the heart of Liberia." The present number of Moslems in Liberia is given in the "Peace Hand-Book," H. M. Stationery Office London as 300,000, about one-seventh of the total population.

**Osmanische Provinziale Baukunst Auf Dem Balkan.** By Stadtarchitekt Henry Minetti. Orient Buchhandlung Heinz Lafaire, Hannover. 1923. Folio. 72 pages.

An elaborately illustrated account of Mohammedan architecture in the Balkans. The author spent six months in investigations during the war. The book deals with the mosque, the bath, the khan, forts and dwelling houses; with an appendix on the method of wood and stone construction.

## SURVEY OF PERIODICALS

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### I. GENERAL.

ABD-EL-AZIZ IBN SA'UD. Lord Belhaven and Stenton. (In *The Nineteenth Century*, London. April, 1924. pp. 587-591.)

A friendly, sympathetic picture of the great Arab leader of Wahabism, who has recently died.

CONSTANTINOPLE VERSUS ANGORA. P. Gentizon. (In *The Living Age*, Boston, March 29, 1924. pp. 600-604).

From an article from *La Revue France* of February 1, 1924. Gives the arguments for and against transferring the Turkish capital from Constantinople to Angora, with the desperate economic struggle resulting from the attempt to make Constantinople a "thorough-going" Turkish city.

THE GEOGRAPHY OF THE MOSLEMS OF THE MIDDLE AGES. Carl Schoy. (In *The Geographical Review*, New York. April, 1924. pp. 257-269.)

An interesting although rather technical article treating of the content of Arabic geographical science, conditions favorable to its progress, the work of travelers and geographical authors, Arabic cartography, and Moslem ideas of the size and shape of the earth.

HANDS OFF IN TURKEY. Nathaniel Peffer. (In *Asia*, New York. April, 1924. pp. 267-271, 316-318.)

A clear, convincing exposition of the proposition that "it is as a political category that the Turk fights the Armenians and the Greeks . . . not as Christians, but as foreigners and national enemies, representatives of countries hostile to Turkey and seeking to bring about its downfall."

REPUBLICANISM IN NEW TURKEY. William J. Rapp.  
MUSTAPHA KEMAL AS ARBITER OF TURKEY'S FATE. By a Turkish Publicist. (In *Current History*, New York. March, 1924. pp. 1038-1043.)

A sharp arraignment of the present political leaders in Turkey. Claims that while they did a wonderful work in calling to life all the latent force of the nation, since the Treaty of Lausanne they have degenerated into unscrupulous, ambitious politicians, working untold harm to a country in desperate need of the highest type of statesmanship.

THE HEART OF ASIA. William Henry Chamberlain. (In *Asia*, New York. March, 1924. pp. 197-202, 226-230.)

A profusely illustrated description of Bokhara and West Turk-estan, noting especially their change to a Soviet form of govern-ment and their firm adherence to the faith of Islam.

TURKEY FOR THE TURKS. Nathaniel Peffer. (In *Asia*, New York. March, 1924. pp. 193-196, 243-244.)

A discussion of the new economic regime in Turkey, and of how the Turks are forcing themselves into new self-reliance by getting rid of their props (the Armenians and Greeks), and of the Capitu-lations.

## II. ARABIA AND ISLAM.

HASA: AN ARABIAN OASIS. J. B. Mackie. (In *The Geographi-cal Journal*, London. March, 1924. pp. 189-207.)

A well-illustrated description of the country, towns, and peo-ple of a practically unknown section of Arabia. The population is entirely Mohammedan by religion (although the Wahabis are not in favor) and, almost to a man, Arab by race.

## III. HISTORY OF ISLAM.

## IV. KORAN, TRADITIONS, THEOLOGY.

SOME REMARKS ON FREE WILL AND PREDESTINATION IN ISLAM, TOGETHER WITH A TRANSLATION OF THE KITABU-L QADAR FROM THE SAHIH OF AL-BUKHARI. Alfred Guillaume. (In *The Journal of the Royal Asiatic Society*, London. January, 1924. pp. 43-63.)

Shows how the Mohammedan dogma of determination, despite the revolt of the most vigorous thinkers of the early Moslem church, was developed and consolidated, and indicates how dependent its reactions were on Byzantine Christianity.

## V. RELIGIOUS AND SOCIAL LIFE.

ANGORA AND THE CALIPHATE. Maxwell H. H. Macartney. (In *The Fortnightly Review*, London. April, 1924. pp. 495-505.)

A survey of the internal, almost secret, political and social dis-censions in Turkey, and the rivalries of Angora and Constanti-nople. Gives an idea of the speed with which ideas and theories of Angora are changing. Written before the Ottoman Caliphate was abolished.

THE CRISIS IN ISLAM. Demetrius C. Boulger. (In *The Fort-nightly Review*, London. April, 1924. pp. 487-494.)

A discussion of the abolition of the Caliphate by Angora; the influences leading to the act, and the effect produced generally throughout the Mohammedan world, with especial attention to the Moslems of India and other parts of the British Empire.

THE KHILAFAT. Sir Abbas Ali Baig. (In *The Asiatic Review*, London. April, 1924. pp. 225-230.)

An analysis of the religious effect on the Moslem world of the iconoclasm and unjust actions of Angora in regard to the Khilafat (Caliphate). Holds that whatever the fate of the latter may be, there can be no setback to Islam as a great world-religion.

MOSLEMS ASPIRANTS FOR THE CALIPHATE. Clinton Stoddard Burr. (In *Current History*, New York. April, 1924. pp. 35-41.)

A survey of the situation which has risen since the abolition of the Caliphate by the Grand National Assembly of Turkey. Shows how "every Moslem country except Turkey has a claim to the Caliphate," discusses Great Britain's rôle as peacemaker between Arab and Turkish factions, and indicates the Russian factor in the situation.

## VI. POLITICAL RELATIONSHIPS.

THE AMERICAN RECONSTRUCTION OF PERSIA. Frederick Simpich. (In *Current History*, New York. April, 1924. pp. 42-48.)

A summary of what is being accomplished by Dr. Arthur C. Millspaugh and his American assistants in reforming Persia's chaotic administration. For the moment, the country is comparatively free from political intrigues by foreign Powers looking towards the domination of the Middle East, and this interval of quiet is being used with skill and success in building up internal prosperity.

THE FUTURE OF TURKEY. By "Shahid." (In *The Fortnightly Review*, London. March, 1924. pp. 452-461.)

Traces the continuity of policy in Turkey as carried on by the Young Turk Movement, the Committee of Union and Progress, and the so-called Nationalist Movement. Finds the keynote in rapid depopulation of Anatolia, the disastrous physical decline of the Turkish population, and the endeavor to rejuvenate the Turkish race by an infusion of new blood from the Caucasus and Central Asia.

THE IMPORTANCE OF THE NEAR EAST IN PROBLEMS OF RAW MATERIALS AND FOODSTUFFS. Edward Mead Earle. (In *The Annals of the American Academy of Political and Social Science*, Philadelphia. March, 1924. pp. 183-186.)

Shows how the coincidence of economic and political interests have caused the Near East to become one of the imperial "danger zones" of the world. Discusses Germany's interests there and the development of the Bagdad railway, the growth of American interest, and the probable effects upon American foreign policy.

THE PALESTINE QUESTION. Israel Cohen. (In *The Fortnightly Review*, London. March, 1924. pp. 381-393.)

The Jews do not mix easily with other peoples, nor can Pales-

tine be considered a shining example of peace and good-will. C. D. Brunton's article on "The Arab Case in Palestine" (noted in THE MOSLEM WORLD for April) presented a point of view which is bitterly attacked in this outline of the Jewish case. It is a plea that "the Mandate shall be applied firmly and faithfully, without reservation or modification, and without any whittling down of the provisions concerning the Jewish National Home."

## VII. MOHAMMEDAN MISSIONS.

THE BRITISH EMPIRE AND ISLAM. S. M. Zwemer. (In *The East and the West*, London. April, 1924. pp. 108-124.)

A study of the relation of the British Empire to the world of Islam from the missionary standpoint. While recognizing the tremendous advantages which the British rule has brought to practically all Moslems, there is entered a protest against the policy followed up until now whereby Christianity has been discriminated against by the great Christian Power.

NATIONALITY IN ISLAMIC LANDS. Charles R. Watson. (In *The International Review of Missions*, London. April, 1924 pp. 161-173.)

A thoughtful discussion of two great changes in Islamic countries—the secularization of political life and thought, and its localization within distinct geographical areas—and of the question as to what should be the attitude of the missionary in Moslem lands towards nationalism. Author is President of the American University at Cairo.

THE PRESENTATION OF CHRISTIANITY TO MOSLEMS. Arthur Jeffery. (In *The International Review of Missions*, London. April, 1924. pp. 174-189.)

Discusses the very difficult problem of an effective approach to Moslems, appealing for a really fundamental use of those points of contact which at first sight threaten to overwhelm the Christian expositor. Takes up Monotheism, the Religion of the Book, Brotherhood, and a God-sent Prophet.

A STUDY OF THE MOHAMMEDAN FORCES IN THE GUNTUR DISTRICT IN THE LIGHT OF CHRISTIANITY. J. E. Graefe. (In *The Gospel Witness*, Rajahmundry. January, 1924. pp. 155-169.)

A study and careful survey carried out largely by the students of the Theological Seminary at Rajahmundry during the Hot Season of 1923. Endeavors to answer the questions: Can Mohammedanism teach Indian Christians any lessons in self-support? Has Mohammedanism been "Hinduized" to any extent, and, if so, has this impaired it as a practical workable religion to any extent?