

# THE MOSLEM WORLD

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## EDITORIAL

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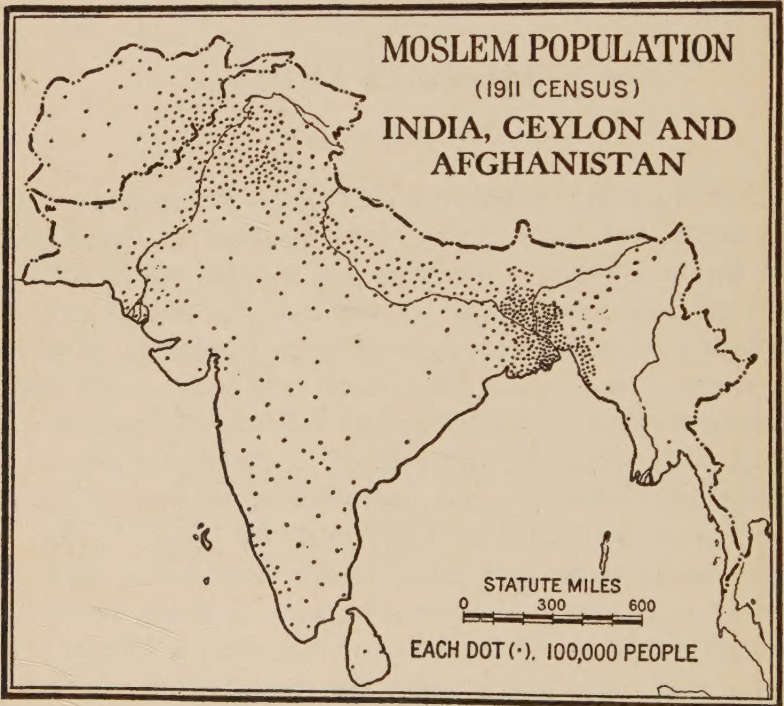
### ISLAM IN INDIA

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“In the ethnic pageant which passes across one’s vision as one travels over India,” says the Earl of Ronaldshay in his recent book, “there is one tableau which at once arrests attention because of the many points of contrast which it provides with the rest of the procession of which it forms a part. It is the tableau in which we see represented a religion, a civilization and culture, and an outlook differing profoundly in all material respects from those of Hinduism, but nevertheless an essential component of the India of today—that of Islam.” And he goes on to show that Islam is the most formidable obstacle in the way of those who seek to make India one nation; that no Mohammedan can have a Hindu relation, and *vice versa*; that the attachment of Indian Moslems to Islam as an institution transcends all boundaries of race, of language, and of country; and that this devotion to Islam has had a profound influence in recent years on the economic, social and educational condition of seventy million people.

Within the area of India, including Ceylon and Burma, the number of Mohammedans is greater than those in all Africa, or the Near East, or Malaysia. According to the census of 1921, the total Moslem popu-

lation is 68,735,233. It is only by comparison with other countries that this enormous figure can be appreciated. The single province of Bengal has a Mohammedan population of 25,210,802; this is greater than all Arabia, Egypt and Persia together. The number of Mohammedans in the Punjab alone is nearly as large as in Egypt. In no less than ten provinces there is a Moslem population of over one million each. The accompanying maps give the percentage of Moslems, compared with



the total population and indicate how they are distributed throughout India. It is significant that, although the rate of Mohammedan increase was only five per cent during the past decade as against twenty-two per cent increase of Christians, yet because of the much larger number of Mohammedans the Moslem majority over Christians during the period 1911-1921 increased by more than one million.

The Mohammedans of India are distinguished among

themselves and in the census reports by race, by origin and by sect. The so-called *Sheikhs* represent the descendants of the earliest Hindu converts; the *Moghuls* (about 300,000) are those whose ancestors belonged to that dynasty; *Seyyids* trace their line to Mohammed himself and *Quraishis* to the people of Mecca; the *Pathans* (about six millions) came originally from across



the Afghan borders, and those called *Sindhis*, *Baluchis* and *Arabs* (200,000) from the countries indicated; those of Persian origin (about 300,000) are called *Farsis*; the *Labbais* and *Moplahs*, of mixed origin, are found on the Malabar coast and in Madras; finally there are *Khojas* and *Bohras*, Moslem trader castes of western India, and a few *Somalis* in Bombay Presidency.

According to sect we have first of all the two main

divisions of *Sunni* (the vast majority) and *Shiah* (less than a million. The *Shiahs* are found chiefly in and around Lucknow and Rampur. They are divided into those who follow the twelve *Imams* and the *Ismailis*.

The latter are found chiefly in Bombay Presidency, and trace their spiritual ancestry to Hassan, Chief of the Assassins (1166 A. D.). They are divided into *Bohras* (the original *Ismailis*) with two groups (Dawudiya and Suleimaniya) and *Khojas*. All of the latter and some of the former consider the Agha Khan their spiritual head. The *Sunnis* mostly belong to the two orthodox schools, *Hanafi* (forty-eight million) and *Shafa'i* (in Madras, one million). *Sunnis*, who have Wahhabi tendencies, but pass under different names, are found in the United Provinces and Bengal to the number of ten million.

The New Islam is represented by the followers of Seyyid Ahmad and Seyyid Ameer Ali, who call themselves by the old name *Mu'tazali* or *Nacharis*, i. e., those who put emphasis on the laws of Nature. The heterodox *Sunnis* are the *Memans* of Cutch, the *Mehdevis* of Gujerat and the *Ahmadiyahs* of Qadian and Lahore. The last named number less than 70,000.

The languages used by the Mohammedans of India are chiefly the following: Urdu, Bengali, Marathi, Gujerati, Pushtu, Punjabi, Sindhi, Kashmiri, Tamil, Telegu, Malayalam, Arabic, Persian and English. The three languages last named are cultivated by the educated Moslems and a considerable literature is published and circulated in these three languages for the whole of India.

The number of Moslems who are literates in English is considerable, and constantly increasing. In Hyderabad State alone they number 20,000. A score of English papers and magazines are published by the Mohammedans of India. Among the more important are: *The Musulman* (Calcutta); *Peace* (Dacca); *The Moslem Outlook* (Lahore); *The Review of Re-*

*ligions* (Qadian); *The Crescent* (Colombo); and *The Muslim Herald* (Madras). In all of the great vernaculars there are Moslem daily, weekly and monthly publications to the total number of two hundred and twenty. In contrast with this remarkable literary activity, the vast majority of all the Mohammedans are still illiterate—nearly ninety-six per cent. Illiteracy among women and girls is well nigh universal. Only 284,661 Moslem girls were receiving instruction in all India according to the census of 1921. In spite of this enormous illiteracy, the literate Mohammedans of India are more active and aggressive through the press than their co-religionists in any other part of the world. The Islamic press is ubiquitous and enterprising; it is well supported and coöperates with the press in other Moslem lands; it puts out not only books and periodicals but wall-texts, chromos, lithographs, "Christmas Cards" for Mohammed's birthday and "Cheque-books on the Bank of Moslem Brotherhood."

Where once the untranslatable sacred language was Arabic, now they publish Allah's Book in "languages understood of the people." At the time of our last visit we found on sale, and at astonishingly low prices, diglot and polyglot editions of the Koran in Arabic with Bengali, Persian, Urdu, Gujerati, Marathi, Malayalam, or Tamil, text and transliteration, as well as four English versions by Moslems. Three distinct Bengali translations of the Koran now exist. Our frontispiece in this number shows two of the recent diglot Koran translations. This indicates a new attitude and a new outlook.

In addition to the activity of the press, the Mohammedans in India have organized their community, and are making strenuous efforts to promote education. The Mohammedan Educational Conference, the Moslem University, the All-India Moslem League and the various Khalifat organizations have promoted new self-consciousness in the community and a sense of spiritual unity. In this number of our quarterly we publish an account of one

of many societies for the propagation of Islam in India. Similar societies exist in many of the great centers of population, and the Ahmadiya movement is carrying the message of Islam into Europe and the New World as well.

In view of all these facts, and in view of the present activity of Islam in India, it is the more astonishing that the findings of the Jerusalem Conference speak of Moslem India as "in a very real sense an unoccupied field." And although so much preparatory work has been done by the Bible Societies and the Christian Literature Societies of India, as well as by many missionaries who are giving part of their time to Moslem evangelization, still, "there is such a serious lack of attention being given to the Moslem problem in proportion to its importance, that its adequate consideration by all missions in India is urgently required."

S. M. ZWEMER.

## MOSLEM LITERATURE IN TAMIL

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It is a very common complaint that Indian Christians are out of touch with their non-Christian surroundings. And it cannot be denied that the complaint is just. To a large extent, the Christians live their own life, entirely separated from their countrymen of other faiths; they do not know their customs, they are not familiar with their religious thought, and even their language is different from theirs. To a class of theological students I once had to explain the difference between the Hindu and the Jewish conception of sacrifice. To my astonishment they had a tolerably good knowledge of the latter, while they had no idea of the first. At the same time they live in the midst of a large Hindu population. But still greater is their ignorance of everything connected with Mohammedans and Islam. And this means, that they are unable to be of any spiritual help to them.

Now, it is bad enough, that the Indian Christians are out of touch with their non-Christian neighbors, but the same also often holds good in the case of the missionaries. Particularly deplorable is our failure in our duties towards our Moslem fellow citizens. We meet them for business purposes, and are not aware that they have a keen interest in religious matters and would welcome conversations on such topics, if we only could find the points of contact and enter into their spiritual lines of thought.

The religious interest of the Mohammedans shows itself in their missionary activity. They establish missionary societies; they open schools, where also Hindu children receive instruction on Islamic lines. They have theological colleges, where missionaries are trained for their future work.

At the same time the press is busy in educating the Moslem public and disseminating Moslem ideas. Literacy stands high among the Mohammedans in South India, which fact also serves as an indication that Christian activity has a great opportunity, if the press is used.

There are, of course, a number of printing presses for Moslem literature in Tamil, but I propose in the following lines to indicate what is being done by only one of them, probably the largest, namely, M. A. Shahul Hameed & Sons, Triplicane, Madras.

They publish books printed in both Tamil and Arabic characters. The language itself is practically the same; only a larger percentage of Arabic words are introduced in the Arab-Tamil books. It must also be noted, that scarcely any novels or story books are printed in the Arabic alphabet; such are practically all religious books. Naturally there is more sacredness about the alphabet, in which the holy Koran is written. The Tamil alphabet, which they always make use of in the ordinary transactions of daily life, will do for books of a more secular character.

But still the Tamil department is very comprehensive. The newest thing is the Koran itself. It is now being published in parts, printed on excellent paper, with text, Tamil translation and exhaustive commentary. The whole get-up of this Koran is really very attractive. Ordinary Arabic Korans are also published. An Arab-Tamil introduction has recently been added, giving all the necessary information to the reader, from the way it should be recited, to the place where it should be laid. Separate Suras have been published with inter-linear Tamil translations. Parts of the Koran, which are much in use, are also published separately, but without translation—and then, of course, such portions as are used as charms and amulets.

The number of the different religious books in Tamil amounts to about two hundred. The number of Arab-Tamil books is slightly less, perhaps about one hundred

and fifty. But both kinds of books cover very much the same ground.

In the catalogue will be found various commentaries on the Koran, as also books containing the *Hadith*. But more numerous are the books on *Fiqh* and Mohammedan law. Naturally such matters are of more importance in daily life. The *Fiqh* is treated in a number of books, both from the Hanifiya and the Shafi'ya point of view. Several purely theological books are published, among others an exposition of the doctrines of Islam in Tamil verse (Arab-Tamil).

As could be expected, popular stories of saints and prophets occupy a prominent place in the catalogue, first of all the Qisas ul-Anbiya and the Qisas ul-Auliya; but you will also find "biographies" of the Virgin Mary and of Alexander the Great.

Sufi books are, of course, quite numerous; several of Al-Ghazali's books have been published, also sermon books (*khutbas*), *'ilm ul faraiz*, which mainly deals with matters of inheritance, the life of Mohammed and hymns to his praise. The list of medical (*Unani* system) and astrological books is very extensive. (These are not included in the total number of religious publications above given.) And then we have, of course, the school books.

The controversial literature is of special interest. I shall mention just two books. One is "A Refutation of the Trinity," which besides asserting the Oneness of God, contains a vehement attack on Christianity and reduces the Bible to an entirely unreliable and useless book. Another book is entitled "The Merciful Prophet." It appears as a reply to a Christian tract, called "The Sinless Prophet," the aim of which is to show that Jesus was sinless, whereas Mohammed was a sinner. This Mohammedan reply goes on to explain how far superior the religion of the Moslems (called "lion cubs") is as compared to the faith of the Christians (called "lambs"), and that the Mohammedans consider Jesus as a holy

prophet, whereas in the Bible he is depicted as a perverse drunkard and liar. The whole argument goes very much into details. The book closes with the following prayer: "O God, Merciful Lord. According to the promise Thou gavest to Abraham, that Thou wilt curse them that curse Thee—send graciously unto the Christians and the Jews, who slander and curse the prophet Moses, the prophet Abraham, the prophet Jesus and all the other prophets, the same diseases and punishments, which Thou caused to come over Miriam and Korah, Dathan and Abiram, who rebelled against the prophet Moses and slandered him. Mercifully grant, that, as stated in Matt. 12: 31, the sin of the Christians, in that they slander the prophet Mohammed, the apostle of God (*salla'llahu alaihi wasallam*), who is the Comforter and the Spirit of truth, shall never be forgiven them—and punish them also accordingly. Amen."

Incidentally this reminds us, that controversial literature does not win Mohammedans over to Christ. But we feel also that there is a great opportunity for Christian literature of the right kind. Mohammedans take religion seriously, and a serious call will not remain unheeded.

*Bangalore.*

H. BJERRUM.

## ISLAM AND CHRISTIANITY IN GUNTUR

[This careful study of the Mohammedan forces in the Guntur District, South India, appeared in the *Gospel Witness*, a magazine published by the Lutheran Mission. As a study in comparative religion it is illuminating.—*Ed.*]

This study and survey was carried out largely by the students of the Theological Seminary at Rajahmundry during the hot season of 1923. In the classroom the textbook used was Sell's "The Faith of Islam." After finishing the course in the classroom the students scattered to their various homes *taluks* during the vacation and studied the situation locally. A similar survey was made of the Rajahmundry section of the church. This, however, is difficult to present because the work is scattered in two districts. The study was made as practical as possible.

### GUNTUR DISTRICT—AS COMPARED WITH OTHER DISTRICTS IN THE MADRAS PRESIDENCY (CENSUS OF 1921).

	<i>Hindus</i>	<i>Mohammedans</i>	<i>Christians</i>	<i>Lutherans</i>
Guntur <sup>1</sup>	1,514,986	130,718	153,429	(66,578)
Godavari	1,432,938	23,313	14,237	(9,591)
Kistna	1,964,325	74,753	91,087	(22,527)
Nellore	1,189,655	89,182	52,496	
Cuddapah	753,949	106,425	25,739	
Chingleput	1,424,877	33,456	32,531	
Chittoor	1,192,439	64,876	6,916	
North Arcot	1,892,673	118,345	36,019	
Salem	2,049,452	47,175	15,375	
Coimbatore	2,145,397	46,034	28,308	
South Arcot	2,183,771	67,061	64,654	
Tanjore	2,105,496	130,653	89,558	
Trichinopoly	1,746,253	63,831	91,727	
Madura	1,862,857	78,922	65,301	
Ramnad	1,520,566	116,156	85,102	
Tinnevely <sup>2</sup>	1,599,962	109,061	192,350	
Madras City	427,722	53,163	44,136	

List not complete.

<sup>1</sup> Guntur District has more Mohammedans than any other district in the Presidency.  
<sup>2</sup> While Guntur has more Mohammedans nevertheless the Christians still outnumber the Mohammedans. Tinnevely District only exceeds Guntur in the number of Christians.

## THE 1921 CENSUS OF THE GUNTUR DISTRICT AND COMPARISONS.

	<i>Hindus</i>	<i>Mohammedans</i>	<i>Christians (Lutherans)</i>
1 Bapatla Taluk	222,851	16,097	20,367 (11,089 " )
2 Guntur Taluk	210,134	24,041	19,456 ( 8,715 " )
3 Narsaravupet	168,758	19,119	22,849 ( 9,353 " )
4 Vinukonda Tlk	80,537	6,460	13,007 ( " )
5 Palnad Taluk	129,786	13,057	13,057 (10,491 " )
6 Repalle Taluk	134,333	8,543	6,509 ( 6,168 " )
7 Tenali Taluk	190,480	13,253	18,906 (11,074 " )
8 Sattenapalle	147,593	19,874	20,359 ( 8,688 " )
9 Ongole Taluk	220,514	10,274	18,224 (NoLutherans)
<i>Total</i>	1,514,986	130,718	153,429 (66,578 Luth.)

N. B. Besides Lutherans the Roman Catholics and American Baptists are working in parts of this field.

## SOME PROBLEMS TO WHICH ANSWERS WERE SOUGHT IN THIS INVESTIGATION

1. The Mohammedan organization is entirely self-supporting. The Christian organization is not. At least 75% of its support comes from foreign sources. Can Mohammedanism teach Indian Christians any lessons in self-support?

2. Neither Christianity nor Mohammedanism are religions indigenous to India. Has Mohammedanism accommodated itself to Hinduism in the Guntur District? We use the idea "Hinduize" purposely, for we feel "Indianize" and "Hinduize" are often confused. We discuss not Indianizing, but has Mohammedanism been Hinduized to any extent, and if so, has this Hinduizing impaired Mohammedanism as a practical workable religion to any extent?

## SOME DIFFERENCES

1. *Tendency to Colonize.* Although the Christians in Guntur District outnumber the Mohammedans this does not mean that the forces of each are equally distributed throughout the district. The Mohammedans are more given to forming large colonies in certain centers, and this makes fewer religious officials necessary for the maintenance of religious rites. This tendency to colonize may be seen clearly in the statistics of Guntur

Town. In the 7,918 houses of Guntur Town there are 34,606 Hindus, 9,770 Mohammedans, 3,454 Christians, and 262 others. Although the Christians predominate in the whole district in numbers, in Guntur Town there are almost three Mohammedans to every Christian.

2. *Language and Customs.* Mohammedans in coming to India have refused to allow the Koran to be translated into the languages of the country; have refused to admit that the languages of the country are worthy of adoption either in their worship or in their everyday life; and have always insisted on distinguishing themselves from other Indians in dress, habits, diet and architecture. Christianity has come to India and has adopted the language of the people, has translated the Bible into scores of tongues, has taught the various peoples to revere their mother tongues, has taught Indian Christians to hold to the dress and habits of the country insofar as they have nothing wrong or indecent in them.

3. *Economic Condition.* The economic status of the average Mohammedan family, while far below that of the wealthy, occupies a position nearer the middle of the economic scale than does the average Christian family. The survey of the Guntur District has shown that about 20% of the Mohammedans belong to the landowners' class, and about 35% belong to the cooly classes. Whereas about 75% or more of the Christians belong to the cooly classes. However, our Survey also showed conclusively that the better economic position of the Mohammedan community had no bearing whatever on the support of their religious organization, and that the present Christian community could easily support an organization such as the Mohammedans have, with but very few schools, and a very limited number of religious officers, almost all of whom get no financial support from their constituency.

## THE ORGANIZATION OF THE MOHAMMEDANS IN THE GUNTUR DISTRICT

1. *Moulvies*. The place of the Moulvies in the Mohammedan organization corresponds in some particulars to the place of "Evangelists" in the Christian organization. When such a man is called by a certain community, it is his business to stir up the people to greater religious zeal and fervor by preaching and example. The Moulvies go beyond this, however, and are often called in to settle religious disputes. They are theologians as well as evangelists.

As far as we have been able to ascertain there are no Moulvies resident in the Guntur District. Moreover, their visits are very rare, indicating that they are not called frequently.

The Moulvies who do occasionally visit Guntur come usually from Hyderabad, but sometimes from Madras or Bangalore. The proximity of Guntur to Hyderabad explains to some extent the large number of Mohammedans in the Guntur District, for during the days of Mohammedan sovereignty Guntur District was under the control and influence of this Mohammedan state. This Mohammedan influence is still very apparent, especially in the Sattenapalle and Palnad Taluks, which adjoin the Nizam's Dominions. The Mohammedans of these sections love to assert their superiority and to glory in their customs.

The Moulvies get no regular salary and pride themselves on being unpaid preachers. They live by the free-will offerings of those whom they serve. However, there is a tendency among certain men of this class to play the part of a Hindu Senkara Archarya. Some of them surround themselves with an atmosphere of superstition and great holiness. They invoke blessings. Men kiss their shoes, and drink the water in which they have bathed their feet. Such actions have taken place in the Guntur District. The Mohammedan Moulvie seems to be becoming a Hindu holy man—and not in the best sense. We have not

found this condition general, but it is true in particular cases, and the Mohammedan community as a whole wink at the practice.

2. *Khajis*. The highest religious authorities resident in Guntur District among the Mohammedans are the Khajis. There is considerable confusion regarding "Khajis" in the Guntur District. During the days of Hyderabad's domination of the district, that Mohammedan government appointed certain men to this office, and hereditary rights went with the appointment. However, the Mohammedan community has not always agreed to the acceptance of the hereditary line of Khajis in certain families and have assembled in public meetings and appointed others from time to time. These appointments have in some cases been confirmed by the District Collector. However, the old Khajis still continue to exercise the rites of their office among those who will come to them, and each has more or less of a following. As nearly as we can guess there are from three to six Khajis in the district. Their spheres of influence are roughly thus: (1) By hereditary right, Tummerkota (Palnad Taluk) exercising an influence over part of the Palnad Taluk; Guntur Taluk (north village of Ayyanolu) exercising an influence over a small following; Guntur Town, exercising an influence over the faction who do not follow the Government appointee; Repalli Taluk, exercising an influence over a part of that Taluk as well as a part of the Tenali Taluk. (2) By public acclamation of the Mohammedan community and confirmation of the Collector—the Guntur Khaji (who was formerly in Government service and now is retired).

The Khaji's influence may be small or great. To indicate how very insignificant it might become we have only to examine the situation at Tummerkota (Palnad Taluk). As a matter of fact no Khaji lives at this place at all any more. For generations the Khaji's family and a Khaji lived there, but some years ago the Khaji died leaving no male heirs. But the Mohammedans of those parts still re-

gard the family as the Khaji, and to them send the customary marriage fees. Many Mohammedans of the section do not even know that their Khaji is no longer living. On the other hand a Khaji's influence may be very great. There are no such men in the Guntur District. However, in the Kistna District at Ellore there is a Khaji who exercises great influence not only personally and in inspiring the Nayabs under him, but also in collecting funds for the poor and those without guardians, for the Khalifat fund, and other objects, and also in preaching and educating the people concerning their religion.

All the Khajis of Guntur District who hold their office by hereditary right have *Inam* lands—and from these lands they gain the major portion of their income. These *Inam* lands were bestowed upon them in the days when Mohammedans ruled the land. The Khaji in Guntur is a retired Government servant and gets a pension. There are cases where the Government pays a Khaji a monthly salary but we know of no such case in the Guntur District. The Khaji at Ellore is said to get a salary of about Rs. 60 per month from the Government. However, the Khajis gain some of their income from the Mohammedan community. This income comes from marriage fees. While the Khaji himself does not officiate at every Mohammedan marriage, he is the real conductor of the marriage. He may allow some one else to perform the ceremony for him. The usual marriage fee in Guntur District for Mohammedan weddings is Rs. 1-10 as., in addition to gifts of rice, fruits, etc. Of this Rs. 1-10 as., one rupee is passed on by the Khaji's representative to the Khaji as his share of the wedding fee. Of course, the Khaji himself officiates at the weddings of the more wealthy.

The influence of the Khajis of Guntur District is very limited. They are mediocre men. They devote but a very small part of their time to their work as religious leaders, and the largest part of their effort is expended in caring for their property and personal interests. It

is significant that they cost their religious community practically nothing, and self-support is not a factor.

3. *Nayabs and other Religious Officers.* The influence of a Khaji is supposed to extend over one or more Taluks. The local officers in the various colonies of Mohammedans are called Nayab Sahibs. These are the priests who are called upon to act as representatives of the Khaji in performing marriage ceremonies. They perform the services connected with burials, circumcisions, and other less important ceremonies. "Nayab" means helper. In addition to these ceremonial duties, the Nayab also acts as a sort of "*Purohitudu*," that is, one who forecasts favorable times for planting, reaping, marriages, etc. Here again we see considerable Hinduizing influence.

As to the number of Nayabs in the Guntur District it has been impossible for us to get exact statistics. The Palnad Taluk has ten such officers. Other Taluks vary, some having less, and one or two having more. On an estimate we should say that there were not more than seventy-five Nayabs in the District.

Before taking up the discussion of the influence and the support of the Nyab Sahib in the Mohammedan community it might be well to say a word about a Mohammedan congregation. At no place in the Guntur District have we been able to find any traces of a really organized Mohammedan congregation. Where there is a considerable Mohammedan community there is a Nayab to act as religious officer and sometimes he teaches a "grant" school. Usually such a man has inherited his office from his forefathers. In some cases, however, the Mohammedan Panchayatt of the place have arranged a Nayab Sahib, either arranging some man in their midst who is acquainted with Mohammedan law and custom to act as Nayab, or calling someone from outside. On the other hand, small Mohammedan communities are left to shift for themselves. They have to arrange with the Nayab of some larger community to perform the necessary religious services.

As to the larger Mohammedan communities that have a Nayab, as far as we could find there is no regular organization. No registers are kept, and there are no written records. Who belong to the congregation and who do not, who come to the Namaz service on Friday and who do not, who give when called upon and who do not, how much is given and how it is used—of these matters neither the Nayab nor the Panchayatt keeps any record. That honorary official, the Peshman, who is supposed as a matter of honor to read one *juz* of the Koran every day during the month of Ramazan publicly in the Mosque—has nothing to do with any records. As far as we could ascertain there are no congregational records of any kind. Some Nayabs occasionally hold a sort of catechetical service for Mohammedan children to teach them the principles of their religion. Such Nayabs are few and far between. We have actual knowledge of only two such in both the Guntur and the Rajahmundry districts.

As a matter of fact the office of Nayab is not ordinarily a position to be sought for. Those Nayabs who actually get a salary from their constituency usually get this very irregularly, and it is rarely more than a few rupees per month—or several times a year. However, most Nayabs have other work which they do in addition to their official religious duties. Perhaps one may teach in a Board or a grant-school, another may be a sort of scribe, writing letters for whoever wants and pays for the work, and some Nayabs actually do “cooly” work for a living.

#### SCHOOLS

In the matter of education the Mohammedans also lag behind. Brahmins, Christians, and Sudras in general rank above the Mohammedans. In order to encourage education among the Mohammedans the Government has rated the Mohammedans among the backward classes, and permits them to pay half fees instead of the full rate. This concession is only granted in

the case of classes that are especially backward, and Christians are no longer given the privilege.

The Mohammedan community, as such, support practically no schools, as far as we can ascertain, throughout the whole district. The few schools that do exist are weak struggling schools where the master or masters live on the grant that the Government allows them, with perhaps some few fees which some of the parents of the school children might give. During the days when the Swaraj movement was at its height, the Mohammedans in the frenzy of enthusiasm started their own high school in Guntur—the only institution above the elementary stage which the Mohammedans have had in the Guntur District. That, too, has now gone out of existence owing to a lack of interest and support in the Mohammedan community.

A GLIMPSE AT PART OF THE CHRISTIAN ORGANIZATION IN GUNTUR DISTRICT

Some idea of the tremendous organization which is carrying on the work of the Christian forces in the Guntur District may be seen from the following statistics of the Lutheran organization. Excluding Ongole Taluk, the Lutheran forces furnish over half of the Christian strength in the District.

Congregational and Evangelistic Work.	13 Ordained Pastors.
	49 Supervising Catechists.
	253 Catechists.
	8 Evangelists.
	60 Bible Women.
	Totaling—383 Workers.
School, College, High School, and Normal School Teachers.	299 Christian Men.
	342 Christian Women.
	97 Non-Christians.
	Total—738 Teachers.
	Foreign Missionaries—47.

These forces have what the Mohammedan forces entirely lack—central organization. Each Taluk has its central Panchayatt, and sends its delegates to a Synod for the district.

In order to fully appreciate the tremendous organization of the Christian forces of Guntur District it would be necessary to add to the above the number of religious and educational workers in the Baptist and Roman Catholic Churches in the Guntur District. This would run the number of religious workers among the Christian forces up to approximately thirteen hundred. The support of thirteen hundred workers among the Christian forces as over against the little that the Mohammedans do along this line clearly indicates the great difference in the organizations of the two religions. Self-support, in the Christian sense of the word, is, we feel, something with which India is entirely unacquainted. Other religious systems are so arranged that but little of the responsibility of maintaining the machinery of religion falls on the individual worshipper. In Christianity as a rule the worshipper takes most of the responsibility.

#### OTHER MOHAMMEDAN EXPENSES

1. *Building and Upkeep of Mosques.* In our investigation of this item of expense we found that this expenditure fell only upon the larger Mohammedan communities, and was met by subscriptions locally. There are not over sixty mosques in the whole of Guntur District. Many of these are exceedingly small. Moreover, as among the Hindus, often a pious Mohammedan will take it upon himself to pay for the entire repairs, thus relieving the community of financial burden for this item. A very few of the larger mosques employ one or two temple servants—to keep the temple clean. This item of expense is, however, very small. We believe we are safe in saying that this item of expense among the Mohammedans is not one-fifth of the expense paid out in the upkeep of Christian churches, prayer houses and schools.

2. *Festivals.* This is the one item of expense to the Mohammedan community which is large. Extensive

collections are taken throughout the Mohammedan community for the proper observance of especially the Muharram festival. However, there is no compulsion in taking collections, and the unfaithful are not punished. The Mohammedan offerings in the case of festivals far exceed those of the Christians for similar uses. Is this money given for pleasure or for the setting forth of religious zeal? To some extent for both—but we believe that we are safe in saying that the religious side of the question is receiving but little consideration in many communities. This subject will receive further consideration under “Hinduization.”

3. *Missionary Work.* “Do the Mohammedans do any missionary work locally, and do they know anything of the Caliphate Committee and contribute to its propaganda?” is another of the questions which were investigated. In regard to local missionary work—not only is there nothing of its kind, but in most of the outlying districts when Nayabs or other Mohammedans were asked the question by a member of the Divinity class “If I want to become a Mohammedan will you accept me?” the people were nonplused and did not know what to answer. Many said, “Sure, we will be glad to have you,” but when they were asked how a new convert was received they were unable to say, since they had never heard of such a thing. It is true that most Mohammedan communities have a few new members added occasionally through the concubines (women) whom some members of their community entice away from other communities.

Regarding the work of the Caliphate Committee in India and their efforts to prosecute missionary work and propaganda the Mohammedans in one or two of the larger towns knew something, but throughout most of the district even the name “Caliphate” sounded strange.

#### IS MOHAMMEDANISM BECOMING HINDUIZED?

There is no doubt that such a process is going on grad-

ually. Take, first, the matter of those Mohammedan communities who have no Nayabs whatsoever. We refer to the numerous smaller Mohammedan communities who are not able to support any religious workers, and are dependent on their own resources, and occasional visits to those places where there is a Nayab or a Khaji. Many such families live almost like Hindus. *Juttus* (the tuft of hair which is a mark of Hinduism) are not uncommon among them—showing that at times they like to parade as Hindus. In times when their immediate circle of neighbors is suffering from a scare of the “cholera” or “smallpox” scourge, those Mohammedans make their offerings to Hindu idols as do their Hindu neighbors. Practically all Namaz worship, except an occasional perfunctory one, and attendance of service on Friday, and the observance of fasting during the month of Ramazan is neglected. Then, too, the eating of Mohammedan food, such as beef, bread, etc., gradually must be sacrificed because of the difficulty of getting it.

In the larger communities Hindu customs and worship are also gradually creeping in. Take, for example, the town of Reddipallem, about eight miles from Sattenapelle. This large community of about five hundred Mohammedans observe many Hindu festivals. At the time of the Mahasivaratri festivals they erect a Praba and go in procession to the Kotappa Konda festival in Narsaravupet Taluk. In fact, as far as we have been able to learn, of all the Mohammedans residing in the community of people who attend these large central feasts of the Hindus, none object to attending Hindu worship and festivals, and as many as can go do so.

Then, too, much of what the Rev. E. Sell has written about Indian Mohammedans copying Hindu ceremonies in their feasts is true. Mr. Sell writes particularly about the Feast of Muharram. “The procession of the *ta'ziyas* and the casting of them into the water is very similar to the procession at the Hindu feast of the Durga Puja, when on the tenth day the Hindus cast the idol Durga,

the wife of Siva, into the Ganges. The oblations offered at different shrines are similar to those offered by the Hindus, such as rice, clarified butter, and flowers. The Mohammedan form of worship was too simple for a country in which an allegorical and idolatrous religion predominated, addressing itself to the senses and the imaginations rather than to the understanding and the heart; consequently the Mohammedan festivals have borrowed from it a variety of pagan rites and a pompous and splendid ceremonial. While this has done much to add to the superstition of the Mohammedans in India, it has no doubt softened their intolerant spirit." (Faith of Islam, page 358).

But not only do the Mohammedan festivals and worship show the influence of Hindu idolatry in them, but the Mohammedans of Guntur District have adopted many completely Hindu festival notions. One student writes: "At Guntur a festival was celebrated called 'Mastan Sahib.' This Mastan Sahib was considered by the Mohammedans as a saint. They have erected a tomb and a shrine to his memory. On the days when I saw the festival celebrated I saw young women, who were said to be barren, bathing themselves at the nearest water pipes, and in their wet clothes, with flowers in their hands they would lie down around the tomb. Every now and then one would imagine she had heard some whispering from the earth. Many were reading the Koran. Some were dancing and jumping in fires that were kindled on the ground. All the Mohammedans and many Hindus joined together and presented their best offerings. It was like a purely Hindu festival. Mohammedans, illiterate and literate, male and female, visited the place. I could see no difference between a Hindu festival and this one of the Mohammedans. He who attempts to escape the tyranny and contempt of caste, and the degrading influence of idolatry, will find no solace in joining the Mohammedans, for these seem to be rapidly becoming Hindus." (We may add that we have since learned that

the above shrine is in the control of a Hindu, who gets all the offerings.)

These are but a few of the signs of a decaying Mohammedan religion in the Guntur District. There are many others which we need but mention. Drunkenness, gambling, begging, etc., are forbidden in the Koran, but are being widely practised, not only among a few rowdies, but by many of the rank and file.

Before going to the conclusion of this study there are two other matters which furnished interesting comparisons. The first of these was "the mutual respect with which Mohammedans and Hindus regard each other in the Guntur District." In the matter of employing labor no clannishness is shown. Hindu masters employ Mohammedan servants, and Mohammedan masters employ Hindu servants and laborers on equal terms, making no effort to gain laborers from their own sect in preference. Some caste feeling is shown about entering each other's houses. Moreover, they respect each other's festival days. One student writes: "The Hindu becomes angry if the Christians do not work on Sunday, and they will not call them to work on Monday. However, these same Hindus treat the Mohammedan with respect, and give the leave for their festivals and call them to work again after the days of the festival are over. Hindus respect the Mohammedans because of the former fear which they had towards them." This latter statement furnishes only one reason for this respect. Mohammedans as a class have won the respect of the Hindus. Another reason is that Hindus and Mohammedans join in many festivals.

Another interesting study was the matter of discipline. "Is any attempt being made in the Mohammedan community to punish those who either secretly or openly violate some law of the Koran, or those who make no effort to observe the practical duties of a Mohammedan (prayer five times a day, attendance at the mosque service, etc.)?" We were surprised to find that open idolatry, treating the Friday service as a joke, refusal to give at

the time collections were being asked for some service, non-fasting during Ramazan, were never taken up by the Panchayatts, Nayabs, Khajis, or anyone else. Adultery is practically the only matter which is brought up for religious discipline, and that only in a case where it involves Mohammedans only. One investigator writes: "One Mohammedan told me that during the times of Mohammedan rulership punishments used to be very brutal, by stoning to death or by pulling the offender's limbs off and allowing him to die. But since the arrival of the Christian rulers all such brutal punishments have disappeared. . . . At the present time the Panchayatt is terribly afraid to ex-communicate any member for fear of creating divisions among themselves and thus starting additional trouble in the community. The Panchayatt now goes as far as to admonish the evildoers. Of late the Mohammedans have grown to be quite independent and they do not care for their Panchayatts."

Yet there are many marks of strength in the Mohammedan community. Even the most ignorant Mohammedans, living far away from a center of influence, know one or two Mohammedan prayers. These he uses when he kills a chicken, or any animal for food.

Probably the greatest show of reverence is seen in the burial service and ceremony. It is regarded as sin for the body of a Mohammedan to be cremated. Even the most isolated Mohammedan seeks a proper burial. Even the traveler who dies suddenly in the way—is cared for by the nearest Mohammedan community, and all the expenses are borne by them. He is buried with all rites and with his face turned toward Mecca. If relatives can be located these must bear the expense. If not, then the local community must bear it. Isolated members notify the nearest Mohammedan authorities in case of a death. In the burial service itself the greatest reverence is shown. Attendance at the funeral is compulsory for all male members of the community, and each takes his turn in bearing the bier.

The Mohammedan feasts stir their community with a sort of religious enthusiasm which is difficult to describe. The sight of hundreds of Mohammedans bowing in silence towards Mecca cannot help but create a spirit of awe and reverence. Just how much this is due to the habit of the caste custom that has grown up among them is impossible to ascertain. How long will it be possible for such a superstition to live in the midst of the rising tide of education and progress?

One frequently hears it said that it is possible to distinguish a Mohammedan anywhere. There is a certain amount of determination, of staunchness of character, of loyalty, about a Mohammedan, and a unity among them, that is not apparent among a people whose many and diverse forms of God outnumber even the numbers of the people. The creed of the Mohammedan, "there is no god but God, and Mohammed is his prophet"—seems to have made an impression upon their characters. One has only to converse with government officials to know that the opinion is general that a Mohammedan is far more to be trusted than a Hindu. Their ideas are far from Christian, and they may differ from Christians on many points as to what is right and what is wrong—nevertheless they look forward to a real definite heaven where right will be rewarded and wrong will be punished.

But the Mohammedan religion is based on force. To make it a real workable religion there must be the organized Mohammedan government, there must be the "iron" control. As the restraint of "mass" psychology becomes less and less Mohammedanism is bound to disintegrate. The crevices are becoming wider, and it is only a matter of time until cracks will appear. The rock will split into smaller pieces, each split giving an additional face whereon the weather can wear and seeds find root.

J. E. GRAEFE.

## THE MOHAMMEDANS OF BENGAL

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It is a surprising fact that although many Christian missions have been at work in Bengal for years, very few special efforts have yet been made to carry the message of Divine love as revealed in Christ to the hearts of the millions of Moslems in this particular field.

Bengal is a vast province, with a population of more than forty millions, fifty-five per cent being Moslems, for of the sixty-nine million Mohammedans in India, this province alone claims twenty-five millions—two hundred and fifty Moslems to one Christian. Their very numbers should be a challenge to missions.

Islam implies unconditional surrender to the will of God. Its essential observances consist of the regular performance of certain formal duties, such as the recitation of formulæ, prayer five times a day, a month's fasting and a pilgrimage to Mecca. Owing to the difficulty of carrying out these binding regulations, it is common to find Moslems in Bengal who are either wholly negligent of them, or who fail in their honest efforts to conform to them. From these essentials of Islam and the life of its founder, there has arisen a vast theological and traditional literature. As in other religions, various sects have emerged within the body of Islam, due to differences in the interpretation of its tenets. The principal sects in Bengal are the Sunnis and the Shiah. A small number of Bengal Moslems belong to the latter sect, but the great majority are Sunnis, which sect is divided again into four sub-classes of which the ordinary Moslem in Bengal is little aware. Again, they are divided into disciples of Shari'at and of Ma'rifat. The majority follow Shari'at, but there are many who seek to reach God

through Ma'rifat. The former are obliged to fulfil literally the commandments of the Koran and of Mohammed, while the latter are free from rules and conventions enjoined by Islam and merge themselves, as they say, into union with God and live in ecstasy, unconscious of the world around them. The religion of Ma'rifat, being more spiritual, would seem to prepare the ground for sowing the seed of Gospel truth.

Generally speaking the Bengal Moslems are an enterprising people, engaged in various lines of occupation. The trade in hides in Calcutta is almost exclusively in their hands, and from East Bengal comes a large number of lascars for ocean-going vessels. In recent years also Moslems have been found in every branch of the Government service, from the top to the bottom. The peasantry of this province are most industrious, and they will go out to procure a livelihood where others will not dare to go. However, in spite of their industry and hardihood, they are not prosperous and have a low standard of life, for being illiterate, they cannot apply modern scientific methods of agriculture. Most of them are in the grip of money-lenders.

Every Moslem is expected to read his Koran, and in order to achieve this, almost every mosque—and there is a network of them in Bengal—has a *Maktab*, or primary school in connection with it, where religious instruction is imparted, mainly through Urdu, although in some of them Persian is taught also. Many can read the Koran at sight, but few understand its meaning, and it is not uncommon to find Moslems who are not able to read this book at all. Arabic is practically a dead language in Bengal, only Calcutta, Dacca, and one or two other *madrases* in the province using this language, along with Persian and English, in their educational system; it is prescribed by Calcutta University, but is studied, for the most part, because of examination requirements. When compared with other larger communities of Ben-

gal the Moslems still occupy the lowest position in point of English education. For a long time they avoided an English education, but in recent years a keen desire for modern learning has seized them, and they are eagerly availing themselves of it, and making rapid progress. Not long since, the Government of Bengal decided to found a Mohammedan College in Calcutta. However, as yet English education has not penetrated into the villages, where superstition and ignorance still prevail. Female education in the modern sense is pitifully rare amongst Bengal Moslem women. In the field of Bengali literature, however, the Moslems have made great progress recently, and are much more advanced than the Christians of the province. They have dailies, weeklies and monthlies in chaste and elegant Bengali, whereas the Christians have no publications except some insignificant sectarian papers. There are some Moslem poets and writers of outstanding merits, and Bengali as a language owes not a little to Bengal Moslems. Moslem writers have discarded Mussalmani Bengali, and this suggests that it is a wrong policy to continue to produce missionary books in this tongue.

Since the Tripoli War, Moslems in Bengal have taken a keen interest in foreign and Indian politics. Both educated and uneducated Moslems believe that the Christian powers in Europe are trying to crush Islam. This feeling was greatly accentuated during the Great War, and it is a well-known fact that Moslems of all India tried to help the cause of Islam through the Caliphate organizations. The political consciousness that awakened in the heart of the ordinary Moslem during the War has remained, and passing political events are carefully marked. At present the Moslems are playing a prominent part in the politics of the province, and the *swarajists* are giving them many concessions to win their support; both the ministers in the present Bengal Council are from the Mohammedan community. This political consciousness

is driving Moslems to the defense of their religion and to its propagation through regular organizations.

In Bengal may be seen the interaction of the great dominant religions of the province—Hinduism and Islam, and the effect of Christianity. Hinduism, no doubt, adopted many things Islamic during the reign of Moslem kings, various outward habits and customs, such as *Pardah*. On the other hand, the inner spirit of Hinduism has left its impress upon the common mass of Bengal Moslems; the doctrine of Karma works its baneful effects equally amongst Hindoos and Moslems. The outward aspect of Muharram, in the tangible form of *ta'ziyas*, etc., is probably an idolatrous practice that has worked its way into Islam. However, slowly but surely, the spirit of Christ is penetrating into the Moslem heart. This is shown by the fact that educated Moslems do not now hold so tenaciously to the doctrine of predestination. Again, there is a desire to improve the lot of the women in the community; English education is finding an open door, even into the *zenana*, and a few female graduates are to be found.

Backward and illiterate the Moslems of Bengal may generally be, but they are by no means inactive; there is a strong unity and sense of brotherhood amongst them, and every one, whether he knows his religion or not, is proud of his faith and ready to risk his life for its defence. Though till recent years there has been no regular propaganda for proselytization, sporadic conversion has continually been going on by the ordinary Moslem in his own surroundings. When Christian missions in Nudia and Jessore met with some success, Moslems started regular mission work with paid preachers. Their position has been strengthened by those who once having accepted Christianity have lapsed back to Islam, either because of worldly temptations, hardships or unwise treatment by missionaries. Recently about two thousand Namasudras in Pabna openly expressed their

desire to become Christians, and the Moslems are very active in their endeavor to receive these people into their own fold. No pains are spared to win back to Islam any Moslem who has been converted to Christianity.

Thus the Christian Church is faced with this serious problem, and the urgent need of evangelizing the Moslems in Bengal. There is no time to be lost if Christ's message of love and peace is to compel the allegiance of these twenty-five millions of God's children. Let every Christian pray that the day may soon come when the Lord will send laborers to carry the Gospel in the spirit of service to these our brethren.

*Budge Budge, Bengal.*

D. A. CHOWDHURY.

## AN OUTLINE OF THE HISTORY OF SCHOLASTIC THEOLOGY IN ISLAM

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KALAM ("speech") is defined by the grammarians as such utterance (*lafz*) with the voice as is compound (*murakkab*), not single words, and which conveys a meaning by convention, not nature, (*wad'* not *tab'*, as in exclamations; *θεσις* not *φύσις*). So the *Ajurrumiya*; the *Mufassal* (§ 1) says it must be a complete sentence, however simple, and Ibn 'Aqil in the *Alfiya* distinguishes in detail between it and *kalim* (a compound of three or more words, not necessarily giving a complete sense) and *kalima* (a single word with a meaning by convention) and *qawl* which covers them all. The "Dict. of Techn. Terms" (pp. 1268-1270) gives a thoroughly scholastic discussion of *kalam* and its parts, phonetically, grammatically, lexicographically, rhetorically. See, also, De Sacy in *Anthol. Gram.* Arabic text, pp. 73 and 93 and notes. In lexicography *kalam* is a generic noun for speech, little or much, (Jawhari in *Sahah* and the *Lisan*, xv, p. 428), applying to every kind of talk, *likulli ma yutakallamu bihi* (Ibn 'Aqil), or an expression for successive sounds (*aswat*) giving an intelligible meaning (Fayyumi in the *Misbah*). This is the actual usage of the root in the language. Thus *bikalami*, said by Allah to Musà (Qur. vii, 141) is paraphrased by Baidawi (Fleischer's ed. i, p. 343, foot) *bitaklimi 'iyaka*, "by my speaking to thee" and on Qur. xlvi, 15, Baid. says that *kalam* is an *ism* for *taklim* (Fleischer's ed. ii, p. 268, e. 10). In the remain-

ing two occurrences, *kalam Allah*, Qur. ii, 70, is ambiguous and may mean either Allah's actual speaking to Musà or the Law, while in Qur. ix, 6, it seems to mean clearly the content of Islam. The second stem of the verb is used frequently in the Qur. in the sense "to speak to" some one with the accus. of the person addressed (al-Ash'ari in his *Ibana* (Hyderabad ed., p. 27) says that *taklim* means *al-mushafaha bil-kalam*) and the fifth stem occurs four times (xi, 107; xxiv, 15; xxx, 34; lxxviii, 38) in the neuter sense "to speak, talk, discuss" with a *bi* of the subject discussed; in xxiv, 15 appears a shade of contemptuous reference, mere "talking with the mouth." (cf. Dozy, *Suppl.*, vol. ii, p. 486a). In the later development *kalam* came to mean the statement of an intellectual position or an argument upholding such a statement, and a *mutakallim* was a person making use of such *kalam's*; so *passim* in the *Fihrist*. By Mas'udi (*Muruji*, Paris ed., vol. viii, p. 161) *takallam* is used of the "patter" of a public story-teller and mimic by the roadside.

II. The first technical use of *kalam* seems to have been in the phrase *kalam Allah*, meaning either the Qur'an or Allah's Quality (*sifa*) called Speech. For these applications the way was prepared in the Qur. passages already quoted. But the order in which they came and the influences which produced them are still, like all the beginnings of Muslim theology, exceedingly obscure, and we are not yet in a position, in spite of Horten's collection of materials in his "Philosophische Systeme im Islam," even to sketch their development. It seems clear that the Muslim thinkers were affected (i) broadly by the conceptions, classifications and dialectic of Greek philosophy; (ii) much more minutely by personal intercourse and discussion with the theologians of the Oriental Christian Church and (iii), perhaps, by some ideas of the Indian philosophical schools. The last influence has been suggested tentatively by Horten, especially at several points

in his "Systeme"; but he has not supported it by any detailed references or translations from Indian literature; it remains, therefore, a bare, although very possible suggestion; cf. further on it Massignon's review in "Der Islam," vol. iii, p. 408. The idea of representing the problem of the personality of Allah as a combination of a *dhat* or essence with *sifat*, or "qualities," seems partly due to the methods of Greek theories of personality, partly to the Qur'anic rhetoric which, following the fashion of the old poetry, describes Allah by means of epithets and partly to Christian explanations of the relation of the Persons in the Trinity. The problem, however, remained of the relation between these qualities and the essence, and was eventually given up by orthodox Islam which took refuge in the statement, "they are not He (i. e. Allah himself), nor are they other than He"; this was an admission that the relationship was a theological mystery, ungraspable by human thought. These qualities, further, were uncreated and eternal; the personality of Allah was unthinkable without them. But rationalistic Islam, later the Mu'tazilites, could not admit such a mystery and tended to reject the qualities as having necessary relationship to the essence. In these discussions the quality "Speech" was evidently prominent, and on it the influence of the Christian theologians was peculiarly felt. It is never represented by an epithet in the Qur'an, i. e. Allah is never a Speaker, *mutakallim* or *kalim*, although the later theologians used *mutakallim* frequently of him, and there is only one certain use of *kalam* for the actual Speech of Allah (Qur. vii, 141); but Allah is represented again and again by means of verbs as "speaking," and al-Ash'ari (*Ibana*, pp. 25 et seq.) quotes over ten passages, using different expressions, as bases for the doctrine that both the Speech of Allah, as a quality inherent in Him and the Qur'an as a manifestation of that quality are uncreated. These passages, it may be said, give distinctly the impression that the doctrine was historically reached

through other means, or arose by other causes, and that these proof-texts were then sought as a Qur'anic basis. The rationalistic theologians, on the other hand, denied the possibility of a material, yet uncreated, manifestation of the eternal quality of Speech. Thus when Allah spoke to Musà (Qur. iv, 162; vii, 139 et seq.; xx, 8 et seq.; xxviii, 30) from the tree (*shajara*) they held that the sound of the words was created in the tree as a *mahall*, and was therefore a state (*hal*) in it (cf. Goldziher on Fakhr ad-Din al-Razi in "Der Islam," vol. iii, pp. 245 et seq.). This the later Ash'arites met by explaining that Musà did not hear this Speech as an ordinary act of hearing, but spiritually and as coming from every direction and perceived by every one of his organs. It was thus received in his sensorium by the *hiss al-mushtarak*, the Aristotelian "common sense" (Baid. on Qur. vii, 139; xx, 12; Fleischer's ed. i, p. 343, l. 9; 593, l. 1). Further, it was recognized at least as early as al-Ash'ari (*Ibana*, p. 25) that this Speech must go on without ceasing, for the quality is perfect and silence would be an imperfection in it. The Qur'an (xviii, 109; xxxi, 26) and traditions (*Ibana*, p. 25) speak also in violent metaphors of the *kalimat*, separate words of Allah, as being numberless; from all eternity Allah has been speaking. But al-Ash'ari protests (*Ibana*, p. 41) against the application of the term *lafz*, verbal utterance, to the Qur'an; that is not seemly even in the case of our recital of it. Similarly the *Lisan* (xv, p. 427, l. 17) says that you must not call the Qur'an *qawl Allah*. Al-Ash'ari does not himself seem to have reached the position of the later Ash'arites that the Speech of Allah is thinking, at least "ideas in the mind," *kalam* or *hadith nafsi*, and therefore can go on without letters or words. Al-Ash'ari's desire was only to protect the Qur'an arbitrarily from any approximation to the transitory and created, and he had not thought out what his position meant. The numberless *kalimat* of Allah are still speech but not like our utterance with the mouth. In part they

are his creative acts, as he creates by the single word, *Kun*, "Come into being!" See further under KALIMA.

For the later orthodox theologians the proof of the *kalam* of Allah was simplified down to an *Ijma'* of all peoples that Allah has spoken to the prophets and must therefore be a speaker, possess a quality of Speech; see, e. g. al-Taftazani's comm. on '*Aqa'id* of al-Nasafi, p. 75 *et seq.* of ed. of Cairo, 1321. Its nature has been indicated above. But the relation of this quality to the *kalam Allah* of the Qur'an was still to be defined. The Hanbalites continued to avoid any closer definition as al-Ash'ari had done; it was the uncreated, eternal Speech of Allah, and that was an end of it. Some even tried to transfer its uncreated character to the very material in which it was written. For the Mu'tazilites it was simply created, like the words which reached the ears of Musà. The Maturidites followed their normal method in dealing with the theological mysteries, of putting the two elements flatly side by side and attempting no solution. Al-Nasafi, in his '*Aqa'id* (p. 79) says, "The Qur'an, the Speech of Allah, is uncreated and it is written in our copies, preserved in our hearts, recited by our tongues and heard by our ears. Yet it does not reside (*hall*) in these." Taftazani, as an Ash'arite, suggests as an explanation that the word "fire" written on a piece of paper does not have in it the burning quality of fire and consume the paper.

The later Ash'arite view of this relation may be given in the words of al-Fadali (d. A. H. 1236; see FADALI) in his *Kifaya* (p. 50 of. ed. of 1315 with Baijuri's comm.). "These Glorious Expressions [the words of the Qur'an] are not a guide to the eternal quality in the sense that the eternal quality can be understood from them. But what is understood from the expressions equals (*musawi*) what would be understood from the eternal quality if the veil were removed from us and we were to hear it"; apparently the distinction between *δμοούσιος* and *δμοιούσιος*. Thus the wording of the Qur'an is created, and Fadali

has even a shade of doubt whether that wording goes back to the Preserved Tablet, that is to Allah, or is due to Jibril or even to Muhammad. Similarly Ibn Hazm reports in his *Milal* (ed. Cairo, 1317, p. 211 foot; d. A. H. 456) that this was the Ash'arite doctrine even in his time and especially of al-Baqillani (d. A. H. 403) and that their formula was that the Qur'an was the *kalam* of Allah only in the sense that it was an 'ibara, an "expression" for the *kalam* of Allah. Similarly in *al-Fiqh al akbar*, ascribed to Abu Hanifa (d. 150) with a comm. by Maturidi (d. 333), the word for this relation is already 'ibara and also *hikaya*, "reproduction" (p. 23 of ed. of Hyderabad, A. H. 1321). There is a very complete analytical and objective, but not historical, statement of the different positions in the *Mawaqif* of al-Iji with comm. of al-Jurjani, pp. 495 of ed. of Bulaq, 1266.

In this the influence of Christian theologians seems plain. The parallel between the uncreated but creating Logos, the reason and word of God, with its earthly manifestation in Jesus and this *Kalam*, as eternal quality, as creative agency and as revelation in time is very close. The position of the Ash'arite school that the quality is practically the thinking of Allah, although they carefully guard against confusion with our "thoughts" which originate in time (Fadali, p. 52) suggests the rational side of the Logos, the Hebrew *hokhma*, the divine σοφία. But it is not allowable to ascribe 'aql, νοῦς, to Allah because of philosophical and etymological implications; cf. 'AQL, and Baid. on Qur. ii, 41, Fleischer's ed. i, p. 57, l, 13; *Mawaqif*, Sørensen's ed. p. 161, Cairo ed. p. 541. The Christian theologians naturally translated their Syriac *mellētha*, οὐλόγος, with *al-kalam*. On Christian influence in Muslim theology see further in Graf, "Die arabischen Schriften des Theodor Abu Kurra" and the various articles cited by Horten in his "Systeme" p. 626, especially C. H. Becker, "Christliche Polemik u. islam-

ische Dogmenbildung" in *Zeitsch. für Assyriol.*, vol. xxvi, pp. 175 *et seq.*

III. It is not an overhazardous conjecture that similar influence worked in developing the use of *kalam*=theology and of *mutakallim*=theologian. The Syriac *mallel* (= *takallama* and its derivatives were parallel to λέγω and λόγος on both sides of their meanings of reason and speech. Thus *m<sup>e</sup>mallel allahayatha* meant θεολόγος, and *m<sup>e</sup>lila*, λογικός. Starting, therefore, with *kalam*=speech, the development was easy to intellectual argument, especially as applied to theology. How much in the dark the Muslims were on the origin of this use is evident from the eight explanations which Taftazani gives in his comm. on Nasafi (p. 10 *et seq.*). (i) Theologians begin, "The *kalam* (statement, argument) on such and such a doctrine is . . ." (ii) Deals most with doctrine of Speech of Allah. (iii) Gives same weight to Speech in theology as philosophers give to *mantiq*, logic. (iv) Most essential of sciences taught by speech. (v) Speech between opponents necessary to it rather than consideration or reading. (vi) The most disputatious of the sciences taught by speech. (vii) For its weightiness it is *the* "statement" as opposed to other sciences. (viii) The cutting, impressive science from *Kalm=jurh*. Ibn Khaldun (see below), gives only two explanations: (i) That the science deals with speech only and not action (*'amal*); (ii) the same as (ii) above, cf. further Haarbrücker's translation of Shahrastani's *Milal*, vol. i, p. 26 and Haarbrücker's remarks, vol. ii, pp. 388-393.

But *kalam* came only slowly to be the name for theology. At first, *fiqh*, "intelligence" was used for the whole speculative side of theology and canon law, as opposed to *'ilm* for the traditional side (see FIKH). Then theology came to be called "the greater *fiqh*," *al-fiqh al-akbar*, as in the book ascribed to Abu Hanifa and al-Maturidi, referred to above. There, p. 6, it is said, "*Al-fiqh fi-l-din afdal min al-fiqh fi-l-'ilm*, which would have been

expressed later, *Kalam* is more excellent than *fiqh*." *Kalam*, in that book, is not used technically except for the Speech of Allah, *qawl* generally taking its place; in the *Ibana* of al-Ash'ari (d. c. 330) *kalam* occurs, similarly, only in titles to sections. But in the *Fihrist* (c. 377-400) *kalam* is used normally in the sense of "statement" and also technically, with *takallam* and *mutakallim*, of theology, while *fiqh* is used, as regularly thereafter, of canon law. But there followed speedily a further development; 'ilm al-*Kalam* came to mean not simply theology, but scholastic theology of an atomistic type, going back most strangely to Democritus and Epicurus, and a *mutakallim* came to mean a theologian, first Mu'tazilite and later orthodox, behind whose theology lay the atomistic system which was Islam's most original contribution to philosophy. The importance of this conception of the matter of the universe, as being of a grained structure and not infinitely divisible and continuous can hardly be over-emphasized. In Europe, until the seventeenth century, it was eclipsed by the authority of Aristotle; but it re-appeared then, first in a qualitative form (Boyle and Newton) and later quantitative (John Dalton). It would be curious to contrast the experimental researches of these men with the a priori speculations of Islam. A *mutakallim*, then, was thus distinguished, although calling himself an Ash'arite, from the Hanbalite conservative traditionalists among whom al-Ash'ari had reckoned himself, from the mystics who found their basis in religious experience (*ma'rifa*; *khatarat* and *wasawis* in *Fihrist*, p. 183, l. 12) rather than in 'ilm and dialectic, and from the philosophers (*hukama*) who based upon a blend of Aristotelian and Neoplatonic philosophy; although all these might profess to hold the same doctrines of the Sunnite faith. This leaves out of account, of course, the Shi'ite system, a structure of Mu'tazilite rationalism erected on the doctrine of *ta'lim*, i. e. that the ultimate basis of our knowledge is not reason but authoritative instruction by

an inerrant guide, always in the world, whom man must seek and obey (compare, e. g. Ghazzali's *Munqidh*, pp. 21 et seq. of ed. of 1303, and Goldziher's "Streitschrift des Ghazali gegen die Batiniya-secte." *passim*) and the pantheistic side of Sufism which is not really Muslim at all, except in vocabulary and imagery.

It is a great misfortune that the beginning of the Vth. *Maqala* of the *Fihrist*, which deals with *Kalam* in this sense, is lost, and with it the account of the origin of this science, and that the first *Fann*, especially, has reached us in so hopeless a condition (Houtsma, in *Wiener Zeits.*, iv; pp. 217-235, essentially supplementing Flügel's ed.). Yet it is clear that the author divided the mutakallims of his day (end of IVth. cent. of H.) into five: (i) Mu'tazilites, (ii) Shi'ites, both Imamites and Zaidites; (iii) Predestinarians and Anthropomorphists; (iv) Kharijites; (v) ascetic Sufis. This arrangement may be due to the Shi'ism and, therefore, Mu'tazilism of the author; but the Mu'tazilites were certainly the first mutakallims. He places al-Ash'ari in the third class and has evidently no idea of the importance of his school—he seems to have been a joke (p. 181, l. 16); yet he died c. 330. Nor is there any mention of al-Maturidi who had died 333. Al-Baqillani died 403, four years after the last date in our MSS of the *Fihrist* (Flügel's preface, p. xii). Certainly the author of the *Fihrist* grievously misread the future, for in his third class lay orthodox Sunnite Islam. Of his fourth class only the Ibadites continued to have any importance. Nor does he show any idea of the speculative possibilities in his fifth class.

We cannot, as yet, write a connected history of the atomic theory of Islam, the essential *differentia* of the system of the mutakallims, and it may never be possible. We have only references to and short quotations from the earlier disputants upon that system. Even the extant writings of al-Ash'ari do not give us any help, and we have, so far, none of al-Baqillani's writings, which prob-

ably would. Fortunately Horten has gathered up and untangled, with great diligence, in his "Philosophische Systeme" the later references and quotations, and from these it would appear that the Mu'tazilite Abu-l-Hudhail al-'Allaf (d. 235; Horten, pp. 246 *et seq.*) was the founder of the atomic school and was opposed in it by two other Mu'tazilites, Hisham b. al-Hakam (d. 231 (?); Horten, pp. 170 *et seq.*) and al-Nazzam (d. 230; Horten, pp. 189 *et seq.*). It thus arose among the Mu'tazilites, however it may have reached them, but we cannot be sure to what extent their system was exactly that which lies behind all the reasonings of the later mutakallims. It is unnecessary to describe the system here, as it has already been given under ALLAH, vol. i, pp. 307 *et seq.* It may, however, be worth while to give the following references to Horten where he deals especially with it; pp. 22 *et seq.*; 42 *et seq.*; 178, 191, 246 *et seq.*; 263 *et seq.*; 526, 551. Pp. 195, 235, 236 make it plain that the division of time into atoms which could not be further divided, i. e. that time is not endlessly divisible, goes back to Zeno's paradox of Achilles and the tortoise; it was a solution of that paradox and made motion possible. Cf. William James, "A Pluralistic Universe," pp. 228-231. Ibn Hazm in his *Milal*, because of his very hostility, has given us particularly full accounts, e. g. V, pp. 92 *et seq.* But in the nature of the case it is not probable that the earlier disputants put their discussions into permanent written form, and still less permitted copies to be freely made and spread abroad. We have the classic case of al-Junaid (d. 297/909), a very great theologian and ascetic Sufi, on whom no shadow of real suspicion of heresy ever fell; but who openly said that the seeker of the divine Reality might expect to be called a heretic (Goldziher, *Vorlesungen*, p. 175; see, further, Qushairi, *Risala*, Bulaq 1290, pp. 139 *et seq.* and Junaid, above, vol. i, p. 1063). When he discussed questions of *Tawhid*—that is, the doctrine of the person of Allah, with his students, it was be-

hind closed doors. We can hardly imagine that these discussions were concerned with such questions as are in Ghazzali's *Risala Qudsiya* or *Iqtisad*, or even Taftazani on Nasafi; they must have cut much deeper and have been like those which Ibn Hazm has exposed to us with malicious indignation, dragging those Godless mutakallims from behind their closed doors. In reply, the mutakallims would have protested that he was not playing the game and did not understand their object. The Mu'tazilites preceded the orthodox theologians in open publication. We still have the *Masa'il* of Abu Rashid, a Mu'tazilite, who wrote about 400/1009 (Horten, "Philosophie des abu Raschid"; Arthur Biram, "Atomistische Substanzenlehre."). Al-Ghazzali, at a somewhat later day, actually did put such discussions into writing in his *Madnun* books; but it was on the basis of Neoplatonic philosophy and not of atomism (see below).

In the *Muqaddima* of Ibn Khaldun (d. 808/1406) we get another view of this development, about four centuries later than the *Fihrist* (Quatremère's ed. iii, pp. 27-43; Bulaq, 1274, pp. 223-228; De Slane, iii, pp. 40-64). In Quatremère's text (pp. 44-59; De Slane, pp. 64-85) there follows a section on the *mutashabih* passages in the Qur'an which is not found in some of the MSS. nor in the Bulaq editions. Ibn Khaldun evidently added it later from a perception (i) that his view of these passages was essential to his general position and (ii) that he had not dealt fully enough with some of the theological matters of controversy. He traced, in fact, the origin, in great part, of the science of *Kalam*, viewed as defensive scholasticism, to these ambiguous and obscure passages; it sprang, thus, more from exegetical than from philosophical pressure. There is certainly truth in this, but it seems also certain that the early Muslim theologians, under the influence of outside ideas which were pressing in upon them, made use of the obscure verses to secure a possible footing in Islam for these outside ideas. In this

they were greatly aided by Muhammad's own confused thinking, and also by a certain largeness of conception and width and freedom of ideas which belonged to his greatness; he had not been a metaphysician, but a keen psychologist. But it is especially characteristic of Ibn Khaldun's position, and in striking contrast to his otherwise open mindedness and genuinely scientific spirit, that he rejected all *ta'wil*, or elucidation, of these passages as absolutely as Ahmad b. Hanbal or al-Ash'ari themselves. He interpreted Qur. iii, 5 (cf. Fleischer's Baid., i, p. 146, l. 1) as meaning that only Allah knew their meaning and that man should abstain from useless speculation. He thus secured a method of practically throwing out all the passages of the Qur'an which did not suit his view of the universe, e. g. those speaking of the *jinn*, and also, which was worse, set up a limit to man's investigation of the world.

*Kalam* having thus arisen from these difficulties, or impossibilities, of exegesis, the different sects developed according as the anthropomorphic Qur'anic expressions bearing on the essence (*dhat*) of Allah or on his qualities (*sifat*) were treated literally (*tashbih*, *tajsim*) or as having a meaning different in his case from the literal and unknown to us (*tanzih*) or according as *tanzih* was applied also to the other descriptives of Allah the meanings of which were quite plain and possible in the literal sense because they expressed ideas apart from the concrete. This last was the position of the Mu'tazilites, between whom and the first sect, the anthropomorphists, stood the sect of "the Fathers" (*al-salaf*). So the orthodox party was driven to the use of rational proofs (*adilla 'aqliya*) and there arose al-Ash'ari who combined 'akl and naql, denied *tashbih*, establishing "the qualities consisting of ideas" (knowledge, power, will, life) and limited *tanzih* as the *salaf* had done. He also established "hearing" and "sight" and the "speech which exists in the mind" (*al-qa'im bil-nafs*). He also discussed (*takallama*) with the

Mu'tazilites their ethical position (*aslah, tahsin, taqbih*) and eschatology and future rewards and punishments. He also discussed with the Imamiya, the principle of government, and demonstrated that it was not a part of the Faith, but a convenience upon which the people had agreed. With all this compare and contrast Goldziher in *Vorlesungen*, pp. 119 *et seq.* The next great name given is that of al-Baqillani (d. 403). He reduced the whole to a system and established the intellectual basis and arranged the arguments. Thus he established the atom (*al-jawhar al-fard*) and the void (*al-khala'*)—it is to be noticed that *jawhar* with the Aristotelian Neoplatonists means "substance" in the philosophical sense, and that *al-khala'* is exactly the Lucretian "inane,"—that an accident (*'arad*) cannot subsist in an accident and that it cannot continue through two atoms of time (see also, *Quatr.* p. 114; *De Slane*, p. 157). So he made these principles only secondary in importance to the articles of the Faith, because he held that the nullity of an argument meant logically the nullity of the thing which it proved, and the converse. These principles were arguments for the Faith; the Faith was true, therefore these principles must be true. It is evident that formal logic was not the strong point of those who built up this system, however ingenious it might be, and that Ibn Khaldun remarks. And it is further evident that with Baqillani the historical value of Ibn Khaldun's outline begins. He makes no mention of Ibn Hazm, a theological free lance, who died in 456, but he gives the titles of two of the books of the Imam al-Haramain (d. 478), a teacher of al-Ghazzali, apparently because of his reputation although no distinctive development is attached to his name. Immediately after him the science of formal logic was taken up by the theologians who had discovered that it was only a tool for thinking and not a part of philosophy. But this led to an examination of their foundations and to the rejection of a great part of them, so that they no longer argued, as Baqillani

had done, from the nullity of the proof to the nullity of the thing proven. Their new proofs were derived, to a considerable extent, from the physics and metaphysics of the philosophers, and thus they entered upon a new method which was called *tariqat al-muta'akhhirin*; yet they also introduced into it a considerable amount of opposition to the philosophical positions because these seemed to be the same as their own earlier heresies. Leaders in this new school were al-Ghazzali (d. 505) and al-Razi (d. 606; see on him especially Goldziher in "Der Islam," iii, pp. 213-247) and to their books Ibn Khaldun would still send the student of theology who wished guidance in his criticism of the philosophers, although there was in them some amount of opposition to the older method. It is to be remembered, too, that Razi was a systematic user of *ta'wil* (Goldziher, p. 227) of which Ibn Khaldun disapproved. But such students as wished simply to follow the path of the *salaf* in theology should take the old method of the mutakallims—only there could true *'ilm al-kalam* be found—and especially should study the *Irshad* of the Imam al-Haramain. This apparently means that with al-Ghazzali there came a sharp abandonment of the method of the atomists and a going to school instead with the Aristotelian Neoplatonists. Such, too, is certainly the evidence of al-Ghazzali's writings. After al-Ghazzali and al-Razi came still deeper confusion between theology and philosophy, until the subject matter of the two was regarded as one. Yet the mutakallims had distinguished sharply the physics and metaphysics of the philosophers from their own theocentric position, using an intellectualist system in defence of dogmas laid down by divine authority. He gives as an example of this confusion the *Tawali'* of al-Baidawi (d. 685/1286) and every user of Baidawi's Qur'an commentary will recognize what he means. The learned of Persia (al-'Ajam) who followed Baidawi, had used the same method in all their works. Of the kind of Kalam that was left in his own

day Ibn Khaldun had no good opinion; its ambiguities (*'ihamat*) and generalities (*'itlaqat*) were a profanation of the Creator rather than a defense. And no Kalam was longer needed; it had been a defense against the *Mulhida* and the *Mubtadi'a* and they were extinct. But it was rather disgraceful for one who knew the Sunna by heart not to be able to give a reason for the faith that was in him.

Yet Kalam had still a long course to run, and the commentary of al-Baijuri on the short treatise of al-Fadali, already referred to, gives a good idea of the development of the system of the mutakallims. Text and comment are quite modern—Fadali died in A. D. 1821 and Baijuri in A. D. 1844; they are finished scholasticism and the title, *Kifayat al-'awamm fi 'ilm al-kalam*, "The sufficiency of the commonalty in the science of Kalam," with reiterated statements in the text that only so much is given as is necessary for salvation shows a purely intellectual view of religion. The commentary is based throughout on atomistic reasonings; the physics and the metaphysics are atomic. The text suggests an intentional counterblast to the treatise of al-Ghazzali with a similar title. *Iljam al-'awamm 'an 'ilm al-kalam*, "Reining back of the commonalty from the science of Kalam," yet the intention is nowhere expressed. In it al-Ghazzali had denounced the corrupting of the simple faith of the multitude with intellectualist arguments and had advocated very subtly what we would now call psychological methods—startlingly, for modern ideas, backed by the secular arm of the state. But al-Ghazzali had opposed the mutakallim system and method from the beginning. On the one hand he knew, as a fact of psychology, that being convinced against one's will left one of the same opinion, and on the other, he did not approve of atomism as philosophy. He appears to make no specific reference to it in his works, and where he does give an abstract of theology, as a formal science (e. g. in the *Risala Qudsiya*, and in the *Iqtisad*

he stops short of absolutely philosophical bottoming. That, for him, was intellectually impossible, but such an outline of concatenated dogmatics, as in the two books mentioned, was justifiable (*Arba'in*, pp. 25 et seq. of ed. of 1328). The only real philosophy for him was, apparently, the Aristotelian-Neoplatonic amalgam, and with it he had dealt in his books which have reached us in a sceptical but respectful spirit. Probably, following the economy of teaching, which he himself professed, and which he and all Islam practiced, he dealt thoroughly and destructively in other books with the atomic system, and this may explain the mysterious allusions which have been called "the secret" of al-Ghazzali.

It is significant that reform movements in Islam at the present time seem to have cut loose from the atomic philosophy, and to have gone back for leadership to Ibn Sina, Ibn Rushd and the Aristotelians generally. Jamal al-din al Afghani (see above, vol. i, pp. 1008 *et seq.*, E. G. Browne, "Persian Revolution," Chap. I, Goldziher, "Koranauslegung, pp. 322 *et seq.*) and his friend and pupil Muhammad 'Abdu were the protagonists of this renaissance and continued the long interrupted method of al-Ghazzali, even on the side of the economy of teaching. The atomic system had crystallized and had become identified with the stiffest orthodoxy. In its origin, also, it had been, even with the Mu'tazilites, a weapon for the defence of accepted views and not an instrument of free investigation. Modern Islam, therefore, could have nothing to do with it, although it is possible that modern western atomic speculation may galvanize it into a semblance of life just as microbes have been used to defend the Qur'anic doctrine of the *jinn* (Goldziher, "Koranauslegung," p. 356). Yet it should never be forgotten that this theory is the most original contribution which Muslim thinkers have made to the history of philosophy.

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## THE COST OF VICTORY TO A MOSLEM CONVERT.

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In His sacrificial life and death the Lord Jesus Christ has shown us what the cost of victory meant for Him.

And then, with full knowledge of that cost, He said to His disciples, and so to every disciple, the Moslem included: "If any man would come after Me, let him deny himself and take up his cross daily and follow Me." "And a man's foes shall be they of his own household." Compare also St. Matt. 10: 37, 39; St. Mark 13: 12, 13. It would seem as if the Lord Jesus Christ was here specially thinking of converts from Islam.

Islam claims what the Lord Jesus Christ Himself claims, to be the exclusive way of salvation for all men, everywhere. That explains Moslem missionary propaganda; that is why the Moslem imposes the death penalty for apostasy. And I want you to see it from his point of view.

If Islam is the only way of truth and life eternal, and if a Moslem who has walked in "the way" deliberately deserts the truth as it is in Islam, he must be judged as having wilfully rejected the way of life, and accounted himself to be worthy of death. Indeed, he is already spiritually dead. Let him first be examined by the spiritual doctors of Islam to see whether he is entirely beyond hope of recovery. Let his right hand be cut off. Then if he will not recant let his left hand be cut off. Then his right foot and his left. Then let his head be struck off. He who knew life has now rejected life, therefore let him die the death of an apostate.

Can you see it? Such a course of action could only come from an intense conviction of the exclusiveness of

Islam as the way of life. And, when you are trying to estimate the cost of victory to the Moslem convert, remember he has to renounce Islam, the religion which taught him all he knows of the worship of God, to give up the Prophet through whom he has learnt about God, and in the place of this to accept another faith which also claims to be exclusive, and a Saviour who claims to be the *only* way to God. The *hardness* of this choice is not easy for you to understand, you, who have always followed Jesus only. If only there could be some compromise! If only he could walk with one hand in the hand of Mohammed, and the other hand in Christ's! The cost in the first instance is not in accepting the one, but in letting go of the other.

It is here that Bahatism is easier than Christianity for the Moslem. It does not require faith in one and *only* one. It is eclectic in its scope, and professes to choose out what is best in every other faith. I plead here for loving sympathy with the Moslem who is feeling the power of Christ to save to the uttermost, and who is yet shrinking from making a clean cut with all that his past faith has meant to him. For instance, have *you* made a clean cut with your past affections and habits and with the friends of your unconverted past? That is in some small way the comparative test. And I plead for this sympathy the more strongly because I hold with unshaken conviction the truth of the claim of Jesus to be the only Saviour for all men.

But this is not the only cost to the Moslem convert. A few days ago I was leading the prayer meeting at Keswick on the day that we prayed for Moslem lands. There was a former C. M. S. woman missionary present in the convention who has gone in disguise into the heart of Arabia preaching Christ. I asked her to give me some topics for prayer. She handed me these among others:

*Praise.* For the triumphant little band of Arabian martyrs. For His presence mighty to save, whether in

adventure or indifference, in poisoning, in hunger. For the vision of victory, and the indomitable purpose to evangelize, and the promise, "They that dwell in the wilderness shall bow before him." Ps. 72: 9.

*Prayer.* That God will found "cities of refuge" in the Arabian peninsula, so that it may become possible for Christian converts—"apostates from Islam" as the Mohammedan considers them—to be baptized and remain in their own country.

These sentences give you another vision of the Cost of Victory today in that great peninsula over which Mohammed still holds sway, but where also men and women have broken away from Mohammed's dominion, choosing rather to suffer death with Christ under the law of apostasy, than to remain the slaves of Islam.

"The triumphant little band of Arabian martyrs." Yes, but there were no banners waving, and none to cheer them as they faced death. Even their names are not known. "In poisoning, in hunger." It sounds like the great Apostle again, does it not? "The indomitable purpose to evangelize," and the faith that can claim even Arabia for Christ! The need for "cities of refuge." Think out what that all means in real life.

And I say deliberately to you who have faced something of the Cost of Victory in your own lives, that you simply *cannot estimate* the Cost of Victory that lies behind those words. We have no scale by which to measure it.

There was the Afghan convert, Nasrullah Khan—merchant, missionary, martyr. He was betrayed into returning with his nephew to Afghanistan. When he was close to the frontier he was given the choice to repeat the Kalima (i. e., the Moslem creed) or die. He refused to deny his faith in Christ, and was struck down by his own nephew with a sword. That nephew had had the finger of scorn pointed at him in Kandahar because his uncle had become a Christian, and so he determined to

wipe out the disgrace, and either make his uncle a Moslem again or kill him. That was just sixteen years ago.

There are two considerations here: (1) The cost to the convert, who suffered martyrdom rather than recant. (2) What it means to a man's Moslem relatives when he makes the break with Islam. That, too, is part of the cost which he has to reckon.

I think this illustration from the frontier will help you to see part of the cost of victory in actual death. One of the young converts in Persia recently said: "It seems that some of us must die for our faith. Why should it not be I? Our church in Persia will never get on till we have had martyrs." It was suggested that if *he* was martyred it would only mean one less Christian. "No," he replied, "if I went into the bazaar in Kerman and preached I should be stoned to death. But the church in Teheran and elsewhere would grow as a result." Men like that will not shrink back when the test comes.

You ask: "Then how is it possible for Moslem converts to Christianity to witness to their faith in many Moslem lands today? Why do native clergy in Persia and in India who are converts from Islam not suffer martyrdom every time one of them preaches to Moslems?" There may be some safety under the British flag in India, but the convert in Persia does not enjoy that privilege. *There is no religious liberty in Persia.* Those edicts of toleration passed by Turkey and Egypt do not yet affect Persia. (And indeed, at the Jerusalem Conference in April it was objected to even by Indian missionaries that to insist on baptism of Moslem converts in the presence of the Church in India, as we do in Persia, would simply mean the disappearance of the convert immediately afterwards!) One reason for the changed conditions in this respect is, I think, that in spite of the claims of Moslems as to the unchangeable character of Islam, yet Islam has been compelled to adapt itself to the changing circumstances in the world around. In the

greater part of the Moslem world, Islam is no longer able to assert itself with the old imperiousness. Egypt and Turkey have lately shown us how possible it is to change such vital elements in the law as the rule of polygamy and the laws of divorce. In Africa, Islam can no longer carry on slave raiding with impunity, while many think that the fall of the Caliphate will prove to have taken the linchpin out of the Islamic system of religious government.

Perhaps even more significant is a translation of the Koran into English, published by the Ahmadiya Sect in India, in spite of the fact that it has long been held that the Arabic of the Koran was sacred and untranslatable. And this volume is called the "Holy Koran," in imitation of our "Holy Bible." The copy I saw was bound just like a copy of our Scriptures. It has an introduction which made me turn back to the title page to assure myself I was not reading an introduction to the New Testament! There I learnt to my interest of the Islamic teaching as to the Fatherhood of God and the high position afforded to women in Islam and many other things which I had always associated with Christianity! Moreover, the principles of criticism are now being applied by educated Moslems to their sacred volume in a way that was unheard of a generation ago, nor would then have been tolerated; and the Koran is faring badly under the test. These are some of the forces changing "unchangeable Islam," and apparently all making for tolerance. There are certainly 500 Christians in Persia who are converts from Islam or of Islamic stock. There are large numbers of converts from Islam in Abyssinia and in Java and Sumatra. Why are they not all put to death? I visited the Azhar University in Cairo with Dr. Zwemer, and was astounded to see the students there crowd around him for copies of the Gospel.

Have converts from Islam then, in these lands, no further need to count the cost? Is there no present day

equivalent to the law of apostasy? Yes. First, the cost of breaking with the fellowship and brotherhood of Islam. Few English Christians, and not all missionaries, give full value to the attracting, holding, binding, force of that brotherhood. The Moslem has a vivid sense of it. Religion, in its ideal at any rate, means to him something which meets his need from childhood to the grave. At the Jerusalem Conference we heard of converts who said with some bitterness: "Yes, the Christians will make a great deal of you until they get you baptized. After that they care very little for what happens to you." Two points emerge:

The fact of *the fellowship in Islam* and the constant *tug* it proves even when the Moslem has been truly converted to Christ. I was preaching once to Persian Christians on the call of Christ to face even death for His sake. One of the best of them said to me afterwards: "I would be willing to be put to death for my faith. Indeed, I would rejoice to be counted worthy of martyrdom. That would never make me hold back. But that is not the way of Islam today. And what I do find hard is the loss of old friends and relatives who now cut me in the street. And what I should fear more than death would be to be expelled from my home and my town, to see my wife and children driven to destitution, and myself an outcast from society."

The failure of missionaries to make the Church a *real home* for Christian converts from Islam. I only mention that. I also felt convicted when I heard it. And I determined by the grace of God to do what is possible in future to show the Church to be a higher ideal of brotherhood, a more binding attractive force, a more real home for those of the faith of Christ than can ever obtain in Islam. The Moslem has shown himself willing to endure great sacrifice for an ideal. If we can show him that there is in Christ Jesus an ideal higher than he has ever seen, a Pearl of great price, he will pay the price. But

have we succeeded in letting him see the ideal? Has he seen the love of God manifested? The Moslem has had scant measure of Christian love. In the years gone by the purpose of the great crusading expeditions was to *defeat* the Moslem—not to win him for Christ. The antithesis of the crusader was Raymund Lull, who gave his life for very love to the Moslem. Which more truly expressed the mind of Christ? And the Moslem, as a man and as a nation, has had rich measure of hate. If we would win him we must love him. It is God's way and it should be ours.

But there still remains the biggest element in the Cost of Victory. It is one that applies not only to the Moslem, but to every man and woman who would follow Jesus all the way. It is separation from selfishness, from sinfulness, from low standards permitted in life, and the acceptance of service, holiness, and high ideals of life. Most of us have proved that the greatest factor in the Cost of Victory in our own lives (as far as we have got it) has not been the big things—we think we should be willing to be thrown to the lions!—but the continual bringing of every bit of our lives under the rule of Christ. If we find that, how much more does the Moslem convert, with all his disadvantages of heredity and environment and teaching tugging in the opposite direction? If only the teaching of Jesus allowed occasional compromise with the old life! If only it did not say: "Be ye therefore *perfect* even as your Father which is in Heaven is perfect!" And yet the victory cannot be reckoned as complete while Christians hold parleys with the enemy, while any of us, English or Persian or Arab, is tolerating for himself or herself a lower standard than the highest held out to us by Jesus Christ.

The Cost of Victory for you and me and the Moslem convert, is in *holding nothing back*. Are we holding something back? And neither they nor we can ever hope to attain, to be willing for whatever the cost, until we

get a real vision of the One Who makes the demand. Then we will say, like Saul: "Lord, what wilt thou have me to do?" and we will do it too, and so will they, counting not the cost. And, when *we* see it, and obey, we will be able to hold up the ideal to the whole Church in the mission field. That is a bit of our job. That is part of the commission given to us by our Lord.

And the Moslem convert will rise to it, too, when he sees it in the light of a like vision—when he, too, comes under the spell of the transfiguring power of the glory of God in the face of Jesus Christ. Then he will dare anything. Then he will get the victory to the glory of God.

J. H. LINTON,

*Ispahan, Persia.*

*Bishop in Persia.*

## ON THE BORDERS OF TIBET

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Hour after hour a jamming, elbowing multitude, with tense expectant faces stream past the tableaux of the great Butter Festival. A babel of languages—Chinese, Tibetan, Turk, Mongol and occasionally Persian co-mingle as the crowds pass through the immense cubical tents composed of gaudy tapestries which house the greater displays. There are thousands of brightly colored figures molded of butter, and illuminated by the glare of hundreds of butter-burning brass bowls. Occasionally red-robed priests lash the people to left and right with rope cords, clearing a way for some prominent personage with his lantern bearing retinue, to see close at hand this 'gorgeous idolatrous display. But now there comes a group of about twenty men, differing from the tens of thousands who have been passing—more bearded cleanly and keen of eye. People and priests give them looks as of daggers sheathed, yet ready to be drawn, but instantly allow them an open way before the butter images, before which they laugh and joke hilariously crying out, "Allah! Praise be to God—there is no God but he, and Mohammed is his Prophet."

Outside along the roads in places of vantage, Mohammedans will be seen, as small merchants, meat venders, peddlers and food shop-keepers, calling their wares, inviting trade. Here where many people gather is a display of Christian literature, Gospels and portions spread out on cloth mats on the ground. There are five written languages represented. A colporteur from Sining is there, and among the groups looking on is an officious looking young man from a near-by mosque. He has come with a coterie of hangers-on to start an argu-

ment. A wordy combat has commenced and the white-capped Mullah is holding forth on sundry themes, principally concerning these corrupted and altered books of the Christians. The words *Injil* and *Torat* are often on his lips. How easily this fruitless argument can be closed. What is the meaning of "*Injil*" and "*Torat*"? He tries to dodge the question but finally admits he does not know. He is advised to go and ask his teacher the meanings of these two words for they often occur in the Koran—and then to come and argue. The disturber departs. The crowd that has gathered from sheer love of a word-scrap, surges closer and examines copies of Scripture with new interest and a great many go away possessors of copies. Later the Mullah slips quietly up with the others and goes away with a couple of portions.

Later we look down on a mosque enclosure whose six-sided pagoda-like minaret faces Kum Bum yonder, "Lamasery of Ten Thousand Gods." From here five times daily sounds out the call to prayer. Beneath stands the elaborate coffin shell used by the Mohammedans for burying their dead. By non-Moslems it is styled "loathe to part with" because it is never placed in the ground. A few Moslems yonder are performing their ceremonial ablutions and often the drone of prayer issues from the mosque interior. A continuous din seems to be going on in an adjacent yard. Enter and behold a long row of Moslem boys seated on the curbstone of the yard, memorizing Arabic with lusty voices. The teacher occasionally writes a sentence with red mud ink on one of the wooden slabs. What a privilege it is to come into touch with these keen alert boys and be able to explain by means of the Gospel of John, the mystery in such a verse as this: "Behold the Messiah Jesus, Son of Mary, the Apostle of God and His Word which He conveyed unto Mary." These boys have training, but alas, not in morality. The formal prayers are often as meaningless to them as those inscribed on the cylinders of thousands

of prayer wheels in yonder lamasery ever being rotated. "Listen to his words, but do not do as he does"—this is a common saying about these people.

A few miles over the clay hills are prosperous mountain valleys with many country mosques. We will enter one. There are only nine youngsters in this school. A request for a snap-shot is at first refused, but later allowed on one condition. They are to turn their backs, place their caps firmly over the back of their heads, and, facing Mecca, repeat the Koran as fast as they can, then no harm will come. Superstition, fear of demons or *jinn*, is a great motive power in much of their worship. Even when worshipping God they are not prompted by love, but by a fear of wrath and judgment if the exactions of the law are not obeyed. Thus scrolls and fetishes are often found in the homes for protection, and Arabic inscriptions are written by the learned to be worn as sick charms or charms against evil. Tombs of saints are visited for merit or to obtain favors. One of these, although not repaired since the Mohammedan rebellion of 1895, lies on the hill just south of the city of Sining. Many Moslems frequent the site, and doubtless some day a structure will again be built there. Sometimes living men receive worship, almost as divine beings. A striking example from Kansu Province was that of the late powerful leader, Ma Shan Ren, who with some immediate followers was buried alive under mountains of earth in December, 1921, when an earthquake caused the death of nearly 150,000 Mohammedans on the eve of the commencement of a widely planned "holy war." This terrible event, so little known by the world at large, ended all plans for a holy-war, and continued the present open door to the Moslems of Northwest China. The customs and dress of the people around these valleys are as though a bit of the Near East had been transported from the hills of Persia to these foothills of the Himalayas near the Tibetan plateau.

A few miles farther on we view a remarkable sight. The entire village, old and young, men and women, seem to be out. They form a continuous chain, passing the bricks for their new mosque from the kiln to the site for their hall of prayer. One sees the community spirit of Islam—rich and poor, strong and feeble all united.

And it is from a district near by that our one baptized Moslem came. Some of these very men handling these bricks were among the angry crowd who came to the Moslem suburb of Sining to demand that this ex-Moslem be taken back to the village to be dealt with according to their law. Yet the wiser and older Mohammedans in the suburb had reminded them of the days of their last rebellion when the Christian missionaries had given themselves unsparingly to Moslem and ex-Moslem alike, in alleviating their wounds. They listened to the advice and have caused no trouble since.

A district such as this needs the same Gospel of the grace of God and Cross of Christ as the Chinese districts, but, as with the Tibetans, they need a special approach and special effort. Colporteurs have made visits and several thousand copies of Arabic Gospels and other Scripture portions in Chinese, as well as Nile Mission Press Arabic tracts have been sold. Away from the dread of their leaders, in the secret recesses of their gloomy homes, many of these Moslems have revealed a startling knowledge of Gospel facts, and some have made known that they believe in Christ as their Saviour. Yet outwardly they are still Mohammedans, though in the eyes of fellow religionists, lacking in zeal. This is only one district out of many adjacent to Sining. One-third of the population of the Sining district is Mohammedan, as is one-fifth of the population of Kansu Province. Although the Mohammedans of China only form about one-fortieth of the total population, they have never yet received one per cent of the interest due them.

## THE MORN OF SONG IN THE NEAR EAST

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Brooding over the Near East today, lies the darkness of night, a night without stars, a night of agony and weeping. And yet, that night of weeping may soon be transformed into the morn of song; for there are doors of opportunity swinging open for the coming to His own, of the Sun of Righteousness, doors through which He may enter triumphantly into the hearts of tens of thousands. Can He find messengers to bear His message, in whose lives He can reveal Himself to the hungry of heart? These doors of opportunity, now wide ajar for the coming of Christ, victorious and triumphant, lie open among the great refugee population and among the host of children of the martyred races.

In these camps where the little refugees are gathered by hundreds and by thousands, there arises an opportunity for raising up an adequate Christian leadership such as the Christian Church has never faced in all of its missionary endeavor throughout the Near East. The disaster which has befallen the Christians in the Near East in the lands of the birth of our faith, is hardly realized by the church people in America. Despite our differences, we are still "elect from every nation, yet one o'er all the earth," and it is impossible for calamity to fall upon the Church of Christ in one part of the world without affecting the Church everywhere. The elementary principles of strategy impose upon militant Christianity the necessity, not only of keeping alive the remnant of the Christian people who have been driven from their homes in the Near East, but of keeping them in the Christian fold at a cost of no matter how great sacrifice. Not only is it possible to hold, for Christ, these countless

thousands who have suffered the loss of all material things and endured hardships unspeakable because they bear the name of Christian, but there arises an opportunity to mould great numbers of the children into men and women who can assume responsibility for Christian leadership. The Church in America is in a unique relationship to this great opportunity.

These children owe their lives to American help. The American flag has become a symbol to them of whatever peace and comfort they may have known in the midst of scenes of terror on the Smyrna quay, or in the great refugee camps where they were brought from scenes of massacre and brutality. Few among them have had the care of father or mother in these last terrible years. The arms reached out to them, and the hearts that have given them the love which the mother, dead of starvation on the road of exile, might have given (or the father, shot down by Turkish soldiery), have been the arms and hearts of those who call the Stars and Stripes their flag. One has only to step inside one of the large orphanages and see from 1,500 to 4,000 children march in and stand in line before the meal to sing "Praise God from Whom all blessings flow," to realize the potential greatness of the future of the Christian Church in the Near East.

The debt, however, is not all on their side. Among these orphans are countless children to whom we owe a great unpaid obligation. They are the children of races which, in the early centuries of the Christian era, paid the price for the survival of *our Faith*, with their life blood. No other race in the world dare call itself a martyred race as the Armenians can do; and theirs was the first nation to accept Christ.

We are accustomed to point back to 325 A. D. when Constantine convened the first general Church Council and put the stamp of imperial approval upon Christianity, as a landmark in the progress of the Christian Church. We are apt to forget that Constantine at that

time made Christianity merely one among many religions. In the year 285 A. D., long before Constantine's edict, Gregory the Illuminator, one of the greatest and earliest apostles of the Christian faith, came into Armenia; and under his missionary preaching, many of the noblest and best people were converted. King Tiridates, the ruler of Armenia, received baptism and made Christianity the official religion of the empire in 301 A. D. From that day to this, for sixteen centuries, Christianity has been the state religion of Armenia; not merely religion in name, but its people have made it the bulwark of their faith and the center of their national life.

Year after year, the Armenian Christians have fallen among thieves who have stripped them by the roadside and left them wounded and dying. First the Persians came down upon them, and demanded that they turn from the worship of the Son of God, to the sun in the heavens. Then came the Seljuks; and last and most terrible of all, the Ottoman Turks, whose persecution has finally driven the tragic remnant from the homes of their ancestors to die of torture and starvation, or to find themselves destitute and desolate in alien lands.

I said that we owed them a debt. Wherever martyr blood bears witness to a faith that can rise victorious "in spite of dungeon, fire, and sword," there all who call themselves Christians are under holy obligation.

Who will estimate what we *owe* to the early Greek Christians? The Gospels and the Epistles came to us in the beautiful language of the Greek. While *our* ancestors were still savage barbarians bowing down to wood and stone, *theirs* were facing the Roman governor for the name of Christ. If *their* fathers had not been loyal to the Cross, *ours* might never have knelt in its shadow.

Through long years of persecution and oppression under a government which killed their leaders, imprisoned their thoughtful men and forced upon their children ignorance and spiritual stagnation, they have still

clung to the early faith and have chosen death rather than to deny Christ.

And among the children in the refugee camps today are children of our *fellow-workers*, children of heroic pastors and teachers, men and women who have knelt and prayed *with us* for the coming of the Kingdom in the Near East. At least, this holds true for all of us who have been missionaries in the Near East, and in a deeper, spiritual sense, it is true of all of us who are working for the coming of His Kingdom. It is good New Testament doctrine, both in the words of Christ and in the words of the New Testament writers, that while we are summoned to face the needs of all the world we are especially commanded to remember those "of the household of faith." Our objective in the Near East is not the evangelization of any one race; our purpose is the winning of the entire Near East to Jesus Christ. This means that we must not be governed merely by a desire and tenacity to hold on in any one particular spot, but rather as statesmen of His Kingdom, to plan how and where, with the means and the men at our command, we can bring to bear the greatest possible influence for the winning of the entire Near East to Him.

Those of us who have worked among the Turks in the Near East and who are eager and desirous for the winning of the Moslems to our Lord and Saviour, in Whom alone we see any adequate saviourhood for them as well as for us, have been longing for the day when we might see an awakened missionary consciousness in the Old Churches. Those who are most eager for the training of Turkish children under missionary guidance and in American missionary institutions, will be the first to agree that under the conditions which have existed in the Near East, the Greek and Armenian people have had a very imperfect understanding of the deeper significance of the life and teaching of our Lord.

If, then, with so meager and inadequate an under-

standing of the mind of the Master, they have endured so much for His name, who shall say whether they indeed may not yet produce a leadership which shall capture the Near East for Christ.

What a picture that is! These ancient churches of our faith revived, inspired, and enthused with young lives, devoted to the winning of the Near East to Christ, going forth with a missionary passion for the redemption of those who persecuted their fathers, but whom they claim in brotherhood for the family of God! The truth remains that in some of the most sincere conversions that I have witnessed of Moslems to Christianity, native Christians have played a great part.

An element which makes the present challenge unique, is the changed attitude of the leaders of the ancient churches, and of the Greek government. For years, the leaders in the ancient churches were antagonistic to any form of missionary activity or coöperation. Today that situation is radically changed.

Something happened on the Smyrna quay which Greece will never forget. Under the American flag, which flew alone when the British and French and Italian ships sailed out of the harbor, thousands of Greek Christians were rescued by American missionaries and relief workers and were carried on American destroyers to safety, from the flames and the cruelty of the Turks. In the great refugee camps throughout the Near East, American missionaries and relief workers of the Near East Relief have been carrying on a faithful ministry in Christian love. All Greece has responded to this example of Christ-like service. From patriarchs and bishops, from government officials, and cabinet ministers, have come expressions of gratitude. A leading paper in Athens even suggested that Americans be given honorary positions in their Parliament, with a right to introduce measures and to help promulgate laws. For the first time in history, the leaders of the Greek government

and the Greek church reach out their hands and say to the Church of Christ in America, "Come over and help us." Old restrictions have been done away; the Bible may now be printed and circulated freely; the Young Men's Christian Association is welcomed in the University of Athens. A general in the Greek army built with his own money a large Y. M. C. A. hut for his soldiers. For months I worked in connection with the American Y. M. C. A. with the Greek troops. The Red Triangle, and all that it stands for, is known to thousands and tens of thousands of Greek boys, and they love it.

The opportunity among the Greeks and Armenians is not to proselytize or to make Protestants of these children of the eastern branch of the Christian Church, but they do need, and they do recognize that need, a more adequate spiritual leadership. And we can help them *train* that leadership. Only recently the Greek Orthodox Church definitely invited American missionaries to become members of the faculty of one of their theological seminaries, and both the Armenian and Greek Churches have coöperated in forming the faculty for the American Board School of Religious Education in Constantinople. In our Student Conferences at Smyrna, priests and bishops of the Greek Orthodox and Armenian Gregorian Churches have gladly participated, giving addresses and expressing their appreciation of what these conferences were doing for the young people of their communion. At the last Paradise Student Conference which I attended on the campus of the International College at Smyrna, Archbishop Chrysostom, the Metropolitan of Smyrna, gave one of the principal addresses on the subject, "Our Oneness in Christ." We stood side by side on the conference platform and sang:

"Elect from every nation, yet one o'er all the earth;  
Her charter of salvation, one Lord, one faith, one birth.  
One holy Name she blesses, partakes one holy food;  
And to one hope she presses, with every grace endued."

Then the Turkish army came down into Smyrna. The Archbishop could have escaped on a Greek destroyer. He said, "The good shepherd gives his life for his sheep." Later he was called to stand before the Turkish Commander, who handed him over to a Turkish mob; his body was torn to pieces and given to the dogs; but he shares with Polycarp the crown of martyrdom.

Since the Smyrna tragedy I have received many letters from young men and women belonging to the Volunteer Movement. These letters are an inspiration.

Here, for example, is an extract from a letter from a young Armenian who has twice suffered deportation, and who has been blind for years. He was an earnest member of our Student Volunteer band in Smyrna. He writes: "To serve better, this is my whole desire. You know that I live in a world in the sky of which there are no beautiful stars, sunshine or moonlight. I try hard to overcome this handicap with education. The doors now seem all closed; but the Lord will not forget me; the Lord is my Light and my Salvation; whom shall I fear?"

Here is a letter from an Armenian boy written from prison, face to face with death at the hands of Turkish jailers: "I am sure that God will not leave me alone; and do not be sorry, for it is a grace to bear witness to my Lord. Beyond the grave there is an eternal life where there will be neither pain nor suffering. I have consecrated myself to God, and I have tried with my power to do His will. I have tried to love all those who come into touch with me and to hold to the ideal that all men are my brothers. I am sure that my Saviour is able to deliver me out of all danger; but if by my death His name may be glorified or become a means of deliverance of others, I am ready with all my heart to die for so blessed a purpose."

The next lines are written by a young man at one time a most outspoken atheist in one of our missionary col-

leges. He is an Armenian and a Gregorian. Won by patient, personal work and prayer on the part of the Student Volunteers in the college, he became at last a most loyal and devoted follower of the Christ whom he had persecuted. After a marvelous escape, having been made a prisoner by the Turks in Smyrna, he writes as follows: "Here I am, after having lost everything in this world; father, mother, sisters, brothers, many dear friends, thirty or forty relatives; nearly all of them killed. Do you think that I am hopeless, a pessimist; that perhaps I have lost my spiritual life and my ideals? Never, never! The Smyrna disaster was the greatest temptation of my spiritual life and I am glad and happy to say that I have come through victorious, stronger in spiritual conviction, although I had to choose to lose myself. I want you to pray for those in distress, for our fellow students, for my nation, for the Student Volunteers. Do send me a Bible, for I lost everything." This young man is now in another American institution in the Near East, where he has been made the leader of the Student Volunteers, and is seeking to extend the Christian message among his fellow students.

After the terrible tortures of the Smyrna massacre, where they had watched the Turkish army burn their homes and carry off many of their dear ones, a few of the Student Volunteers of the International College and the American Collegiate Institute met in Athens as refugees. On Mar's Hill one afternoon they held a service and drew up the following letter:

"From the hill from which the voice of St. Paul made the unknown God known to thousands of souls, we want to send you our greetings and love. We want to tell you that though the conditions have changed our purpose is still the same, even stronger than before. We want to tell you that our Band is *living* and its purpose is based on our Living Master. We want to remind you that the need out here is greater than ever.

"We do not know what the morrow may bring to us, but we do know that thousands and thousands are living here in utter spiritual stagnation, in mental agony, because they need what the grace of God

alone can supply. Everything around us is a challenge to live up to our purpose.

"Because we were driven out of Smyrna does not mean that we were driven from our purpose. It means, rather, that our obligations are increased because the opportunities are multiplied around us: Our purpose is *living* and we are convinced that God will use us mightily for the coming of His Kingdom into this land. In spite of what has happened our motto remains unchanged, 'The Evangelization of the World in Our Generation.' For us that world must include even those who drove us from our homes and who deride the name of our Master. We are determined to make our motto a reality in our lives. Our one supreme desire is to see Christ enthroned in the lives and hearts of all the peoples throughout the Near East."

So write these young Greek and Armenian volunteers. And I want to add that nearly all of them are earnestly seeking to carry out their purpose, teaching in camps, leading in the Y. M. C. A. and Y. W. C. A. work, studying in the School of Religious Education in Athens, and some of them here in America fitting themselves for future service.

The Christian missionaries who have been working with Moslems have gone on record unanimously as to their intention to continue their labors and their efforts on behalf of the Turks. This is as it should be. But it will be a sad commentary on our loyalty to our fellow Christians and of our vision of the Holy Catholic Church, if in this hour of agony and crucifixion among the Eastern churches we turn our backs on them while we continue our efforts among those who have persecuted and oppressed them. It is not a question of one over against the other; of work for Moslems versus work for Christians. It is a challenge to include those who have a unique right to our fellowship in our endeavors and plans for the winning of the Near East to Jesus Christ.

S. RALPH HARLOW.

## NOTES ON THE MOSLEMS OF BOSNIA

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[These people are certainly interesting as they are perverts from Christianity in the days when Islam was dominant in that region. They speak the same language as their Orthodox associates, with whom they are connected by ties of blood relationship. They know that their fathers were Christians and that Islam is to them a foreign religion forced upon them by a conquering race, the language of which they do not understand nor care to understand. They are now wholly surrounded by people of their own race who are Christians and they are under a Christian Government. Their Moslem training, however, has given them a distaste for the spectacular form of worship which they see in the Orthodox churches and they are ready to examine the claims of a simpler form of worship.—*Ed.*]

Bosnia and Herzegovina have an area of 51,200 Km., or 20,000 square miles—equal to Vermont and New Hampshire—and have formed since October, 1918, a part of the Jugoslavian kingdom. The census held on the 27th of September, 1910, gave a population of 1,932,000, the more recent one of the 31st of January, 1921, only 1,877,000. This population is almost wholly of the same Servian or Croatian race, but is divided as to religious creeds: over two fifths are Servian-Orthodox, nearly one third Moslem, nearly one fourth Catholic; more exactly, (1910) Servian-Orthodox 43.5%, Moslem 32.3%, Catholic 23.3%, Jewish 0.6%; (1921) Servian-Orthodox 44.1%, Moslem 31.1%, Catholic 23.3%, Jewish 0.7%. These figures show that the Moslems have suffered most by the war, into which they went with great enthusiasm. They have diminished from 612,000 to 583,000. The Moslem population, however, slowly declined from the first census under Austria-Hungarian rule held in 1879 up to the last, viz.: 38.7%, 36.9%, 35%, 32.3%, 31.1%. The reasons for this are to be found in their small natural increase and in occasional emigration to Turkey. For the early years no figures are available; from 1883 to 1914, 53,000 Moslems emigrated and 10,000 came back. Conversion to another faith is regarded by

all as a kind of national treason, and happens very seldom; in thirty-eight years only forty-four people went over to Islam and sixty-five left this faith. It is to be presumed that the cause was in most of these cases an outward one, probably marriage. Polygamy is rare; in 1910 there were in the whole country only 1,185 Moslems with two wives and thirty-seven with more than two wives; two-thirds of these were in the wholly Moslem district of Cazin, situated in the extreme northwest of Bosnia. The Jews of Bosnia are mostly of the Sephardic type. Protestants in Bosnia number only 5,400, and are chiefly Germans.

Moslems are strongest in the northern district of Cazin and Bihac. There is a large region beginning at Gradacac near the river Save and stretching southwest to Mostar, the capital of Herzegovina; connected with the latter is a third Moslem region at the east frontier, adjacent to the former Sandjak of Novibazar.

The Moslems of Bosnia and Herzegovina call themselves "Turks," although they are of the same race as their Orthodox and Catholic fellow-countrymen, i. e., Serbian, and do not have any knowledge of the Turkish language. In this half-oriental country, faith is considered as a main criterion of nationality. After the conquest of Bosnia by Mohammed Fatih in 1463, the bulk of the old native nobility in Herzegovina resisted for some time. It was chiefly the adherents of the dualistic Bogumil creed that embraced Islam, with the object of saving their political and economic predominance. They were followed by a great part of the small landed peasants and townspeople. So up to the present time the class of landlords, numbering about 10,000 families, consists of ninety-one per cent of Moslems, and they have been for centuries the leaders of the Moslem population. These landowners, bearing the hereditary title of "Beg" or "Aga," signifying nobility and gentry, (perhaps the only instance of Moslem nobility by birth) used to lease

their estates by means of tenantry. Their tenants or "Kmet," numbering about 95,000 families, were Christians, seventy-three per cent of whom were of the Orthodox faith. They had to give their landlord the *mak*, generally one-third of the crop in kind. They possessed the soil by a hereditary right of a peculiar character, yet were allowed to leave their places whenever they chose. This condition of things in the 19th century became the cause of endless conflicts between landlords and tenants, generally Moslem and Serb, and led to the occupation of Bosnia and Herzegovina by Austria-Hungary in 1878 by the provisions of the Congress of Berlin. Austria-Hungary with a view to avoiding any rapid change and the emigration of the Moslems *en masse*, instead of correcting the mediæval conditions of land-owning and cultivating as was expected, slowly reduced the number of "Kmet" by facilitating their purchase. These conditions were wholly abolished in October, 1918, by decree of the new Jugoslavian Government, which pledged at once to give the landowners a full indemnity. Payments under this arrangement began in October, 1921. The full sum granted by the national assembly was 255 million dinars, which was only the present value of one year's farm rent in kind. This meant, for the wealthy families, restriction to a rather modest standard of life, while to the numerous middle-sized landowners it meant total ruin, except for such as carried on some kind of business. Many small landowners never were in a much better economic condition than their tenants, and were supported chiefly from a piece of land which they cultivated with their own hands.

The remainder of the Moslem population is concentrated in the cities, where the trade, for the most part, lies in their hands. In Sarajevo out of 52,000 (now 60,000) inhabitants thirty-five per cent were Moslems; in spite of the great influx of foreign merchants and officials, Bjelina and Tuzla in the northeast part of the

country had fifty-nine and fifty-one per cent, Mostar forty-four per cent, Banjaluka forty-five per cent and the small country towns had generally a Moslem majority. Illiteracy, however, prevalent in the whole country among eighty-eight per cent of the population above seven years, was highest among the Moslems, ninety-five per cent of whom were unable to read, and there are districts where not a single Moslem woman could be found who was able to read at all. Primary instruction has been compulsory since 1911, but it has by no means become effective and Moslems especially have clung to their old-fashioned "*mekteb*" (schools). For the training of religious teachers there is the "*medresse*," and for the training of judges the "*shariat*" of the *Hanafite* Rite, in Bosnia and Herzegovina, a special institute has been established in Sarajevo. The "*shariat*" is officially acknowledged for the settlement of Moslem inheritances and family affairs, and applied by special Moslem tribunals. The Austria-Hungarian Government tried to avoid disturbing Moslem feeling and habits, with a view to accommodating the people to Western life and administration, but this attempt failed. Bosnian Moslems were in past years among the most enterprising warriors of the Caliph, and gave to the Turkish Empire some of its most renowned statesmen and generals. With the downfall of Turkish power in Europe, and the realization of a measure of local autonomy, they who were oppressed became oppressors, and assumed an extremely conservative and often obstinate attitude. They often opposed by open revolt the government of Stamboul, and specially resisted any attempt at reform. Simultaneously the Moslems began to take economic advantage of their predominance over the Christian peasant; this led to continual disorder and insurrections.

The tendency towards conservatism in their religion, requires the strictest observance of every old habit just as much as of every injunction of the Prophet himself,

and they resist reforms and all innovation. They practice stubbornly the reiteration of formulas and prayers without the slightest understanding of their meaning. Nevertheless, Moslems are disposed to accept superstitions from their Christian fellow-countrymen, and sometimes go on pilgrimage to the church of "Black Maria," or participate in a procession to holy *Ilija* (Elias), who they think commands thunderstorms and rain. The young people, however, are prone to contract Western vices, as they leave the habits of their forefathers, and to neglect the requirements of the Koran and Moslem tradition. The condition of Moslems in Bosnia and Herzegovina cannot but be described as sad, because their political aims have vanished with the breakdown of their economic status. However, their misled religious ardor, evident in the hard prescriptions of Moslem law, e. g., the observance of the Ramazan fast, gives some indication that an outward breakdown of religious hopes may lead to a spiritual revolution and kindle a new aspiration.

*Sarajevo, Bosnia.*

DR. N. KUZMANY.

# JAMIAT-I-DAWAT-O-TABLIGH-I-ISLAM

(*A Mohammedan Missionary Society*)

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[This is one of a number of Mohammedan missionary societies in India for the spread of their religion. It has its head office in Poona, and sub-offices, according to a printed report, at Lahore, Agra, Faridabad, Sialkot, Jammu, Ahmednagar, Satara, Miraj, Sangli, Gondia, Malabar. The aims and objects of the society are given in one of their printed circulars as follows: (1) To place the teachings of Al-Islam in their true light before Moslems in particular and non-Moslems generally; (2) Care of orphans and neglected children, irrespective of caste and creed by means of orphanages, boys' and girls' homes and industrial schools; (3) Uplift of the untouchables; (4) General relief work. It was our good fortune at the time of a visit to secure a full statement of the plans and purposes of this society from the Secretary, which we are permitted to share with our readers.—*Ed.*]

## AIMS AND OBJECTS OF THE SOCIETY

1. To work out reformation in Mohammedans on purely Islamic basis, in the wider sense of the word, and not on sectarian grounds. For that purpose schools are opened, orphanages are started, enlightened preachers are deputed, and Koranic teaching is widely imparted.

2. *Defence of Islam:* There are hundreds of thousands of people in India who call themselves Mohammedans but who know of Islam nothing more than circumcision. There is a danger of their turning over to Hinduism. The Society has undertaken to educate such people and make them true Moslems. Accordingly no less than five most energetic preachers have been sent on this mission to the districts of Agra, Meerut, Cawnpore, etc., to check the present deluge of apostasy about which all the Moslem press is ablaze. No less work has been done in this direction in Maharashtra, which abounds in such pseudo-Moslems.

3. To work out conversion of non-Moslems in India. In this direction conversion of the eighty millions of the depressed classes of India is the chief aim of the workers. Strenuous efforts are being made to translate the Holy

Koran into various important languages of India; that in English is nearly half finished.

Enormous literature on Islam in different languages is in the course of preparation, and some of the works have indeed been sent to the press. Various tracts dealing with different aspects of Islam have been printed and distributed gratis.

4. The Society endeavors to the best of its powers to give relief to the fellow believers in times of distress. The Malabar relief work done by the society is well known through the length and breadth of India. With a petty amount of fifty thousand rupees the workers of the Jamiat have been successful in saving the lives of at least twenty-five thousand people in the woe-begone districts of Malabar from sure and certain death from starvation. This relief was extended even to various Hindu families who deserved it.

The society was started in June, 1920, and the work was started in the Punjab—Lahore. In a few months quite a new vista of work was opened before the Jamiat. A closer study of the needs of the Mohammedans and of the Christian propaganda and their missionary reports and the wonderful activities of the sister communities led the Jamiat to open a centre in Poona in July, 1921, and the work was started at four different places: Poona, Sirur, Ahmednagar and Satara, and afterwards extended to Miraj and Kolhapur. The work in the Punjab was extended over to fifteen districts apart from Kashmir State, where the Jamiat's efforts have achieved wonderful success; but owing to the increased work in Maharashtra the Society was compelled to restrict its work to only eight districts of the Punjab—Lahore, Ferozepur, Hoshiarpur, Sialkot, Gurdaspur, Lyallpur, Montgomery Gurganwan, and Jammu in Kashmir. Some idea of the work of the Jamiat can be had from this one incident, that only in the last month about five hundred men,

women and children have embraced Islam in Jammu alone.

We had hardly been introduced in our new sphere of activities when our attention was drawn towards a scene of untold miseries—Malabar. As no other Moslem Society dared take up relief work in Malabar, therefore the Jamiat took the lead, and with three-fourths of its workers of Maharashtra and eight orphans it began this momentous task on the 25th February, 1922. The work was so admirably and energetically done that it elicited the applause of even the local authorities. Nearly twenty-five thousand souls were saved from death by starvation at a low cost of Rs. 50,000.

Maharashtra was quite a new place for the workers. Although faced with all sorts of difficulties and obstruction from every direction—strangeness of language, ignorance of customs and manners of people, lack of education in Moslems, and hence their strong opposition of the work in hand, unsuitability of climate, absolute lack of desirable food, and to crown all total concentration of energies in Malabar—yet the workers of the Jamiat have been successful in converting no less than one hundred and fifty persons to Islam in Maharashtra, including some graduates, lawyers and persons of intellect and social standing.

Altogether there are five orphanages run by the Jamiat which are as follows:

1. A male orphanage at Poona .....100 boys
2. A female orphanage at Poona ..... 25 girls
3. A male orphanage at Ahmednagar ..... 45 boys
4. A male orphanage at Calicut (Malabar) .....100 boys
5. A female orphanage at Calicut (Malabar) ..... 27 girls

In these orphanages is admitted a sufficiently large number of boys newly converted to Islam from depressed classes.

The total number of schools started and provided by the Jamiat amounts to nearly a dozen. They are all primary or lower primary schools.

- In the Punjab—* 3 boys' schools and 2 girls' schools.  
*At Poona—* 1 Primary School.  
 1 Lower Primary School, which is mainly for depressed classes.  
 2 Lower Primary Schools at Hadapsar and Nigooh, combined for Moslems and depressed classes.  
 1 Lower Primary School for girls at Poona, connected with girl orphanage.  
*In the Shudhi area—* 9 Lower Primary Schools.

Apart from this, various boys are sent to Government Urdu School, Poona, to continue their studies in secondary classes, and three are studying in the Deccan College, Poona. Ahmednagar orphans are sent to local municipal schools with a special arrangement for theology in the orphanage.

With the permission of the educational authorities a course of moral and religious lectures is given free of charge in Government Urdu Schools, and a system of lectures on Koran in the Government Training College, Poona.

A tailoring class has been started of late in the Poona Orphanage, also a carpenter class, workshop, and a class for weaving are being arranged and will be started shortly. The Jamiat, of course, places no value on the so-called higher education. Its chief object is to produce a set of preachers from these orphans, and to prepare those who are mentally unfit for that higher education as good workmen, healthy artizans and hence self-supporting members of the community.

A permanent mission centre has been established in Malabar with an industrial home attached to it. Coir-making and matting and spinning are introduced, the last being developed to weaving in course of time.

No less than Rs. 2,000/- have been spent on publications, the main part of which have been distributed gratis.

In view of various inconveniences experienced by the Moslem students of Bombay Colleges, a two-story bungalow was taken on lease in a very good section of Byculla on Rs. 1,000/- per mensem. The house could at the most

accommodate fifty students, but quite a low rate of Rs. 13/- a month was fixed as boarding house fee, electric and water charges inclusive. Necessary furniture, servants and cooking utensils were given free. The boys of various colleges were approached, induced and entreated to come and join the Moslem Hostel, but no more than twelve students turned up, simply because the attendance in the Koranic lecture, which never exceeded half an hour, was compulsory. After a bitter experience of three months the Jamiat was compelled to close the Hostel, incurring a loss of no less than five thousand rupees.

#### OUR FOREMOST PRESENT NEEDS

1. As the present staff of *Ulamas* is not suited to our purpose, a Central Training College for preparing missionaries is quite an indispensable thing. To this college, graduates and *Maulvies* shall be admitted, and sent out on missionary propaganda, after going through a special course of studies and undergoing some practical training. About a *lac* of rupees would be required for it.

2. The publication of the translation of Koran in English, and the spread of true and healthy literature in various languages of India is the immediate demand of the moment. Sir Imad ul Mulk Sayyad Hussain Bilgrami has most kindly given over his manuscript of English translation of the Holy Koran to the Jamiat, which is under the course of completion. A bureau of very capable men of oriental and occidental learning and a good press must needs be established. This requires no less than a *lac* of rupees for its initial expenses.

3. The sudden outburst of certain circumstances demands an immediate despatch of as many energetic preachers as available to districts of Agra, Meerut, etc., to check the storm of apostasy, and to all central and southern India, especially to Hyderabad, to save the nominal Moslems from falling into non-Moslem hands, and to counteract the activities of Christian missionary societies. Up to this time the average expenses of a grad-

uate working as missionary have been one hundred rupees per *mensem* which is quite a moderate expenditure.

4. Non-Moslems, especially belonging to depressed classes, are ready to embrace Islam in hundreds and thousands provided we can give them some work. In this direction various industrial homes are required to be established encouraging local industries.

5. The establishment of medical homes and dispensaries on mission lines in various spheres of work is highly indispensable.

6. The number of primary schools requires to be increased immensely. No less than a hundred such schools are required only among the Moslem Rajputs, who are under the danger of being converted to Hinduism.

## NOTES ON CURRENT TOPICS

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### The Original of the Koran?

Some months ago a notice appeared in the Cairo press, that the British Museum had acquired some ancient bones on which were written verses from the Koran. This announcement caused a considerable stir in eastern quarters, where it was hailed as a confirmation of Moslem Tradition that the revelations of the Prophet were at the time written down on scraps of all sorts of available writing material, including the bleached bones of camels. Some even went so far as to claim that here we might even have some of the original material used by Zaid ibn Thabit in his first collection of the Koran.

Through the kindness of Dr. Stanton, of London, however, I have been able to secure the report of the experts of the British Museum on these bones. The report states that the bones are of quite recent origin, that besides verses of the Koran, they contain charms, etc., and were evidently buried by some villager in the belief that they possessed certain magical properties. This is not an uncommon form of superstition, and is well known here in Egypt. The bones have thus not the slightest value for critical purposes. A. J.

### A Moslem Convert in East London

An interesting story was printed in the Indian magazine, *Dnyanodaya*, for July 17, 1924, regarding a Moslem convert in London, which we share with our readers.

"Some years ago an English missionary at the Wesleyan High School in Kandy, Ceylon, put his hand in a friendly way on the shoulder of a Mohammedan youth named Kamal Chunchie, the latter instantly running off to the tap in the grounds to wash away what he felt to be a defiling touch. Education and the Spirit of God, however, accomplished their own work, with the result that four years ago he became a disciple of Christ, and today Mr. Kamal A. Chunchie is known as a cultured Mohammedan working in connection with the Wesleyan Mission for Seamen in East London."

Says the special correspondent: "I found this young ex-Mohammedan not only a total abstainer, but a most thorough-going opponent of the drink traffic. The stories he tells of his work in the streets and public-houses and hospitals of our East End and its sodden underworld are well-nigh incredible. He is brimful of a courageous gaiety of spirit and cares for no man—or woman either—and he told me that though at first the publicans were very hostile to him, their attitude is changing, as they come to recognize his sincerity and manliness, and also, it may be shrewdly added, his intimate knowledge of our licensing laws. One evening last summer, returning from the cricket-ground at Leyton,

and having his cricket-bag with him, he felt led to hold a meeting outside a public-house. Putting his bag down beside him, he started to proclaim the Gospel. Soon patrons of the public-house gathered round him, some to jeer, some to listen, and some to throw beer over him, which they actually did. Undismayed, and without betraying the least signs of anger, Mr. Churchie continued his preaching, and then a young fellow, full of admiration for the combination of pluck and calmness exhibited, and with a glass in his hand, advanced and shook hands with Mr. Churchie, declaring that if a 'nigger' could stand what he had just witnessed, there must be something in the religion he preached. . . . Continuing his 'confession,' Mr. Churchie told me he is a frequent visitor to the Police Courts on behalf of colored men who get into the hands of the police, and he also visits the colored patients in the hospitals at Canning Town and Greenwich. These patients, many of whom understand scarcely a word of English, are always most pleased to be visited by one speaking their language, and, as Mr. Churchie can speak freely in Singhalese, Tamil, Malay, and, in addition to good English, has a useful knowledge of two or three other languages, his visits to the sick-beds are always welcome. I have heard that the eyes of these folk light up in a wonderful fashion as the cheery-faced Churchie approaches their beds, . . . and, before leaving, speaks a word for the Master."

### The Modern Egyptian Woman

Lady Drummond Hay, writing in *The Near East* on the education of the modern Egyptian woman says:

"Encouraged by King Fuad, and liberally supported by the State, during the last few years women's education in Egypt has received an eager response from all classes of the nation. The education of children, though not yet compulsory, is freely offered to all girls and boys, who can enter Government schools at the age of five years to be educated until they reach the standard to be teachers themselves if they so wish.

"The many elementary girls' schools in Egypt (some two hundred in all) provide the education for the masses. For the nominal fee of 15 piastres a month (approximately 3s.), girls between the ages of five and twelve years receive sound instruction in Arabic, arithmetic, needlework, nature study, and domestic economy, the last two subjects being given special attention. The main object of these schools is not to educate the girls beyond their station in life, but rather to equip them to deal with such circumstances as will inevitably fall to their lot, and at the same time to broaden and refine their minds.

"The girls who wish to continue their studies at the expense of the State pass from the elementary schools to a higher elementary school for examinations, and from the age of fourteen are eligible for admission to one of the training colleges.

"The daughters of the bourgeoisie attend the numerous primary schools, where for from £9 to £12 per annum they can be educated from four to fourteen years. The kindergarten course (on the Montessori system) lasts two years. The primary school curriculum consists of Arabic, arithmetic, geography, nature study (all classes),

English (first year); history and domestic economy (third year); hygiene, baby culture, and first aid (fifth and sixth years). Many girls leave school at the age of fourteen, but aspirants to the profession of teacher pass from the various primary schools to the training colleges.

"At the present time there is only one secondary girls' school in Egypt. It contains about eighty pupils, ranging from thirteen to twenty or twenty-one years of age, who are prepared for examinations, the final one of which corresponds to the London matriculation. The girls, mostly of the upper middle class, pay £30 a year, a fee including instruction, books, and the midday meal. In this school it is a case of learning for learning's sake, and the girls are not prepared to be teachers; for that they must transfer at the age of fourteen to one of the training colleges, of which the two principal are the Boulac Training College and the Sanieh Training College. The former draws its pupils more from the elementary schools, and the latter from the primary schools, especially from the Sanieh Girls' School, but both offer free education, and during a three or four years course the students are provided with board, lodging, clothes, books, and a first-rate education. Christians and Moslems work side by side, religious instruction being provided for both without prejudice."

### The Importance of the Persian Gulf

Sir Arnold Wilson contributes to the *Edinburgh Review* a study of the position in the Persian Gulf. He believes the importance of the gulf is growing, both commercially and politically. Apart from the considerations which formerly justified British control—the suppression of savagery and of piracy, and the general maintenance of order—Sir Arnold Wilson enumerates the advantages that have accrued from the opening up of the Persian oil fields. Over 3,000,000 tons of oil were shipped from Abadan last year, and the production is increasing. This means that some 3,000,000 tons of shipping, required for oil transport alone, traverse the gulf in both directions each year, in addition to about 2,000,000 tons of ordinary mercantile shipping. Moreover, the advent of the oil industry has improved telegraphic communications, and traffic over the Indo-European Telegraph Company's cables has increased tenfold. In addition, this growth of commerce has led to the lighting and buoying of the Persian Gulf which, twenty years ago, was unprovided with even a single harbor light. Thus, while the old dangers still threaten the passage of the Gulf, its narrow waters have now become one of the great highways for the passage of the world's supply of oil. Sir Arnold Wilson adds:

"India alone now consumes 300,000 tons of Persian fuel oil annually, and has no other sure source of oil supply. Many cotton mills in Bombay are dependent on oil; so also, to a large extent, are the railway systems terminating at Bombay and at Karachi. Large quantities of oil are required for the use of the Royal Navy and of merchant ships at Aden, at Mombasa and at Colombo, and the necessary supplies are drawn from the Persian Gulf. New oilfields will be presently discovered on the Persian shore; new ports will come into being, others will be improved. Within a few years the Shatt al Arab bar will have been dredged sufficiently to admit into the river almost any

ships capable of passing through the Suez Canal. These and other developments we must watch."

### Moslem Missionaries to China

We learn from the *Indian Social Reformer* that three Mohammedan missionaries have been sent from India to the Malay Islands and to China for the purpose of counteracting "the daily increasing influence of Christian missions in these distant Moslem lands." The article goes on to state: "It is a well-known fact that Christianity is taking away hundreds of Moslems annually in the Malay Islands, and about fifty thousand Moslems have already been lost to Islam there, and Moslem China is also becoming the center of attraction for Christian propaganda work. It was the bounden duty of Moslems to help their brethren in these eastern lands in fighting for the defence of the faith of Islam. The three missionaries were given a send-off at the Lahore railway station by a large number of the members of the society which is sending them out. They are commended as setting a noble example to young men by answering the call of duty to Islam in preference to building up their own fortunes at home."

### A Challenge to the Bahais

In *The Review of Religions* the leader of the Ahmadiya movement has been attacking the preachers of Bahaism in India. In a recent number he challenges them to answer the following questions. So far the challenge has not been met.

"(1) Will any Bahai let us know at his earliest convenience the names of all the printed works (including letters, etc.) of The Bab, Baha' Ullah, and Abdul Baha along with their following particulars:

- (a) Date when the book was first written or revealed.
- (b) Date when manuscript copies of the book were first published.
- (c) Date when the book was first printed.
- (d) Date when the printed copies of the book were first published.
- (e) Name of the press where the book was first printed.
- (f) Names of the printer and the publisher of the first edition.
- (g) Size and number of the pages of the first edition.
- (h) The present price of the book.
- (i) From where is the book procurable? If it is out of print, from which library or person can one borrow it for study?
- (j) (1) How many manuscript copies were there between the date when the book was first written or revealed and the date when the book was first printed?  
(2) Where and with whom were these copies?  
(3) What arrangements were made to ensure that the original text should remain intact?
- (k) Language in which the book was originally written or revealed.
- (l) Has the book been translated into any other language? If so, into which and by whom?
- (m) Date when the book was translated.

- (2) (a) Are there any works (including letters, etc.) of the three above mentioned personages which are not as yet printed?  
 (b) If so, which are they?  
 (c) Why have they remained so?  
 (d) How many manuscript copies of such works are there?  
 (e) Where are they and with whom?  
 (f) What arrangements have been made to ensure that their original text should remain intact?"

### Hindu-Moslem Riots in India

The following letter which appeared in *The Muslim Herald*, Madras, throws much light on the Hindu-Moslem situation in India. The writer is, of course, a Mohammedan.

"In almost every Hindu-Moslem riot, it goes without saying, the provocation is from the side of the Hindus. They play music before mosques or they adopt measures to prevent Mohammedans from eating beef or for some other reason akin to it which is an insult to their religion or a challenge to their honor. Mohammedans generally are a stupid lot. They do not use their brains where they ought to. They use their arms where they ought not. They lend a deaf ear to prudential counsels, for the sake of their religion. They take the law into their own hands. They rush with *lathis* and foolishly caper before the carbines of the police and military who shoot them down. Then begins a period of terror. Scores of arrests are made and hundreds leave their homes and fly away to avoid these arrests. They are landed before courts, while evidence is easily manufactured and several go to jail while their wives and children starve at home.

"The indirect effects are much greater. The Hindus boycott the Mohammedans. They refuse them credit, so that the petty Mohammedan trader is ruined. At Delhi last year the feeling ran so high that for two or three months the Hindus boycotted the poor Mohammedan milk-sellers and vegetable stall-keepers. Even Hindu barbers and washermen boycotted their Mohammedan customers. In fact a Hindu Moslem riot means nothing but bloodshed, imprisonment, exile, disaster and ruin to the Mohammedans of the locality, whereas the Hindus guided by their cunning lawyers and aided by their rich merchants grow more prosperous after each such event. If at all their losses amount to anything they consist in a few injuries or a shop or two looted. Outrages on women are falsely reported as a matter of course just to paint the Mohammedans in the blackest dye.

"I consider these Hindu-Moslems riots nothing short of an insidious religious persecution of the Mohammedans in India. It would appear that these things will never cease until the Mohammedans give up eating beef or praying silently in Mosques; in fact until they give up their religion and become the pariahs of Hindu Society. These riots are often the index of the political and economical conditions of the locality. Whenever there is a lull in the political agitation against the Government, the rich and powerful Hindus divert their pent up energies in trying the mettle of the Mohammedan minority and in teasing and suppressing them. Whenever a few Mohammedan clerks get into office or a Mohammedan magistrate is posted to a locality, or a Moham-

medan appears to succeed in trade, their rivals and other mischief-makers instigate a riot on the plea of music before mosques or the killing of cows always comes handy. It is really surprising that the law of the land does not adequately protect the Mohammedan in the exercise of his religion. It does not prevent the Hindus from beating drums before mosques but when the Mohammedans make a demonstration against it the law provides for shooting them down and imprisoning them."

YOOSUFF HAMEED.

### The Bagdad Railway

In the New York *Herald-Tribune* we find a discussion of the future of this great international highway, which throws light on the rivalries that still exist and hinder its completion.

"The great war," says Dr. E. M. Earle, "may be said to have terminated the first episode of the great Bagdad Railway drama—the rise and fall of German power in the Near East; it opens a second episode which promises to be equally portentous—an Anglo-French struggle for the right of accession." It is into the midst of this promising second act that the Ottoman-American Development Company—an enterprise which is said to be only partially American and has so far done no developing—is proposing to plunge with the backing of American capital. Its representative has submitted to Secretary Hoover a plan for buying up, under a mysterious and unpublished recapture clause, the famous German concession of 1903, and of securing profits for America and peace for the Near East by the simple expedient of forestalling both the French and the British, who are now on the ground.

The substitution of the United States for Germany in that tremendous *Drang nach Osten*, with which the cheering Pan-Germans kept Europe awake at nights for ten years, is a sufficiently startling proposal. That the development company will succeed with this any better than it did with the Chester concession is unlikely, but the *Bagdadbahn* was the great commercial romance of three decades, precisely as the Suez Canal was Disraeli's thriller of the '70s; and it is not surprising that an America which is awakening to new ideas of foreign commerce should at last be affected by it. It is difficult to imagine President Coolidge confessing Mohammedanism after the example of the Kaiser, but with our oil companies already in Anatolia it is probable that we have a future of some sort in the Near East.

The Bagdad Railway itself must at the moment be included in the long list of war orphans. The Treaty of Versailles expropriated all German holdings in the line for the Reparation Commission, and the Treaty of Sèvres sketched out an Anglo-French-Italian holding company under international control. The Turks prevented the outlines from ever being filled in, however, and by the time the Lausanne Treaty finally made peace with Turkey the subject had temporarily adjusted itself. The Turks are now operating the line to Adana, the French from Adana to Nisibin, and the British from Mosul to the gulf. The link between Nisibin and Mosul has not yet been completed, and the final control of the line is still in dispute.

In the meanwhile the Angora government is projecting an uncertain future between British and French rivalries, and it is not impossible

that it might make as happy a use of the hint of American intervention on the railway as it did with the Chester concession at Lausanne. It is beyond the power even of the new diplomacy to make the Near East uninteresting.

### Lord Curzon on Central Asia

At the annual dinner of the Central Asian Society the Marquess Curzon made an important speech, a report of which appeared in *The Near East*, from which we give the following paragraphs:

"What is Central Asia? It is a country which for hundreds of years has appealed to the traveller, to the archæologist, to the man of affairs, to the writer, to anybody with an idea above the commonplace. Central Asia holds us by the magnificence of its surroundings and by the splendor of its surface. What is the appeal which Asia makes? It appeals, in the first place, to the spirit of enterprise and adventure. For hundreds of years the ablest pioneers in the world have selected Central Asia as the field of their exploration, or where they went for trade. It also had a marked appeal for the purposes of religion, and called forth the devotion of the friars of the Middle Ages. The call was also heard for purposes of trade by our own pioneers, and at a later date by those in the service of Government. The adventure and enterprise of which Central Asia is the scene has been one of the moving agencies in the history of the world.

"Geographically, Central Asia comprises Russian Turkestan, Chinese Turkestan, the Pamirs, Tibet and Mongolia; but when we talk of Central Asia I think we mean something of very much wider application than that. For instance, we might argue that Turkey and the Turkish dominions are in a sense a European and Western problem. Constantinople has long been a great question of the Near East; but as you go eastwards you find that the Turkish question is an Asian question which overspreads the whole of Asia Minor and flows to Persia and Afghanistan, and has exercised a vital influence during the last ten or twenty years in India. Therefore you find that Turkey, although in the region of its former capital a European Power, has been a great Central Asian Power and force.

"So, also, China, associated in the popular conception with Japan as forming the Far East, is a great Central Asian Power and force. When you go into Central Asia you find in vast stretches Chinese rule and Chinese subjects. Just as on the one side you find Turkey, so on the other you find China, somehow or other forcing themselves into Central Asia and becoming part of the Central Asian problem. So tonight I am not talking of a relatively narrow geographical area, but I am talking about that real center of the Asian Continent embracing at least half the peoples which inhabit the Continent.

"In dealing with the Central Asian problem the first thought that occurs to me is that of the astounding changes that have come over Central Asia during the last quarter of a century. I take the changes of that time because it is convenient to begin with the dawn of the century, and because my own experience of responsibility in dealing with any of these problems synchronizes with the close of the nineteenth century. Just imagine the difference in the situation about the year 1900 and the present time. Turkey then had a sovereign who

was both Sultan and Khalif, who combined spiritual and temporal power which had been hereditary from almost immemorial times in the possession of one branch or another of the Turkish family. Turkey, no doubt, was not a great Power, though she thought herself so, but her possession of Constantinople and her great influence in Europe also enabled her to exercise a most potent influence throughout the whole of the Eastern world.

"At that time Russia had a Tsar and an Imperial system believed to be deeply rooted in the affections of the Russian people. She spread abroad an influence and a power largely based upon military force, which was certainly, from the material point of view, one of the most tremendous agencies which ever existed in the world, and was a source of immense anxiety to ourselves. You had then as the perimeter of the Russian Empire large States in the Caucasus absorbed in her system and still retaining some measure of individual life. You had small monarchies filled by princes at Khiva and Bokhara, under Russian influence, still retaining some traces of their old resplendence and glory. Persia was held up between the rival arms of Russia and Great Britain, while Afghanistan at that time was ruled by a singularly powerful and capable Sovereign.

"Further East we had the Empire of China with an Emperor at Peking, still shrouded in the mystery of the Forbidden City and surrounded by the almost unbelievable conservatism of its people. At one moment you were shocked by the weakness of China and at another moment appalled by its strength and its tremendousness because of the vast population under the rule of the Emperor. China at that time was so powerful that even in her feebleness you had men of imagination who thought and spoke of the Yellow Peril as calculated to confront and overwhelm the Western world.

"That was the situation twenty-five years ago. What is the situation now? There has never been twenty-five years in the history of the world in which such tremendous change has been produced in the state of affairs of the great continent. Take Turkey: The Sultan gone, the Khalif gone, a sort of sham Republic set up which is merely a disguise for military despotism. Under this system she is making experiments of independence and hostility to the outside world, by which she and she alone will be the sufferer. The old Turkey has gone—irremediably gone—and whereas twenty-five years ago anybody who touched the Khalif or the spiritual and temporal power of the Sultan would have been almost immediately swept out of existence, that change has been effected with scarcely a murmur in the Mohamedan world. Look at Russia: The Tsar, the Imperial family, and the whole system of Imperialism have gone, with all its vast state and with its huge military force. It has crumbled away to a multiple collection of furtive Republics more or less bound together under the ægis of the Soviet Government at Moscow. That is not only an immense change, but a deplorable disaster, because whether we approved of the Russian Empire or not, at any rate there was stability, cohesion, and strength, whereas now there are a number of jarring atoms, called democracies, crushed under the heel of a relentless despotism, masquerading in the disguise of a Republic.

"Then take Persia, which exists for the moment held together by the arm of a rather strong man, but with an absentee Sovereign whom she does not seem particularly desirous to welcome back to the country, sinking deeper and deeper into the bonds of destitution and feebleness. Khiva has gone, Bokhara has gone; Afghanistan, it is true, still exists as a kingdom, but with a dynasty liable, as you all know, to great personal vicissitudes. And what is now the former great Empire of China? It is neither an Empire nor a Republic; it is nothing more than a great splash on the map—an amorphous collection of human beings without government, without cohesion, without solidity, and with nothing except their vast numbers. China is split up into a series of small, independent governorships under military dictators, who collect the taxes, amuse themselves, despise the Central Government, and do exactly what they will.

"That is the condition to which Asia has been reduced in the last twenty-five years, and whereas a quarter of a century ago you would have said that that continent was the quarter of the globe where the most deeply embedded conservatism prevailed, where ancient monarchies were more firmly established than elsewhere, you will find today in the whole of the East only three kings—the Shah of Persia, the Ameer of Afghanistan, and the King of Siam. There are, it is true, other kings dotted about here and there, but they are merely linnets singing in gilded cages. (Laughter and cheers.) The whole of that vast organization which seemed to be so firmly founded has been swept into space.

"What is all this due to? I think it has been due in the main to two causes. In the first place, it is due to the existence of the grotesque illusion that Parliamentary institutions which are essentially the outcome of Western thought and ideas are suitable to Eastern peoples. (Cheers.) The decay of Asia began on the very day which saw the introduction of Parliamentary institutions. It is not an exaggeration, it is a profound truth I speak. Take the National Assembly at Angora—a body which affects to be not only a legislative assembly, but also to have executive powers, but which is being very properly put in its place by Kemal Pasha. The Persian Mejliss has had a deplorable history of vicissitude. The Parliament of China only exists because it never meets—(laughter)—although you will see it gravely referred to in any work of reference as a part of the Constitution of the country. These Eastern nations have adopted experiments of Western origin, based on Western experience, and they have been, and will be, deplorable failures.

In the second place, the decay of Asia is due to an aggressive spirit of nationalism, which has received great impetus from the War, partly racial, partly religious, and partly political, which has led these people to believe that they are not only as good as we are, but are better. They have seen in their contact with Western civilization its weaknesses, its foibles, its troubles, its disasters, and there has arisen in them the idea, partly based on a mistaken reading of their own history and partly on ignorance of world conditions, that they are capable of resuming the position they held in antiquity and of recovering for themselves the supremacy which they once enjoyed.

## A Moslem Sermon on the Boll weevil

Mr. J. Stephan, of Jerusalem, furnishes the readers of *The Near East* with the following translation of a sermon preached in the mosques of Egypt on request of the Ministry of Agriculture to broadcast information to the *fellahin*:

"Praised be God, who exceedingly prefers the diligent persons to the lazy ones, and He ordained labor for earning the living to be the best worship. Praised be He who facilitated the difficulties of life and rewarded the laborers. I supplicate for His pardon and testify that He is the only God, who bestowed upon us His open and hidden favors. I testify also that Mohammed is His Apostle, who instructed us to work for this world and for the next one.

"God said, 'It is a sign unto them, the dead earth; we quickened and produced thereout grain of which they eat. And we make therein gardens of palm trees and vines; and we cause the springs to gush forth in the same, that they may eat of the fruits thereof and of the labors of their hands.' (Koran, Chap. 34, vrs. 32-35).

"The noblest of God's favors to you is that He has made it easy to you to live happy and satisfied. He quickened the earth to you in order to enable you to enjoy its fruits, so that you may eat from your Master's blessings and thank Him, and He, in return, may increase His favors to those who thank Him.

"It is a natural law that every thing in the world has cause and to every disease there is a remedy. The cotton insect is the cause of the disease (plague), and its remedy is to combat and destroy it.

"Any person leaving the plague to destroy his crop and not combating the insect commits offence against himself and his own children. He brings destruction upon his own family and country. Such a person will be unsuccessful in this world and that to come.

"Know well that the husbandman who neglects to destroy this insect shall have double regret—the one on seeing the flourish of his neighbor's crop and the other on the day of meeting his Lord, who will make him to account for the loss of his crop, for neglecting the favors that He bestowed upon him and for following the idlers.

"Therefore, let nobody refrain himself from fighting and destroying this insect; and let nobody say that this is 'God's visitation,' for God created both the disease and the remedy; and He ordered us to ply and labor. The person neglecting the precautions against the plague which afflicts his crop is no doubt a transgressor. Likewise the person who carelessly leaves his cotton to be eaten up by the insect is also the transgressor. 'God helps man so long as man labors to help himself.'

"O, God's servants, preserve the means of your living and fight this injurious insect. If you take these steps you will need nobody's aid.

"God said, 'Seek to attain by means of which God hath given you the future mansion, and forget not your portion in this world; but be you bounteous, as God hath been bounteous to you, and seek not to act corruptly, for God loveth not the corrupt doers.' (Koran, Chap. 28, vrs. 77 and 78).

"Prophet Mohammed said, 'The angels pray God for forgiveness on behalf of the husbandman and the planter so long as their sowing is green.'

"The person of good heart, doing his work in the best way and at the same time fearing God, will enjoy blessedness in this world as well as in that to come."

### Hartford Seminary Foundation

The Trustees of the Hartford Seminary Foundation announce a gift of \$250,000 from Mr. John D. Rockefeller, Jr. This gift is without restriction. In his letter accompanying the gift, Mr. Rockefeller commends the scholarly and practical character of the work at Hartford and the spirit of enthusiasm, devotion, and loyalty which prevails in the Board of Trustees, the Faculty, and the student body. He also expresses his appreciation of the interdenominational character of the Foundation and the diversity of its work. The Hartford Seminary Foundation not only trains for the Christian ministry through the distinctive work of the Theological Seminary but, through the Hartford School of Religious Pedagogy, it trains young men and women as lay workers in the Sunday school and the whole field of religious education, as well as for various other forms of church work and social service; through the Kennedy School of Missions it trains for the foreign field.

### The Hejaz Railway

The future of the Hejaz and of the pilgrimage are so closely related to the control of the railway from Damascus to Medina that the article on the subject by Major E. W. Polson Newman in *The Near East* for December 11, 1924, deserves careful perusal. After sketching the building of the line, its completion in 1907, and the destruction of large sections during the World War, he gives its recent history as follows:

"The occupation . . . of Palestine and Syria after the War, and the acceptance of the British Mandate for Palestine and Transjordan, necessitated the repair of such portions of the Hejaz Railway as fell within the areas of these countries. The Afule-Jenin and Haifa-Deraa sections offered no great difficulty, as Lord Allenby's advance had been so rapid that the Turks in their flight had no time to damage the line seriously; but the section passing through Transjordan and south thereof required very considerable repair, as both the British forces from the north and the Emir Faisal's army advancing from the south had blown up most of the bridges and vital parts of the line. In September, 1921, the Palestine Railways, at the request of Mr. St. J. Philby, Chief British Representative at Amman, started to open up and operate the section to Maan. The first through train ran about two months later, and a regular weekly service was inaugurated.

"From April 1, 1922, the Transjordan and Hejaz sections of the railway were separated from the supervision of the Palestine Railways, and were worked as an undertaking of their own, with a view to ultimately opening up the continuation through to Medina, from which point the repair of the southern section was commenced under the direction of the Emir Ali (now King Ali of the Hejaz). The first through train to Medina ran in June, 1923, carrying out repairs on its way.

“During the rainy season of that year work had to be stopped altogether, but in the following January two through trains from Medina, conveying the Emir Ali and his party, arrived at Maan, where they picked up King Hussein on his way from Mecca to Amman. In April it was decided that the Haifa-El Hammeh, Afule-Jenin-Nablus, and Haifa-Acre branch line portions of the Hejaz Railway in Palestine, already operated by the Palestine Railways, together with the Nessib-Maan section of the Hejaz Railway, should be operated under the supervision and help of the Palestine Railways, but should maintain separate accounts. The section from Maan to Amman (exclusive) was temporarily allowed to remain in the southern section under the direction of the Emir Ali.

“By May repairs to the southern section had sufficiently advanced to permit the running of pilgrim trains through to Medina, and between May and September over 4,000 pilgrims were carried over the line. Indeed, a much greater pilgrim traffic could have been carried had the southern section been in possession of sufficient engine power and stock to deal with it, and had it been more widely known that the line was open right through to Medina. Therefore, it is intended that for the present all profits of this railway should go towards the improvement of the line and the purchase of more rolling stock. The railway is considerably hampered by the fact that the very limited rolling stock in running order is in the possession of three different administrations; for, in addition to the working arrangements with the Palestine Railways previously mentioned, the sections from Damascus to Deraa and from Deraa to El Hammeh are controlled and worked by the French, who have the large engine sheds and workshops at Damascus, the old headquarters of the administration.

“At the present time the sections administered by the Palestine Railways are being worked with success and profit, and it is anticipated that in the near future the section of the line, which runs through Transjordan, will also come under Palestine control. The Palestine Railways, with their experienced staff and facilities for repairs, are in a position to restore and work advantageously the Hejaz Railway, which has before it perhaps a greater future than its creators ever realized; and it would seem a wise step if the supreme Moslem Council, who may decide on the future of the working of the Medina section, were to consider well the advisability of placing its administration temporarily in the hands of the Palestine Railways, and thereby give it the opportunity of a really good ‘start in life.’ The Medain-Saleh-Medina section, which is open only to Moslems, could be controlled by a capable Moslem staff, which the Palestine Railways would have no difficulty in providing.

“It is expected that the Moslems of India, who far outnumber their brethren in other parts of the world, will use the railway much more in the future than they did in pre-war days, owing to the fact that the opening up of the route via Basra and Baghdad by rail and motor-car places the Hejaz line, with its connections to Medina and Jerusalem, much more within their reach.

“It is understood that there is every intention of improving the caravan route between Maan and Akaba, and of starting a motor service between these two points. This, together with regular steamer sailings

between Akaba and Jeddah, should make the combined rail and steamer service a popular one for pilgrims. They can break their journey at Amman, where it is intended to open a comfortable pilgrim hostel, and those who wish to visit Jerusalem or Nebi Moussa can do so without much difficulty.

"In order to enable the running of fast and comfortable pilgrim trains, more rolling stock is required, but it is understood that the necessary funds already exist and will be released as soon as a satisfactory arrangement can be made for the working of the line.

"Undoubtedly, the future of the Hejaz Railway depends entirely on its administration, and there is in this connection only one sound policy. The entire line, with the exception of that section which runs through French territory, must be under British control."

### Moslem Women and Tuberculosis

The Purdah system in India, and the seclusion of women, is the cause of the high death rate among them, says a Moslem Seyyid. A study of the last Census Report (1921) shows that the number of females in the community of Islam is less than that of males, whereas in almost all other communities there is a surplus of females. In a long article published by the *Muslim Herald*, Madras, the writer goes on to point out the horrible and unnatural conditions that obtain from his own "bitter experience," and how tuberculosis levies its heaviest toll in Moslem homes.

"It goes without saying that the Purdah system is responsible for this appalling suffering. Purdah is not the right word, it means only the going about with a veil on, Goshia is the word; it means a corner, an apartment. This custom of huddling women in a corner, immuring them, imprisoning them within the four walls of the house has few benefits and many disadvantages. From an economic and sanitary view point it is actually fatal to the community. I know most of my readers will be wroth with me. But I must say that this imprisonment of women within the four walls of a house has no sanction anywhere in the Koran or any other ecclesiastical code. It is a relic of the medieval times; it is peculiar to India, more strictly observed in the South than in the North. The villagers and laborers do not observe Purdah to any scrupulous extent; and they are strong and healthy, as they spend most of their time in toil. The rich people with their garden bungalows and motor cars can afford to live a freer life. It is the middle classes that suffer most in this as in every other respect. Mussalmans are generally town dwellers; and in these hard times, spacious airy houses they cannot have. Windows do not open on the street side; compound walls are constructed high; the ventilation is naturally very negligible. Often the perennial street drains make the houses damp. Most of the middle class women do their own cooking; the kitchens are not provided with chimneys to take off the fuel smoke which is highly injurious both to the lungs and eyes. The extreme heat of the climate adds to their suffering. No outdoor exercise is possible; even walking is out of question. Occasionally they venture out; but then it is in carriages closed up, airtight on all sides. Under these gruesome conditions, is it any wonder that Moslem women fall victims in thousands to tuberculosis?"

### Moslem Leaders and the Plague Mortality in the Punjanb

Under this caption an open letter is addressed to the Ulema of Islam and the various leaders of Moslem organizations in *The Muslim Outlook*, Lahore (May 17, 1924) pointing out that the teaching of Moslem mullahs is responsible for the popular ignorance of sanitation and preventive measures. The long letter closes with this paragraph:

"Medical experts have come to the conclusion that inoculation and segregation are the most effective means to prevent the epidemic, but the Mussalmans have benefited by them the least. More than 30,000 people have been inoculated in Lahore and the number of Mussalmans out of them is less than 4,000. As to segregation, you have only to walk to the Minto Park and see with your own eyes how far the Moslems have availed themselves of it. Where the Hindu part of the camp is teeming with men, women and children, the Moslem portion is almost a desert. With these facts before us, what blame can we lay at the door of the angel of death if his axe has fallen a little more indiscriminately upon the Mussalmans! The blame rather lies with the Islamic Ajnjumans, Khilafat Committees, the Moslem leaders and the like, who, being well-informed, have kept the Moslem masses in ignorance and have not advised them to adopt the preventive measures. To be more particular it is you, Sirs, who in time and out of time appeal to their generosity, whose hearts should have gone out to them at this time of their dire necessity. But to say the least, your negligence has been criminal. Much valuable time has been wasted. The wounded and lacerated body of Islam is crying out for pain. Deeper wounds are being inflicted every day by the Black Death. Islam cannot afford the loss of more time. It is, therefore, your duty, Sirs, who are learned in religious lore, to undeceive the ignorant masses of the wrong notions about inoculation and segregation, put into their heads by the equally or even more ignorant so-called theologians; and you, Sirs, who are members of the representative bodies of Mussalmans, or who assume and wish to keep the title of leaders, ought to organize without further delay relief committees and to afford practical help; and you, Sir, who claim to be the custodians of the Moslem opinion and guardians of Moslem interests, should spend your whole breath to educate, persuade and exhort ignorant Moslems to take preventive steps at once and save their valuable lives in the interest of the Commonwealth of Islam."

### Hyderabad as Moslem Centre

In all India there is no more picturesque city than the old city of the Nizam, described in a recent number of *The Foreign Field*, where Mohammedan women concealed from head to foot by sleeveless white veils, flit swiftly by, and Arabs strut about in a perfect armory of pistols and daggers.

"Hyderabad is essentially a Mohammedan city. One may wander about its streets for days without seeing a trace of Hinduism. Men's foreheads do not bear the white marks of Hindu gods; instead of idol temples there are Mohammedan mosques; the city bristles with more or less graceful minarets, and the whole architecture is distinctly Moslem. The difference between Haidarabad and the cities where Hinduism prevails is almost startling. In Madura or Hardwar, Muttra or

Benares, the very atmosphere is Hindu—god-marked faces, temples, idol-shrines, and ash-smearing ascetics confront one at every turn. Agra and Delhi, Lahore and Lucknow, have mixed populations, and the evidences of the rival faiths are found side by side. Bombay, Calcutta, Madras and many other cities are largely Europeanized, and have none of the Oriental charm of the purely Indian towns. Haidarabad is Mohammedan to the core, though there are a few Hindus, Parsees, and others residing there. It is the capital of His Most Exalted Highness the Nizam, the premier Prince of India, and the head of the Moslem community. His full name and titles are worth recording, but they are not easy to remember: Hon. Lieutenant-General His Highness Asaf Jah Muzaffar-ul-Mulk, Nizam-ul-Mulk, Nizam-ud-Daula, Nawab Sir Mir Usman Ali Khan Bahadur, Fateh Jang, G.C.S.I. His state is the largest in India, being roughly the size of Scotland, with a population of well over twelve millions. Although the overwhelming majority of his subjects are Hindus, his Government is Mohammedan, his nobles and princes are Mohammedans, and his capital city is a stronghold of the Mohammedan faith.

The city itself is a walled area of about two square miles. Little, if any, of it is much more than three centuries old, for it arose as a wealthy suburb of ancient Golconda, whose mighty ruins and splendid royal tombs lie half a dozen miles away. But around its places and mosques, after the fall and destruction of the old stronghold, there gathered crowds of the common people, who built themselves dwellings along narrow passages and by-lanes until the congestion became appalling. To-day the population of the whole city is over half a million; 144,000 live within the walls. In the city the average is more than 45,000 per square mile, and in one ward it exceeds 74,000. Such overcrowding inevitably means squalor, disease, and crime."

### The Patience of Unanswered Prayer

On the anniversary of thirty-five years of pioneer missionary work in North Africa, Miss I. L. Trotter writes: "Thirty-five years out here close to-day—half a life time—with thanksgiving to 'the God of patience' who has borne with their negligences and ignorances and has found a way for His grace and power athwart them all . . . The threefold prayer of early days comes back to memory. First that the doors might be opened: that is answered already above all we could ask or think: then that hearts might be opened and that is coming—the attitude has swept round from apathy to hostility and from hostility to a large measure of welcome: next and last that the heavens may be opened—when that is granted, the harvest will come. I read a passage the other day that spoke of 'the intense value of a collective, corporate blessing as a vehicle for the working of the Holy Ghost' . . . that is where our need lies now. Who will help bring down its supply from the same hand that has granted the open doors and the open hearts?"

## BOOK REVIEWS

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**Kenya.** By Norman Leys. With an introduction by Professor Gilbert Murray. Pp. 409. The Hogarth Press, London. 1924. Price 15s.

Dr. Leys, who has spent sixteen years in medical service in East Africa, deals with the tremendous problems which arise from the control of the black by the white race in East Africa. His disclosures are, in some respects, sensational, but they are mature conclusions, and in no sense are his judgments superficial. In his preface he says, "For years I measured the heads and noses of all Africans who allowed me to, and whenever there was opportunity, I took soundings of what their heads contained as well." This book, therefore, belongs to that small class of volumes which embody in concentrated form the hard thinking of decades. Dr. Leys feels deeply the difficulties and horrors which still seem inseparable from the contact of white with black in Africa. More than once he has opposed the authorities and taken the consequences. He has also done hard thinking, and with sympathy for both parties in this racial problem. The volume sets forth the treatment the tribes in East Africa received at the hands of Europe, and tells how the best of the land was taken over and exploited, to the great injury of a primitive agricultural people, who depended upon it for their crops and their cattle. The author suggests a solution of the problem, and a reparation for the injustice, in the provision of suitable education for the tribes, and the construction of good systems of irrigation and industrial works. These primitive races require time to work out their own salvation.

Two chapters in the book make special appeal to our readers. Chapter ix is entitled "Christian Missions," and is written with sympathy, free from all sentiment, and with just criticism of some missionary methods at home and abroad. His criticism of missionary literature is a bit drastic: "The great bulk of missionary literature, books as well as periodicals, is not only worthless but misleading. Even the best of them are spoiled by the odor of sanctity." But the author has strong faith in the enterprise, and believes that the Christian spirit, once it pervades African village life, will produce a Church that will stand as an example to the Church in Europe. Chapter x, on "Islam in East Africa," is brief but discriminating. Islam in East Africa has never grown to maturity. It comprises the following:

"First, the creed that God is one and Mohammed the revealer of His will for mankind; second, the rite of circumcision and the abstaining from animal food containing blood; third, the obligation to meet for prayer, nominally when possible five times a day, in practice once on Fridays, a practice far from universally observed; fourth, the abstaining during daylight from food, drink and tobacco, nominally for the whole month of Ramadhan, actually in most cases for the first day of the month; fifth, the taking of Moslem names and the wearing of Moslem dress, of which the fez is the minimum not always attained; sixth, the duty of friendliness and generosity to all other Moslems."

There are immigrant Mohammedans of education, but as translations of the Koran are forbidden, education along Moslem lines is negligible. Mosque schools fall into disuse, and although there are perhaps three million people in East Africa who accept the creed of Arabia, Islam has little or no moral and intellectual value, nor is there danger from contact with Indians or Arabs.

"Some years ago there was a good deal of seditious talk among a set composed of both Indians and Arabs in Mombasa. None of these people had any definite aims or expectations. Letters from the Sherif of Mecca used to circulate all over East Africa. They consisted of exhortations to be faithful to Islam. Emissaries from the Senussi used to travel in Kenya, if not farther south. Mysterious messages in the shape of a painted stone or egg are handed round, and secret societies, sometimes including both Moslem and pagans, arise from time to time. But they are always ephemeral, and their object, apart from sheer mystification, seems to be illicit pleasure rather than political organization."

One reason for the spread of Islam is its low ethical demands. "If no one has ever managed to live as Jesus directed, millions have lived as Mohammed told them to."

The concluding chapters of this very interesting book deal with the economic, social and political questions in Kenya since the War. The author's outlook is not pessimistic, because it is a long-distance view.

"What the African in Kenya needs is knowledge, enlightenment, the acquisition of the appetite which makes men seek the truth. He needs these exactly as the whole human race needs them. He not only needs them but wants them. It is fashionable in Kenya to gibe at the middle-aged men who crowd into the schools and are often seen singly or in groups on the roadside, in trains—anywhere, poring over a primer, expecting to find in it the key that will unlock all doors. Perhaps they are not so far wrong. No people in the world has a keener appetite for education or a greater aptitude for learning. They have as much right as we to understand the world we both live in, and far greater need of knowledge as a defence against oppression. Those who, in our country, owe their own liberation to knowledge, and have hope, through greater knowledge, of better days for their children, will, we may surely expect, see to it that Africans in our generation are not denied what for so many centuries was withheld from the workers of all races."

Still he adds, "Who can tell for how many centuries men will toil in East Africa before its deserts blossom as the rose?" Z.

**Education in Africa.** A Study of West, South, and Equatorial Africa by the African Education Commission, under the Auspices of the Phelps-Stokes Fund and Foreign Mission Societies of North America and Europe. Report prepared by Thomas Jesse Jones, Chairman of the Commission. Pp. 320. Phelps-Stokes Fund, New York.

The sub-title accurately describes this important volume, which deserves a place in the library of every missionary in the Dark Continent. There are a number of references to Mohammedan schools in different parts of Africa, but everywhere the work done "seemed to be much more that of rote religion than real instruction." The educational value of mass recital of Moslem formulæ in the Arabic speech is negligible. In Nigeria the teaching in the Mohammedan schools visited was very poor. High praise is given to the educational work of Dr. W. R. S. Miller, in Northern Nigeria. The following recommendations regarding N. W. Nigeria touch the heart of the problem and deserve the widest publicity:

"The sound beginnings of education for the six million Mohammedans in this section are a promise for the future. It is to be hoped that the government may vigorously push the development of the school system along the lines of the recommendations. Hitherto there has been practically no provision for agricultural education. The desire of Christian missions to work near to and within Mohammedan areas has been discussed, and the necessity for the recognition of religious freedom has been urged. On the basis of this conviction, the practical procedure for the representatives of European civilization and Christianity would seem to be as follows:

1. That the British, and especially the officers of the Christian Church, prevail upon the government to grant religious freedom in Northern Nigeria.
2. That every effort be made to advance the type of education adapted to the health, industrial, agricultural, and character development of the people of Northern Nigeria regardless of their religious affiliations.
3. That arrangements be made to have at least a few Christian missionaries, especially adapted by temperament and education, to work in the Mohammedan areas. This number should be increased as suitable missionaries are found and Mohammedans come to understand the distinction between government and missions.
4. That in the areas regarded as the fringe of Mohammedanism, efforts be made to avoid placing Mohammedan leaders over non-Mohammedan or Christian tribes. In these regions it would appear that Christian teachers should be sufficiently numerous to present the claims of Christian civilization."

**Greater France in Africa.** By William M. Sloane. Pp. 293. Charles Scribner's Sons. New York.

This book is the outgrowth of Dr. Sloane's recent visit to Morocco and Algiers as a member of the group invited by the Committee France-America to make a tour of these parts of greater France. His vivid record brings forth much interesting information on the religion, politics, and art of North Africa, on the situation in the French protectorate, on the race and color problem as the French are encountering it—a chapter of extraordinary interest for American readers. The modes, manners, and morals of these ancient Moorish countries are clearly revealed in the progress of a colorful narrative. There are a number of inaccuracies which betray a superficial knowledge of Islam. No Mohammedan denies that women have souls (p. 68); women have not swayed the destinies of monasteries (p. 68); all efforts at evangelizing Algiers have not been futile (p. 46). The author pays just and high tribute to the splendid work of Marshal Lyautey, whose portrait is the frontispiece of this well-illustrated and in every way attractive book.

**Quatres Siècles d'Histoire Marocaine, au Sahara de 1504 à 1912, au Maroc de 1894 à 1912.** By A. G. P. Martin. Libraire Félix Alcan. Paris. 1923. Fr. 16 net. Pp. xvi. 591.

The author explains in the preface that this book is a continuation of his work entitled "Les Oasis sahariennes," published in 1908. Chapters i to viii are also numbered as chapters vii to xiv of the earlier work (*chapitres réservés*) their publication having been delayed by a military order until after the conclusion of peace. Chapters ix to xiii of the present book, which deal with Morocco itself, were originally intended to form a distinct book.

The work is based on official and native documents, which are quoted freely, and sometimes given *in extenso*. The history shows the unsettled condition of the oases of the Sahara under Arab and native Berber rulers, until the final conquest of the country by the French (1900-1902).

In the chapters on Morocco, the political situation which led to the Algeciras Conference is dealt with, the subsequent "holy war," and the establishment of the French protectorate.

Finally the author discusses the question of the Moslem attitude towards a protectorate such as that established in Morocco, and states that, to the Moslem such a country is Dar-el-Harb, and submission to Christian authority must continue only until Allah's will is manifested in the appearance and victory of a leader at present unknown. Speaking of the modern nationalist movement in North Africa, Egypt and British India, he says, "This fact that the heart of Islam beats in unison from the Atlantic to the Himalayas should teach us that these nationalists are really 'Irredentists,' for they all look upon themselves as people oppressed in a strange land, and their ardent faith is that at some more or less distant date they will shake off the yoke and restore the Dar-el-Islam, free and independent, whose ultimate destiny is to spread throughout all the earth."

W. G. SHELLABEAR.

**India. A Bird's-eye View.** By the Earl of Ronaldshay. Pp. 314. Constable and Company, Limited, London. Price 18s.

This is an extremely interesting and informing volume. The author insists on what is often forgotten, that India is a continent "directed, controlled and kept in motion by a body of officials of all kinds, civilians, judges, engineers, doctors, educationists, forest officers, and so on." The number of British officials directing the affairs of these three hundred and twenty million people has at all times been less than five thousand. His bird's-eye view sweeps from the northern frontier to the far south, and includes pictures of city life, the jungle folk, popular Hinduism, the entrance of industrialism, and the religious classes of the people. The author, however, has a blind spot—Christianity finds no place in the book as one of India's great religions. No organized mission, except the Salvation Army, whose philanthropic work is alluded to, is mentioned. Two chapters, however, are devoted to the incursion of Islam and its present strength and unrest in India. He points out the unbridgeable gulf that separates the Mohammedan from the Hindu. Hinduism is essentially aristocratic, Mohammedanism democratic. Two immense communities live side by side, yet neither can claim a relative within the ranks of the other. The chasm between the two communities, he says, constitutes a perpetual source of race rioting. He considers the Moslem population "the most formidable obstacle in the way of those whose battle cry is 'India a nation.'" The pride of Islam has kept the Mohammedans from throwing in their lot with the Hindus. After sketching the origin of the Moslem League and its policy, together with the Caliphate agitation, he gives episodes to show the strained relationships that exist. In his opinion the "call of Islam rings so insistently in the hearts of the devoted Moslem, whether of India or elsewhere, that it downs the call of country and of all else."

Z.

**Indian Problems in Religion, Education, Politics.** By the Right Reverend Henry Whitehead, D.D., formerly Bishop of Madras. Pp. 335. Constable & Company, London. Price 12/.

The object of this book is to give the reader an insight into the main problems to be solved in India at the present and the forces that have

produced them. Dr. Whitehead in twenty-one chapters touches on many subjects—the conflict of religions, the growth and unity of the Christian Church, the policy of education and the present phases of political agitation. His outlook is Christian and, therefore, optimistic. He writes not only as one who has had experience, but with deep sympathy for the Indian Church and the Indian people. The only chapter that touches the Moslem problem is slight—five pages on the most neglected and perplexing of all missionary problems in India.

**Persian Literature in Modern Times. A. D. 1500-1924.** By Professor E. G. Browne. Pp. 530. The University Press, Cambridge, 1924. Price 35s.

This volume completes a task which was undertaken twenty-two years ago and represents the labor of a life-time in the study of Persian literature. Professor Browne's first volume on the study of Persian literature was published in 1902, the second, which traced the history of literature to the Mongol Invasion, in 1906. The third volume appeared under the title, "The History of Persian Literature under Tartar Dominion." The present volume completes the series and we agree with the statement of the author in the preface that it contains even "more new matter and represents more original research than the others"; which is high praise. The volume consists of three parts, an outline of Persian history during the last four centuries, an account of Persian poetry and verse during the same period, and of Persian prose, including recent journalism. The last topic is dealt with only in summary, as the author has already published a book in 1914 on "The Press and Poetry in Modern Persia." Numerous extracts are given in the Persian text, with translation. The illustrations include portraits and autographs of great Persian writers, and an exhaustive index makes it an ideal work of reference. Chapter viii tells of the Orthodox Shiah faith and its exponents, the Mujtahids and Mullas. The portrait of these worthies is full length, but not attractive.

"No class in Persia is so aloof and inaccessible to foreigners and non-Moslems as that of the *mullas*. It is easy for one who has a good knowledge of Persian to mix not only with the governing classes and officials, who are most familiar with European habits and ideas, but with merchants, tradesmen, artisans, land-owners, peasants, *darwishes*, Babis, Baha'is, Sufis and others; but few Europeans can have enjoyed intimacy with the 'clergy,' whose peculiar, exclusive, and generally narrow life is, so far as my reading has gone, best depicted in an otherwise mediocre and quite modern biographical work entitled *Qisasu' l-'Ulama* ('Tales of the Divines') by Muhammed ibn Sulayman of Tanukabun."

From these and other books Professor Browne gives us interesting extracts, human documents, portraying the ignorance, arrogance, political power and ecclesiastical badinage of these worthies. In the same chapter we also have a translation of a Shiah creed, an invaluable and unique document for all students of Islam. Z.

**Trans-Jordan.** Some Impressions. By Mrs. Steuart Erskine. Pp. 126. Ernest Benn Limited, London. Price 12/6.

These impressions of Trans-Jordania, here called Trans-Jordan, are vivid and always carry the interest of the reader. The author has spent two years in this country. The volume contains some historical infor-

mation, but the pictures of the village life at Es-salt, the rock-hewn temples of Petra, the Dead Sea, Madeba, and Amman are the main contents of the book. The portrait given of King Hussein and the enthusiasm of the inhabitants at his visit reads strangely in view of the sequel. In the preface Lord Raglan speaks of the intolerable exactions of the Emir Abdalla. We are glad to note the high appreciation which the author expresses for the work of the Church Missionary Society.

**Arabs in Tent and Town.** By. Mrs. H. H. Spoer, F.R.G.S. Pp. 325. Seeley Service & Co., London, 1924. Price 21s.

"Arabs in Tent and Town" is a delightful and charming account of rural and domestic life in Palestine. It carries one back by the folklore of the country to the primitive days before railways and motors covered the country, and before the coming of the blasé tourist—a corrupting influence in any land, and markedly so in Jerusalem. The manners and customs of the people are described in a graphic way. This book, unlike most books on the Holy Land, does not follow any defined historical or geographical line. It is in no sense a guide to sites and scenes, but it leads one into the byways, through the fields, and into the homes of peasants and poor. It treats of many subjects. There are chapters about the desert, bread, birds, coffee, camels, locusts and wild flowers. It abounds in simple tales of home life, in Arab proverbs and sayings, and is a mine of information upon matters little dealt with in books about the Holy Land. "It is the outcome," we are told in the foreword, "of first hand information, and of copious notes made in the course of the last twenty-four years." It is written from the standpoint of one who knows and loves the Arabs, and wishes to depict them as she found them and saw them. The writer is an artist, and we must not grumble if the artist's brush is sometimes used freely, for the author sees what her artistic sense shows her, and she gives the impression that she shuts her eyes to the other side—to the things inartistic and unpleasant. It will be a surprise to those who know Palestine to be told, for example, of numerous cases of polygamy where several wives in a single house live in peace and goodwill together. One imagines how the wives of a polygamous Moslem must have related to the author what they saw she wanted and what pleased her. Palestinians are of all people most polite, and it is a point of honor with them to try to say what they think the stranger wishes them to say. This, I imagine, accounts for a good deal of the pretty color splashed about the book.

I wonder how many acquainted with the Near East would agree to this: "I have scarcely met a Moslem, except in the poorest agricultural classes, with more than one wife, nor have I met one among the Arabs who was divorced."

The modern development along the lines of Western civilization among the better educated classes come in for some sharp criticisms and not a little scorn. The young ladies in their efforts to become "imitation Europeans" are contrasted unfavorably with their humbler sisters. There is no doubt that modern western education is stripping away much of the charm of manner and simplicity of life of the once unsophisticated, hospitable and lovable Palestinian. The writer does not perhaps give enough weight to the awakening, both national and social, that has been shaking Palestine ever since the war. Every word in

the book might have been written prior to the war, and where new thought and impulse are mentioned the post-war causes are not brought out.

The Moslem harem seems to be rather a jolly sort of place, and wise precepts from Moslem authors are quoted to show how considerably are the women of Islam treated. We wonder whether the author has been in touch at all with the feminist movements of the Near East during the past five years. Moslem women, if their present agitation means anything, do not appear to endorse the writer's view of harem life, for in many lands their voices may be heard complaining of the inequality of women, and demanding what they term emancipation!

The writer complains of the "gross exaggerations" of those who have previously written and spoken of the lot of Moslem women. Exaggerations there probably have been, but to rule out as exaggerated the evils of harem life, and to depict it as a center of home and love is, we imagine, farther from the truth than the previous accounts of which the author complains.

There are some good and well-told stories of desert life and of the Bedawi. He is a rugged type of man, independent, fiercely fanatical, amazingly hospitable, and the implacable foe of all who fall foul of him. There is an interesting chapter on coffee and its influence in Moslem lands. The Druse forbids its use, and learned Mohammedan leaders have debated as to whether it is permissible by the law of Islam. With the opening of coffee houses its use became quite a problem, specially in Turkey, as men gathered in the cafés to drink their small cups of black coffee and discuss scandal and sedition, with the result the Ottoman Government forbade the use of coffee on the ground that men collected "in places other than mosques," but in the end the beloved beverage of the East triumphed, and one Arab writer eulogizes it thus:

"O coffee, thou dispellest the cares of the great, thou bringest back those who wander from the paths of knowledge. Coffee is the beverage of the people of God, and the cordial of His servants who thirst for wisdom."

W. WILSON CASH.

**The Caliphate.** By Sir Thomas W. Arnold, C.I.E., Litt.D. Pp. 223. Oxford University Press, American Branch, New York. Price, \$3.50.

This book is timely, scholarly and succinct. The narrative covers the whole period from the death of Mohammed to the abolition of the Ottoman Caliphate. The sources used are not only printed historical works in Arabic, Persian, and Turkish, but also unpublished manuscripts in the British Museum, the National-Bibliothek, Vienna, and other libraries. Dr. Arnold is master of his theme, and acknowledges his indebtedness to all those who have in recent years written on this subject. After tracing the origin of the Caliphate and the significance of the titles used, he traces its history through the centuries, showing that the succession was often broken, held by inferior and impotent Caliphs, and that the authority was often as shadowy as the title. The most important statement in the book is the following:

"The fiction that the last Abbasid Caliph of Egypt handed over his dignity, by a formal act of transfer, to Sultan Salim, was first enunciated in 1787 by Constantine Mouradgea d'Ohsson in his monumental work, *Tableau général de l'Empire Othoman*. He supported this statement by reference to no his-

torical source, nor apparently did any of the historians who have since accepted his authority, make any attempt to test the validity of this assertion, and so it has passed unchallenged from one historical work to another—Oriental as well as European—and has become a commonplace in the modern propagandist literature of the Muhammadan world in support of the Ottoman claims to the Caliphate."

It is astonishing that this fiction should have been followed, as Dr. Arnold shows, by such scholars as von Kremer, Weil and Müller. The author does not think that the Mohammedan community can or will agree on a future Caliph. Z.

**Memoir on Maps of Chinese Turkistan and Kansu.** From the Surveys made during Sir Aurel Stein's Explorations, 1900-1, 1906-8, 1913-5. By Aurel Stein, K.C.I.E. With appendices by Major K. Mason, M.C., R.E., and J. de Graaff Hunter, Sc.D. Pp. 208. Trigonometrical Survey Office, Dehra Dun, 1923.

Sir Aurel Stein belongs to the bridge-builders and pioneers of Central Asia who have made easier the task for future explorers and missionaries, with whose work he is in deep sympathy. The region covered by this memoir and the accompanying maps is still one of the great unoccupied mission fields of the world. Those who desire the latest and most accurate geographical information regarding the Tarim Basin and the Taklamakam Desert and the borders of Kashgar and Kansu, will find it in this volume. In addition to geographical notes, there is an index to all local place-names, also a large number of beautiful photographs.

**Life and Adventures of Emin Joseph Emin.** By Himself. Second Edition. Edited by Amy Apar. Pp. 532. Luzac & Co., London.

This is a facsimile reprint of a work that appeared in 1792, and portrays Armenian life at its best, also in its relations with the Turk and the British.

**Le "Kitab ad-din wa'd-dawlat" récemment édité et traduit par Mr. A. Mingana est-il authentique?** Lettre à Monsieur le Directeur de la John Rylands Library, Manchester, par le Père Maurice Bouyges S. J., Beyrouth, Juillet, 1924. pp. 16.

The book in question here, a defence and exposition of Islam, professedly written by a certain Ali Tabari, was published in 1922 by Dr. Mingana in translation from an apparently unique manuscript in the John Rylands Library and in the Arabic text, edited by the same, appeared in 1923. Ali Tabary is a well-known figure in the history of Moslem medicine and he, in consequence, is treated at length in E. G. Browne's "Arabian Medicine," pp. 37 ff. He was in the service of the Caliph al-Mutawakkil (A. D. 847-861) and we learn from the *Fihrist*, p. 296, that he wrote four books of which one, the most important, is a very valuable treatise on medicine and natural philosophy. Among the names which have come down to us of those four, that of the present text does not occur nor has any other reference to it been found. The manuscript, too, seems to be unique. Further, it professes to have been copied in A. H. 616 (A. D. 1219) from the autograph of the author, which was apparently only a rough draft.

Under these conditions it was inevitable that questions as to the authenticity of this text should arise, and the present open letter of

Father Bouyges is quite a vigorous attack both on the authenticity of the text and on the critical methods of its editor and translator. In this he follows Father Paul Peeters, S. J., the Bollandist, who in a review (*Analecta Bollandiana*, 1924, p. 202) classified it "*parmi les supercheries littéraires.*" Yet against this is to be set the long review by Nöldeke in the *Deutsche Literaturzeitung*, 1924, i Heft, cols. 22-28. Nöldeke, a veteran Arabist and Syriacist, had worked carefully through the text and evidently without his suspicions being in any way aroused. The suspicions of the author of this open letter are very vaguely expressed, and it is impossible to form an opinion as to when, how and where he thinks that the forgery took place. Some phrases would even seem to implicate Dr. Mingana—an evident absurdity. A detailed consideration of his criticisms would require a study of the Arabic text, line by line, which would not be in place here and which otherwise is impossible for me at present. This notice is merely a stating of the issue. But in general it may be said that Father Bouyges does not seem to have taken sufficiently into account Ali Tabari's Christian or Jewish origin, his scientific and medical training and studies, his probably quite nominal and professional embracing of Islam, his own probably purely naturalistic and scientific faith, and his standing as a boon-companion (*nadim*) of al-Mutawakkil. The latter might easily call upon him to write a defence of Islam and he might easily feel that he had to obey. But he would not be in any hurry about it, and his work might easily remain in the first rough draft. Also he, as man of science and physician and littérateur (*bi-mawd'i'in min-al-adab*, says the *Fihrist*), would write a different kind of Arabic from that of scholastic theologians. Nor would he be very careful about his Scripture quotations; his Moslem audience would not, at that point, be critical. As for his book surviving in only one manuscript, it is more surprising that it should have survived at all. His far more important Corpus of medicine—an authority for centuries—has reached us only in one complete manuscript, with another, an abstract. Yet it will be well that Dr. Mingana should answer the questions on this manuscript which Father Bouyges puts. In that way progress will be made. And it is a very pretty quarrel.

D. B. MACDONALD.

**Two Pioneers**, or Life Sketches of Thomas and Mark Botham, by Mrs. Mark Botham. Published by China Inland Mission. Agent: The Religious Tract Society, London. 1924. 140 pages.

A fascinating sketch of the lives of two pioneer missionaries in north-west China. Thomas Botham, the father, in his simple, yet direct and forceful way, spread the Gospel of Christ on the Sian plain and amongst the mountains of Kansu. The son, Mark, caught by the vision of work for the millions of unevangelized Moslems in China, literally gave all in many perilous journeys on horseback over the same territory and northern Tibet, that he might win the confidence of the followers of the Prophet. Both men lived no longer than Jesus, but enough to lay a cornerstone for the Kingdom of God. The appendix contains the essence of Mark Botham's research on "Modern Movement Among Chinese Mohammedans."

C. L. P.

**Le Sahara.** By E. F. Gautier. Pages 174. Price 5 fr. Publisher Payot, Paris, No. 40, 1924.

One of a geographical series on French colonies and possessions. A compendium of information on the Sahara, its physical characteristics, climate, history, tribes, with a brief reference to their religion, Islam. The maps, though small, are excellent. Now that motor transportation is conquering the desert, these tribes have become accessible to missions. How long must they wait?

**Chants De Grenade et du Maghreb.** Pierre-Maurice de Styx. Lemerre: Paris. 1923. Price 6 francs.

A collection of North African love songs to the number of fifty-one. Those on the Sahara and the love of the Bedouin interpret the nomad life of today.

**Le Domaine Colonial de la France:** ses Ressources et ses Besoins; guide pratique de l'Algerie, des Colonies, des pays de protectorat et territoires à mandat, by Armand Meggle. Librairie Félix Alcan, Paris, 1922; price 12 francs; 342 pages.

As the title indicates, this is a practical guide to all the French colonial possessions prepared under government supervision and intended to facilitate emigration and trade. The larger part of the book deals with North Africa and Syria; but Madagascar, West and Equatorial Africa; the Somali coast, Indo-China and the French possessions in the South Seas, and South America receive due attention. The maps are inferior. The bibliography is meager and there is no index.

**The Call of China's Great Northwest: Kansu and Beyond.** By Mrs. Howard Taylor. China Inland Mission: London. pp. 215. Price 3/6 net.

In this book Mrs. Taylor gives an account of her arduous travels among the isolated mission stations of Northwest China, and of the fruitful work of the three Missions occupying this vast section. But she stresses the appalling fact that not a single individual, freed from other claims, is giving himself wholly to work among the 3,000,000 Mohammedans, who are more accessible today than in all history. The closing chapters are a forceful appeal for workers for the evangelization of Moslems in this desolate, needy province of Kansu.

**India in 1922-23:** A Statement Prepared for Presentation to Parliament in Accordance with the Requirements of the 26th Section of the Government of India Act (5 & 6 Geo. V, Chap. 61), by L. F. Rushbrook Williams. Superintendent Government Printing, Calcutta. 1923. pp. 341. Price Re. 1. as 8.

A report on international relations, economic conditions, the political history and problems from official sources. Of great interest because of the sections that deal with Hindu-Moslem unity and disunion and also the Moplah rebellion.

# SURVEY OF PERIODICALS

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## I. GENERAL.

THE PERSIAN GULF. A. T. Wilson. (In *The Edinburgh Review*, Edinburgh. October, 1924. pp. 284-294.)

Outlines Great Britain's past and present position in the Persian Gulf, especially in regard to the Anglo-Persian Oil Company, indicating her accomplishments for the betterment of the Persians, and her great responsibilities for the future.

THE RULERS OF THE SUDAN SINCE THE TURKISH OCCUPATION UNTIL THE EVACUATION BY ORDER OF THE KHEDIVE. Arthur E. Robinson. (In *The Journal of the African Society*, Lond. October, 1924. pp. 39-49.)

A list of the Governors-General, with a brief biographical note compiled from the official records and contemporary writers.

THE TREK OF NEAR EASTERN MINORITIES. Edward Mead Earle. (In *Asia*, N. Y. January, 1925. pp. 49-51, 68-70.)

Since January, 1924, a half-million human beings—Christian and Moslem—have been interchanged between Greece and Turkey, in an effort to unscramble the populations and to bring about an imperative economic readjustment. Here is a discussion of what this interchange means in terms of human life.

## II. ISLAM AND ARABIA.

FERMENT IN ARABIA. O. W. (In *World Dominion*, Lond. December, 1924. pp. 13-19.)

A brief survey of the situation in Arabia today, to trace, if possible, the religious threads as they are being woven into that country's destiny.

TRANS-JORDAN. H. St. J. B. Philby. (In the *Journal of the Central Asian Society*, London. 1924. vol. XI, pt. IV. pp. 296-310.)

A highly-interesting record of the attempt to help solve the Arab question by making Trans-Jordan an independent state; and of the successful policy of "watchful waiting" on the part of the Palestine Government to draw Trans-Jordan into its orbit.

## III. HISTORY OF ISLAM.

## IV. KORAN, TRADITIONS, THEOLOGY.

NOTES ON THE JINN AND THE GHOUL IN THE PEASANT MIND OF LOWER EGYPT. Constance E. Padwick. (In the *Bulletin of the School of Oriental Studies*, London Institution. vol. III, part III, 1924. pp. 421-446.)

A study accompanied by transcripts of peasant tales taken from the lips of the fellâhîn of the Minûfia Province, Lower Egypt.

## V. RELIGIOUS AND SOCIAL LIFE.

THE MECCA PILGRIMAGE IN THE LIFE OF ISLAM. Arthur Jeffery. (In the *International Review of Missions*, London. January, 1925. pp. 73-91.)

The pilgrimage to Mecca is preëminently the bond of unity in the world of Islam. Its important practical consequences are here indicated in their respective political, social and religious bearings on the life of Islam.

## VI. POLITICAL RELATIONSHIPS.

BRITISH POLICY IN THE MIDDLE EAST. Robert Machray. (In *The Fortnight Review*, London. November, 1924. pp. 651-659.)

Indicates some of the results in the Middle East of the Treaty of Lausanne. Traces the decline of British prestige there through her very efforts to live up to her promises in regard to taking her hands off developing nationalities, and through the undeniable facts that the Turks won the peace and are fully aware of it.

EGYPT FOR THE EGYPTIANS. (In *The Fortnightly Review*, London. January, 1925. pp. 61-74.)

A discussion (bearing the mark of Government inspiration) of the Egyptian political situation since the murder of Sir Lee Stack. Analyzes the present problems of Zaghul Pasha and his party, of Ziwar Pasha and the Egyptian Government, and of the British Government. Praises the forbearance of the latter, and the fact that in spite of all happenings its fundamental Egyptian policy remains unchanged.

THE EGYPTIAN SITUATION. Edward Gleichen. (In *The Contemporary Review*, Lond. January, 1925. pp. 24-31.)

A review of what has led up to the present situation in Egypt, with an unbiassed attempt to see the position of the Egyptians as they themselves regard it. Clear, forceful, and less self-righteous than the *Fortnightly* article on "Egypt for the Egyptians."

FIVE YEARS OF FRENCH POLICY IN THE NEAR EAST. Auguste Gauvain. (In *Foreign Affairs*, New York. December, 1924. pp. 277-292.)

A simple chronological recital of facts made in an effort to determine French responsibility for the terrible calamities which have overtaken the non-Moslem minorities of the Near East.

**THE LAUSANNE TREATY.** By a Student of Politics. (In *The Atlantic Monthly*, Boston. November, 1924. pp. 693-700.)

A discussion of the attitude of the United States towards Turkey during and since the war; with reasons for and against a government ratification of the two treaties negotiated at Lausanne between the Ottoman and the American governments.

**THE NEW PALESTINE.** Elwood Mead. (In *The American Review of Reviews*, New York. December, 1924. pp. 623-629.)

The results of a special investigation of the movement to establish Jewish agricultural colonies in Palestine. Author is Commissioner of Reclamation in the Department of the Interior, U. S. A.

**THE RETURN OF THE TURKS.** William Miller. (In *The Quarterly Review*, London. October, 1924. pp. 334-345.)

After having been driven back into Asia, the Turks have constrained the Powers to restore some of Europe to them. The wide-reaching and serious consequences inherent in this return to the Balkan peninsula are indicated in both their political and moral implications.

## VII. MOHAMMEDAN MISSIONS.

**IN AFGHANISTAN.** A Visit from Persia. Rolla E. Hoffman, M.D. (In *The Journal of Medical Missions in India*, Poona. October, 1924. pp. 167-173.)

Record of a three-weeks' visit to Herat, paid by American missionaries stationed at Meshed, Persia, and permitted by the Afghan government on condition that "no political or religious work" be done. Shows the terribly desperate need for skilled medical treatment.

**THE INFLUENCE OF ISLAM IN PERSIA.** Wm. N. Wysham. (In *The Missionary Review of the World*. New York. December, 1924. pp. 981-984.)

Studies the thoroughness with which Islam has cast its blight over the country. Finds a ray of light, however, in the new hope of religious liberty which is an indirect result of the death of Major Imbrie.

**A MOSLEM VIEW OF CHRISTIANITY.** Samuel Zwemer. (In *The Missionary Review of the World*, New York. November, 1924. pp. 877-882.)

As a conclusive answer to the question "Why should we carry on missions to Moslems," the author gives a significant résumé, with full quotations, of the various articles in a recent number of *The Islamic Review*. This monthly, which has been published in English for the last twelve years by the Mohammedan group at The Mosque, Woking, Surrey, England, is typical of the printed material now being issued by a very active Islamic press.

## Arab Life

THE ARAB AT HOME. By PAUL W. HARRISON. New York: Thomas Y. Crowell Co. 1924. \$3.50.

Reviewed by C. E. ANDREWS

Author of "Old Morocco and the Forbidden Atlas"

THIS is the finest book on Arab life and character that has appeared since C. M. Doughty's "Arabia Deserta," of forty years ago. It is, in fact, a complementary study to the glorious book of that adventurous old poet-traveler, for Dr. Harrison shows us the Arab as he appears to a trained observer with an orderly scientific mind. There is no more romance and mystery in the east to Dr. Harrison than there is to the oriental himself, for in twelve years of contact, with the intimacy that only a physician can gain, he is able to see the Arab as the Arab sees himself. The book is not concerned with picturesque appearances but with realities; it has a well ordered command of facts and the well grounded generalizations of an impartial mind, that of a philosophic observer with love, charity, and understanding.

The first few chapters deal with keen and orderly presented impressions of five different types of Arabs in the different parts of the country in which the writer has lived and worked.....

The style of the book is forceful and direct, and in the later chapters relieved by quiet humor, and full of personality. The reading of it should certainly correct prejudices against either orientals or against missionaries and leave one with a sense of humility in regard to our own boasted civilization.