

THE MOSLEM WORLD

VOL. XVI

APRIL, 1926

No. 2

EDITORIAL

OPPORTUNITY NOT MENACE

In writing on the present attitude of Christendom to the peoples of the Moslem world, Dr. John E. Merrill, formerly President of Central Turkey College, points out that "during the war and especially since the armistice the attention of Christendom has been focused upon Islam as never since those days when in the sixteenth century Europe was threatened with invasion by the Turks. The attitude toward the Moslem world which is the result from this new interest is a matter of prime concern to the future Christian Church. For in the first place, this attitude will determine the future action of the peoples of Christendom toward the peoples of Islam. A Christendom which sees in Islam a menace will prepare for self-defence. A Christendom which sees in Islam an enemy will plan how that enemy may be destroyed. A Christendom which sees in Islam a rival faith will gird itself to compete for world supremacy. Only a Christendom which sees in the Moslem peoples brothers and sisters in need of help will have the will to help them."¹

These words express not the thought of a single writer from the symposium of papers in which they occur, but summarize the situation as it appears to the most careful observers. When we consider the present state of politi-

¹ "The Moslem World of Today," p. 111.

cal unrest and religious agitation, the radical program of the new Turkish state, the Arabian revolt against the new Kingdoms of the Hejaz and Irak, the rebellions in Syria and Morocco and the activity of Bolshevik agencies in the Near and Middle East, it is easy to persuade oneself, as Lothrop Stoddard and others do, that we have here a menace of the first order against which the united forces of Western Christendom must be thrown if modern civilization is to continue. Mere areas on the world map and lists of figures give a wrong impression, however, of the strength or weakness of any world-movement. We must weigh all the factors, study the economic and social, as well as the intellectual and spiritual conditions, before drawing conclusions.

It is as easy to be deceived by an overestimate of the strength of Pan-Islamism politically as it is to be carried away by an easy optimism that fails to reckon with the spiritual inertia of the masses. Both extremes should be avoided. All students of Islam as a world-religion are indebted to Dr. Isaiah Bowman, a distinguished geographer and director of the American Geographical Society, for a special study of economic conditions in the world of Islam as a factor that makes for world peace. His paper (*The Geographical Review*, Vol. XIV, No. 1.), after a brief historical introduction, is really an interpretation of six carefully prepared maps, which, through his courtesy, and that of the American Geographical Society, we reproduce for our readers.

"What is the geographical relation of the Mohammedan world to the rest of mankind, what resources are behind it, what geographical conditions circumscribe its activities and limit the exercise of force either by it or upon it from the outside?" After asking these questions, Dr. Bowman goes on to show that the maps point out "the rigorous conditions under which most Mohammedans live, the very special nature of the vast tracts in which their religion dominates, and above all the fact that

the Mohammedan realm is not to be considered as a vast reservoir of power from which may be drawn the means for carrying modern war into the European field." The two hundred and thirty million Moslems of the world are found mostly in or around a broad belt of country about four times the area of the United States. This huge belt, however, is the heat-belt of two continents, and when we superimpose on it the lines that represent an average rainfall of ten inches (see Figure B) we see that these areas support relatively a very small population. The Moslems of India and of Java, the two largest units outside the desert-belt, are isolated by seas and circumstances that prevent any real solidarity of economic interest or capacity to unite. None of the seven seas is under Moslem control.

"Egypt may agitate and riot and boycott as much as it wishes, yet it remains isolated from the rest of the Moslem world either from the standpoint of effective resistance, or from the standpoint of exercising its power in distant countries, so long as the sea is under European control." Other world areas and groups of peoples have been knit together by a network of railways facilitating contacts, commerce and mutual interests. The world of Islam generally speaking is hopelessly backward in this respect. "It is noteworthy that the railways within the Mohammedan world are short, disconnected lines for the most part, or mere spurs on extensions of main trunk lines built and controlled from without" (see figures D and E on the map). The railway termini on the coasts are controlled by sea-power, and "there is not enough technical skill in the whole Mohammedan world, outside of Turkey, either to build or to operate a single battleship."

Turning to the question of natural resources, Dr. Bowman gives tables showing that "of the total of twenty-six leading products there are but four that have any significant development today, phosphate, manganese, tin and oil. There is a fifth, coal, that may have considerable de-

velopment, though no real importance in relation to the rest of the world." Even the location of such resources as exist neutralizes their value, their export being under foreign control in every instance. The conclusion reached by the author is of interest chiefly to statesmen:

"The political geography of the Mohammedan world appears to indicate a definite line of action on the part of contending powers. It would seem to be a sound policy to leave the Mohammedan world to itself so far as possible; but, above all, if force must be exercised, to exercise it only in strategic regions of high productivity, or at strategic points where special sustaining resources like oil, phosphates, and tin may be developed. While this has been the line of general historical development, it is by no means a line that has been closely followed.

"The policy of marginal control of the Mohammedan world is one that would appear to require the most intensive study, not only from the standpoint of strategy but also from the standpoint of national budgets. There may exist wide differences of opinion as to the question of control in any form at all, but once control is set down as a *sine qua non*, it would seem that there could be little difference of opinion as to the narrow limits within which that control should be exercised. For there is not only the teaching of history, there is also the whole of modern experience during the past century, during the World War, during the past four years, to indicate that Mohammedan populations have in their geographical environment an ally of such power that expensive modern war would ruin the nation that attempted to oppose itself thereunto."

As a final and determining factor Dr. Bowman mentions the persistent sectarian division, rivalries and hatreds which since the days of the Prophet down to our own have thwarted every leader who sought Moslem solidarity. Not only the age-long schism between Shiahs and Sunnis, but between the desert and the town, the

Puritan-Wahhabi and the modernist, the illiterate masses in their fanatic conservatism and the nationalist leaders, who often fail to inspire confidence because they are themselves without religion.

But the maps tell far more than the fact that Islam is not a menace on the political horizon. They indicate great opportunity on the horizon of missions. Even as the so-called "yellow-peril" is really a golden opportunity in the Far East for the manifestation of Christian brotherhood, so the present situation in the Near East and North Africa calls for sympathy and helpfulness. The maps indicate the vast unoccupied areas awaiting pioneer effort and sacrificial service. These isolated regions speak to the quickened imagination of physical suffering to be relieved by hospitals and dispensaries. The lack of railways is a challenge to join the caravans and carry the Good News as they did in the first century on pack-mule and horseback and by swift dromedaries. The romance of the desert, with all its terror and tragedy, with its oases, and Bedouin hospitality beckons. Who would not like to see the Garden of Allah? Rainless regions, yes; but in some of them modern engineering can make the rose blossom and the harvest ripen. Across the whole map there will be showers of blessing, sound of abundance of rain in the day of God's visitation. And what a story these maps tell to him who can read it, of lives laid down in love for these neglected lands, whose economic, social and spiritual stagnation are even now being stirred by the wings of God and the wings of angels:

"On the sand-drift—on the veldt-side—in the fern-scrub we lay,
That our sons might follow after by the bones on the way.
Follow after—follow after! We have watered the root,
And the bud has come to blossom that ripens for fruit!

"Follow after—we are waiting, by the trails that we lost,
For the sound of many footsteps for the tread of a host.
Follow after—follow after—for the harvest is sown:
By the bones about the wayside ye shall come to your own!"

Cairo.

S. M. ZWEMER.

NATIONALITY AND ISLAM

"Ever since the invasion of the Barbarians in the fifth century began to break up the Roman Empire, which unified civilization," observes Zangwill in his little book, "The Principle of Nationalities," issued during the great war, "nationalities have been forming and emerging from the débris. Since England rose to national consciousness in the thirteenth century, the same volcanic force of nationality has been reshaping the map of Europe, throwing up France and Spain, and Portugal, and in the nineteenth century—the era of nationality—rending Greece from Turkey, and Italy from Austria, and Belgium from Holland, fusing Germany, freeing Hungary and sundering Scandinavia, till at last only the Turkish and Austrian area rumbles un-nationalized. This war to nationalize it and so end the European earthquake is thus—says Professor Muir—"the culmination of modern history."

"If this be a true reading of history," Zangwill asks, "what is to be said of the wisdom of governments that not only neglected, but even compressed it?"

The question to be discussed in this article is whether the nationalizing movement has reached and affected the Moslem world. If it has, the wisdom of the missionary or Christian statesman who would ignore it or oppose it may well be questioned.

CHARACTER AND INFLUENCE OF ISLAM

To appreciate present-day changes, however, it is necessary to realize how far removed the Islamic movement is historically from the modern conception of nationality. During different periods of the world's history, different principles have served to unify greater or lesser sectors

of the human race: force, language, geography, economic interests, community of historic experience and religion. Each of these influences has had its day as a dominant unifier. Islam in its history and development has up to the present been known and recognized as supremely a religious unity. This is not to exclude its use of force and pressure, but such force and pressure as were used by Islam took on religious character and claimed religious sanction. In explaining the spread of Islam, W. H. T. Gairdner puts first the religious dynamic, and says, "No answer is worth anything that does not take into account the burning enthusiasm which their new faith gave these sons of the desert. The primary impulse, as in the case of the founder, so in that of his followers, was given by a zeal for living Deity, which indeed varied in degrees of purity very greatly, but nevertheless was alive, and was kinetic in those Moslem armies."

If the driving power of Islam, in its initial conquest of a country, was religious in character, the whole framework of the political and civil order which it set up after its entrance, has always been even more emphatically religious in character. "In Europe," says D. B. Macdonald, "the State may rule the Church, or the Church may rule the State, or they may stand side by side in somewhat dubious amity, supposedly taking no account each of the other. But in Moslem countries, Church and State are one indissolubly, and until the very essence of Islam passes away, that unity cannot be relaxed. The law of the land, too, is in theory the law of the Church. Thus we can never say in Islam, 'he is a great lawyer; he, a great theologian; he, a great statesman.' One man may be all three, almost he must be all three, if he is to be any one." In a memorandum prepared by a number of senior missionaries, living in a Mohammedan country, the same point is emphasized out of their practical experience and direct observation. "Mohammedan-

ism, alike in its origin and its development, has taught the identity of Church and State. In this respect the Sacred Law (Shariat) is the true and logical development of the Koran; which Shariat is the supreme study of all Azharites today, and, through them, forms the basis of the thought and instinctive feeling of Mohammedans all over the world. According to it, the rulers of any Mohammedan realm ought to be Mohammedan exclusively. All other elements should form a tributary class, devoid of citizen rights."

When one turns from the political order to view the social order of the Moslem lands, it is to find that its basis, too, is religious. Be it the veiling of women, or the custom of giving separate beds to children at the age of ten, or the polite phrases of society, or the rules of marriage, or the use of charms, or the decorations of tapestry—for all these a religious sanction is to be found, and religious prohibitions will forbid a contrary practice.

Any evidence of the secularization of life in Moslem countries marks, therefore, a radical departure from the historic and normal basis of a life hitherto founded exclusively upon religious considerations. We shall presently note the tendencies toward such secularization observable in Moslem lands, but before doing so there is another feature of the Islamic world which ought to be carefully recognized as quite at the opposite pole from every theory of nationality.

The fundamental conception of Islam is supra-national and supra-territorial. This results immediately from the dominantly religious character of the Islamic world. "Islam," says Louis Massignon, "is *a priori* international. Any instructed Moslem, whoever he be, be he born in Java, Kazan or Fez, has a right *ipso facto* to exercise certain canonical functions (*cadi, mufti, shahid, modarris, mohtasib*) in a Moslem community in whatever city of another country through which he may be passing, if it is requested of him." Imagine *per con-*

tra, a magistrate from Stockholm claiming the right to try cases in New York City! As Snouck Hurgronje points out, the initial task of Islam was, indeed, to wipe out tribal differences in Arabia, and to weld these warring tribal (incipient national) groups into a Moslem kingdom. As he points out, while Islam first presented itself merely to members of the Arab race as a great unifying principle for Arab peoples, its wider conquests led it to aspire to become a unifying force for the wiping out of not merely tribal differences, but national and racial differences and distinctions on a world-wide scale. Such an ideal obviously contravenes national aspirations, and aims to establish a world-wide religious empire without regard to local geographical boundaries or nationalistic self-realization and self-determination.

So it has been historically in the Moslem world. To take one's stand at Damascus at the beginning of the eighth century and view the far-stretching Moslem empire that answered to the decrees of Walid I, is to witness a unity which had in rapid succession obliterated racial, national and sectional groupings with such wide cleavages as those separating Arabs, Berbers, Tartars and Aryans from each other, not to mention unnumbered other political entities within these larger groupings, all the way from Spain in the West to the confines of China in the East.

Some may argue that this supra-national unity was only temporary, and that quickly—long before modern times—there set in a counter-current of national and racial sentiment. The break up of the Mohammedan empire into separate caliphates, the rise of the Abbaside caliphate at Bagdad, then of the Fatimite caliphate at Cairo, then of the Spanish caliphate at Cordova—what do these connote but racial, or sectional, or national aspirations opposing themselves to Mohammedan religious uniformity? But the point cannot be wholly conceded, for he who reads the story of that period will realize that

even in that break up of the Moslem empire, the religious principle was never departed from, and that the several caliphates always included within their limits the most diverse and hostile racial and tribal types. Islam has historically been true to type, international, more accurately supra-national, even anti-national.

MODERN NATIONALISTIC TENDENCIES

Coming now to modern times, the question arises: Has the spirit of nationality begun to appear in the Moslem world? Are there signs of a real shift in political, social and civil life from the conventional religious basis? Are Moslem life and thought becoming secularized? Does there appear any tendency to organize along territorial lines, and to develop a loyalty for a national life possessing fixed geographical boundaries?

First of all, it is to be observed that the unavoidable contacts of the Moslem world with the western world have led to concessions and compromises in the operation of the purely Moslem theory of government. This marks an enforced modification. The outstanding illustration of this is in respect to what are called the Capitulations. These were treaty rights originally accorded to the representatives of western countries by Moslem rulers for the purpose of making it possible for Christians and foreigners to enter Moslem lands and live there in safety for purposes of trade and commerce. These Capitulations created, as it were, little oases of extra-territoriality, within which Mohammedan law would not be operative. But such an arrangement is clearly a compromise, a limitation of Moslem authority.

The consequences of these agreements, which have obtained generally throughout the Near East, have been very far-reaching. The wedge of western influence has been driven deeper and deeper into Islamic lands; the unfitness of the purely Islamic political order for a world inhabited by Moslems and westerners has been made to

appear more and more clearly; and when a Moslem power has wished to get rid of the odious Capitulations, the western powers have always replied implicitly or explicitly, "Certainly we will agree, whenever you set your house in such order that justice will be guaranteed to foreign residents under the ordinary laws of your land." But to establish laws of this sort would be to do away with the Shariat law, and to contravene centrally the principle of religious precedence and privilege for a Moslem. Yet it is along this pathway that the Moslem world has moved, and in one Moslem country after another we see one section of Moslem law and then another and then still another abrogated. Such abrogation takes place, now under the direct pressure of some western power, but again through the active leadership of enlightened Moslems, who are seeking to lead their nations out into larger liberty and life.

In Turkey, the movement has had a long history. One may go back to such documents as the Galata Concessions of 1453; or the Venetian Treaty of 1454; or the more basic treaty engagements of Sultan Suleiman, in 1535; or the Hatti Humayun of 1856; or the formulating of the Commercial Codes in 1862-8; or the paper Constitution of 1876; all of which marked within their respective spheres a clear limitation of Islamic law, but represented, for the most part, European pressure forcing such modifications upon the Turk. The revolution of 1908, however, and its idealistic pronouncements represented the forward-looking Turk himself, trying to set his nation free from the shackles of Islamic rule.

In India, it was the British Government that restricted, in 1850, the operations of Islamic law, as of Hindu law, whenever these laws would work injustice to members of another faith.

In Algeria, in 1866, France made French law operative, save where both parties agree in desiring to have their cases tried by Moslem law, when the anomalous

situation is presented of a French judge endeavoring to understand and apply the provisions of Shariat law to a case brought before him by Moslems. The application of Mohammedan penal law ended, however, in Algeria with the ordinance of February 28, 1841.

In Egypt, likewise, Moslem law is not universally operative. The Capitulations lift foreigners out from under Moslem law. But even among Egyptians and Moslems, the Mohammedan penal law is not applied. Thieves do not have the right hand struck off. Women caught in adultery are not stoned. Moslem public festivals such as the *Doseh* or the anniversary of the deaths of Hasan and Husain, which were attended with shocking exhibitions of self-mortification, have been abolished. The freedom with which even the Moslem mind is willing to contemplate modifications in the sacro-sanct Moslem law is illustrated by a resolution unanimously agreed to by a conference of prominent Moslems held in Cairo, in 1911, wherein it was voted to "approach the government with a view to the formation of a Commission of Ulemas, who shall be charged to cut out of Moslem rites certain precepts incompatible with modern exigencies, so that Moslems should be spared the trouble of some precepts in vogue." It is interesting to note that this resolution was proposed by Sheik Abdul Aziz Shaweesh, well known throughout Egypt as an ardent Moslem.

In Persia, the steady remission of the observance of Islamic law and practices in political, social and personal life is observed by residents and travelers. Dr. Robert E. Speer's report on his visit to Persia, in 1922, is replete with testimony, his own and that of others, on this point. He quotes the testimony of Kasha Moorhatch, whose long life and experience in Turkey make him a competent observer; it is as follows: "Twenty years ago it was impossible for a Moslem to shake hands with a Christian, but now, not only do they shake hands,

but like Orientals, they quite often kiss each other. Then it was a death penalty for a Christian to speak before Moslem fanatics about the Divinity of Christ, but now if a Christian is well informed in language and intelligent in speech, he can say openly that Christ is God-man." And Dr. Speer adds, "Western conceptions of the separation of the Church and State have cut at the very foundation of the Mohammedan principle of their identification. As I sat in the Persian parliament one evening and saw the score of mollahs there, constituting a small minority, and listened to one of their number debating ineffectually before a body which was regarding him not as a mollah but as a man, I realized afresh how wide a space the thought and life of Persia had passed."

This brief survey of thoroughly representative sections of the great Moslem world must suffice to suggest the extent to which political and civil life have shifted from their Islamic moorings, have lost their religious character, and are tending to become secularized.

However, more may be claimed than this. Abundant evidence exists, not merely for the decay of the conventional Islamic theory of a Church-State, but for the rise and development of the spirit of nationality. This spirit of nationality has had two manifestations. The first is the trend toward a non-Islamic constitutional government; the second, the organization of political life and loyalty on the basis of clearly defined geographical boundaries. In the first case, the forms of constitutional government adopted are found putting Christian and Moslem on the same footing before the law (at least in theory); in the second case, the universal character of Moslem citizenship based on religious faith gives way to a conception of citizenship based on geographical habitat. Both features mark a departure from Islamic conventional thinking; both mark the dawn of national consciousness.

In Turkey, the Revolution of 1908 marks the first

public manifestation of the nationalistic spirit. It embraced a sufficiently large and vigorous group of leaders to challenge and finally overthrow the absolutism of the Sultan. That this movement never deserved the wild delirium of enthusiasm with which it was greeted, that it deceived even such discerning political leaders as Sir Edward Grey, that it finally became an instrument of oppression and merely substituted Committee absolutism for that of the Sultan, and that it landed the Turkish empire upon the rocks—is all beside the point. It marks a break with Islam and the rise of national consciousness. The two following articles in the political program of the Committee of Union and Progress, in 1911, are of interest:

“Article IX. Each citizen without distinction of race or of religion will have right to equality and complete liberty and will be subject to all duties. All Ottomans are equal before the law.”...

“Article XI. Freedom to practice the religions known in the Empire and the enjoyment of religious privilege accorded to different nationalities will be maintained.”

The Lausanne Treaty of 1923 affords much more emphatic proof of the new political conceptions adopted in Turkey. It may, however, be urged that its provisions, though liberal and modern, were imposed upon Turkey by force. To this the rejoinder can be made that in fact it does represent the new mind of New Turkey; that had it been wholly contrary to the new Turkish mind, it would not have been signed; and that subsequent developments in Turkey abundantly prove the repudiation by Turkey of the old Islamic sanctions for political life. The following remarkable paragraphs are worth quoting:

“Article 39. Turkish nationals belonging to non-Moslem minorities will enjoy the same civil and political rights as Moslems.

“All the inhabitants of Turkey, without distinction of religion, shall be equal before the law.”

“Article 40. Turkish nationals belonging to non-Moslem minorities shall enjoy the same treatment and security in law and in fact as other Turkish nationals....”

The outstanding sign, however, of Turkey's break with Islamic theory and practice in her national development is to be found, not in paper documents, or western phrases of liberty, but in that epoch-making act which sent a thrill and a cold shiver through the whole Moslem world, the abolition of the caliphate. It was no mere expulsion of an undesirable caliph. It was a formal repudiation of the whole conception, an official abolition of the office itself, a secularization of the political life of the country, the enfranchisement of Turkey from Islamic traditions. It is doubtful whether any western mind, so familiar with the conception of the separation of Church and State, can ever appreciate the wrench involved in this act of Turkey; whether the underlying motive was a clear-sighted vision and courage, or a blind, unreasoning impulse of nationalism demanding its right to self-realization. Nor is it easy to gauge the value of this significant act to other sections of the Moslem world, where the national spirit is seeking to escape the net of Islamic conceptions of the State. This is not the place to study in detail the problems of nascent nationalism in Turkey, to point out the almost endless problems which Turkish nationalism is called upon to solve, or to pass judgment upon the policies which it is adopting. Be it good, be it bad, be it successful, be it a failure, the main thing to point out here is, that it is something new in the Moslem world, that it is essentially contrary to conventional Islam, and that it appears to be truly of a piece with what we in the West call nationalism.

Less marked, less advanced in its development, but no less real, appears to be the rising spirit of nationality in other sections of the Moslem world.

Of Persia, Dr. Robert E. Speer writes: "The establishment of the constitution in 1906, and the meetings of the *Mejlis*, or parliament, even though there have been but four of these in sixteen years, have in part expressed, and in part engendered a new spirit of popular freedom

and political responsibility. The whole system of government is still very loose-jointed and irregular in comparison with the old system of regularized corruption, but great progress has been made, and there is intelligence enough, if character also can be found, to assure the future progress of the country in orderly and constitutional self-government."

In Egypt, rapid strides (perhaps too rapid) toward a constitutional form of government, accompanied by a nationalistic spirit and enthusiasm which amazed even Egypt's most hopeful friends, secured for Egypt the promise of independence as soon as certain agreements, chiefly of an international character, could be reached between Egypt and Great Britain. A spirit of lawlessness and violence, however, which aimed at forcing England's pace in granting complete independence to Egypt, achieved the very opposite results, and postponed measurably the realization of Egypt's nationalistic hopes. The constitution adopted in 1923, contains the following enlightened and progressive provisions:

"Art. 3. All Egyptians shall be equal before the law.....

"Art. 4. The liberty of the individual shall be guaranteed.

"Art. 12. There shall be absolute freedom of conscience."

Passing from clearly defined sections of the Moslem world like Turkey, Persia and Egypt, to areas like Arabia and Mesopotamia, it is more difficult to appraise the political situation. One hears and reads of the clamor for the formation of a great Arab kingdom. The unifying leadership of the former Emir of Mecca, and his son, King Feisal, seemed for a while to promise to the world a sort of Arab nationality. But it is to be feared that much of this was politically engineered for the purpose of influencing western diplomats. Arabia, the cradle of Islam, shows little sign of response to any true spirit of nationality, and the Emir of Mecca has lost his power and leadership. Feisal's rule in Irak, under a British mandate, is too undeveloped to warrant a verdict

with reference to it; the situation would seem to warrant the expectation that, if this political arrangement continues, a national consciousness will slowly develop within this area, and that the public mind will become familiar with western political conceptions and develop a sympathy for them.

WHAT SHALL BE OUR ATTITUDE?

In the presence of these developments which we designate as the nascent spirit of nationality in the Moslem world, what is the proper attitude to be taken by the Christian missionary?

In the first place, there is the attitude of those who entertain a deep-seated disbelief in the reality and sincerity of these nationalistic manifestations which are appearing in the Moslem world. Some, like certain writers in the *Revue du Monde Musulman*, feel that Islam represents so perfectly and profoundly an unbreakable solidarity of political, social and economic interests existing among Oriental peoples that have accepted this faith, that no national divisions of any consequence can possibly develop paralleling in significance western nationalism. Others, again, believe Islam to be so deeply rooted that they see in all the developments that have been traced sinister forms of Islam, distinguishing itself, adapting itself to new world conditions, but remaining at heart the same—Pan-Islamism broken into national bits, with each bit a microcosm of the larger unity. This, however, is to regard Islamic influences as more basic than the essential human elements which have given rise to nationalism. There is no reason for denying to Oriental peoples, just because they happen to be Moslem, the capacity for national consciousness and development. They were human before Islam overtook them, and the accidental features of this faith may well give way before the fundamental development of these human races. To ignore or belittle the advent of a new spirit such as nationalism

in the world is as unwise as to ignore or belittle the possibilities of a newly discovered electrical or chemical force or law.

A second attitude is that of studied indifference to these movements. This attitude springs sometimes from lack of interest in human events, but sometimes also from the fear, often a very honest and real one, that the missionary is all too easily diverted from his primary task of winning individuals to Christ by becoming engrossed in organization, administration, social service and political movements. The answer is two-fold: for one thing, the message of Christ is to the whole round of a man's life, to his individual life, his family and business relations, and also no less to his national life; furthermore, when a nation is coming to self-consciousness, it is amazing how nationalistic the whole population becomes; for the moment, at least, the larger part of the individual's life and interest consists of nationalism, so that to reach the individual, one must become fully cognizant of the nationalistic world in which he lives.

A third attitude is that of discriminating sympathy. Surely no other attitude than that of sympathy with what is noblest and best in these nationalistic movements is worthy of a herald of the Cross. "Messengers of Jesus Christ are apostles of freedom." How can they fail to have the deepest sympathy with those who are striving to shake loose from the political shackles of their past? Such an interest will afford opportunity for drawing upon Christ and the Christian message for spiritual values and vital truths, whose freshness and vigor will appeal powerfully to those who listen.

Yet it is necessary that the missionary's sympathy with nationalistic movements should be discriminating. It is folly to welcome nationalism as a panacea for all evils, or to look to it for the regeneration of Moslem lands and peoples. The spirit of nationality is nothing more nor less than group consciousness. Like individual con-

sciousness, it is a force which may be consecrated to good or to evil ends. It may be selfish, cruel, ignorant, unreasoning, jealous, weak, narrow, dogmatic, or it may be generous, self-restrained, informed, intelligent, kindly, strong, broad-minded, reasonable. Some have seen it at its worst, and have said, "Away with it," even as Rabin-dranath Tagore declared: "This Nationalism is a cruel epidemic of evil that is sweeping over the human world of the present age and eating into its moral vitality." Others have caught a vision of what it might be at its best, like Mazzini, who wrote: "Nationality is sacred to me, because I see in it the instrument of labor for the well-being and progress of all men. Countries are the workshops of humanity. A nation's life is not her own, but a force and a function in the universal scheme of Providence. Humanity is a great army, marching to the conquest of unknown lands, against enemies both strong and cunning. The people are its corps, each with its special operation to carry out."

In working for the realization of such a lofty conception of nationalism in Moslem lands, it will be necessary to recognize numerous difficulties and limitations:

Most of these nations of the Moslem world come to their hour of national privilege cruelly handicapped by the absence of a public conscience. Truth, honesty, justice have been sadly travestied in Islam. Nationalism calls for higher moral qualities in a people than does absolutism.

Again, illiteracy and ignorance, appalling and almost universal, clog the steps of national progress, interrupt intercommunication, block material development, increase disease and mortality, and discourage the ardent patriot at every turn.

Once again, narrow-mindedness and jealousy make difficult the task of preserving national unity. Trained to bitter religious antagonisms in the school of Islam, such nations find it difficult to compose the rivalries of

race or religion, especially if within their national boundaries are such diverse groups as Turkey possessed. The faculty for a dispassioned and disinterested consideration of facts and situations is a rare gift in Oriental lands, yet it is most necessary for the upbuilding of national life and the successful solution of its problems.

Courageous leadership is also a serious lack in lands emerging from a civilization which has never emphasized individualism. Again and again in the development of these lands, splendid qualities of culture, intelligence, education and pure motive have been unavailing for lack of qualities of courageous leadership. The greatest need of Turkey, Egypt, Persia and other areas is worthy leadership equipped with courage.

As one scans the list of qualities required for successful national development, the value of Christianity to a young nation, and the nation's moral and spiritual resources which are to be found in Christ alone, appear so great that one is made to feel that in this sphere of national life an unchallengeable case can be made out for the acceptance of Christian life and teaching. True nationality can only be developed on the basis of mutual trust and service, and these have their only sure rootage in the religion of Jesus Christ.

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EL AZHAR TODAY AND TOMORROW

Signs had not been wanting that significant changes were afoot at El Azhar. A chance visit paid to the great University on November 13, 1925, revealed the noteworthy fact that that was the very last day upon which young girls and boys were to be allowed to sit within its precincts and learn to read and write. To those who were aware of the conditions under which these little ones had studied, this news brought no small measure of relief. It was a sorely needed reform. Another source of interest, and it must be said, of surprise too, was to observe the preparations that were being made for the introduction of a system of electric lighting within that ancient mosque. There was something symbolic about this effort to modernize the material conditions of the University; it hinted at the presence of a new spirit, of a new outlook, of a new movement in its residents, prompting and shaping these external changes.

At the time we did not realize the full measure of what this movement was. It was a second visit paid early in December in the company of Mohammed Khalid Hassanein Bey, of the Religious Institutions Department, that put into our hands the key which unlocked for us the answer to our surmises. He most graciously escorted us once more around the University, and laid before us in detail the plans which he is projecting to make the Azhari system of education conform more closely to modern requirements.

It was strange enough to see a western-dressed effendi, educated in London, responsible for devising a policy for the modernization of learning in this home of conservatism and orthodoxy. It was stranger still to learn that the request for these reforms had originated, not with the

Egyptian Government, nor yet with an enlightened public opinion, but with the students of El Azhar themselves. What a contrast, we thought, with the bitter controversy which raged round the first proposals to introduce modern subjects into the curriculum little more than thirty years ago! Here was further evidence of the presence of a new spirit, of a new determination to pluck from the west the choicest of its intellectual fruits, of a new intellectual and spiritual movement, pulsating through the whole body of Islam.

Yet the explanation of this change of outlook is simple enough. Former students of El Azhar, who had secured the primary certificate after four years of Islamic study, or who had taken the Secondary Certificate after eight years and, still more, those who had pursued the full course for the final examination to the end of the twelfth year, found themselves, very frequently, unable to obtain posts either in a government office or in a business or profession outside the government, for the very obvious reason that the type of education they had received, far from equipping them, rather unequipped them for any such work. To persist in this type of education, merely because it was traditional, might satisfy the scruples of conservative orthodoxy, but it was thoroughly uneconomic and, from the point of view of a commercial career, manifestly unsound. Something, clearly, had to be done to enable the ex-Azhari student to compete with the effendi who had received his education in a government or a missionary school.¹

Hitherto the subjects taught at El Azhar have been graded in three grades of unequal value. The first, to which is given chief place, comprises the transmitted branches of knowledge: theology, jurisprudence, explanation of the Koran, the art of recitation of the Koran, the

¹A very interesting historical and analytical sketch of education at El Azhar may be found in the October, 1925, issue of *The Nineteenth Century*, entitled "El Azhar University," by Pierre Arminjon and Pierre Orabites. The article was apparently written to show that the intellectual "awakening has overlooked El Azhar," and demonstrates forcibly the crying need for exactly such reforms as are now being effected.

traditions, and dogmatics proper. In the second rank comes the Arabic language, which includes literature, grammar, rhetoric, lexicography, etymology, prosody, composition and reading. In the third and lowest class, are placed history, geography, natural science, mathematics and astronomy. That the last group, which we would consider as by far the most important and useful, has hitherto been regarded as purely secondary and subsidiary may be inferred from the fact that the classes for them are arranged for the afternoon, and not for the morning, when the mind is freshest, and that the periods devoted to them are patently few and inadequate.

Something, clearly, had to be done. The Azhari students sent successive delegations to the Government, demanding reform. The sheikhs at the head of the institution were sympathetic to these demands. The Government itself was, naturally, not opposed to anything progressive. So on October 1, 1925, Mohammed Khalid Hassanein Bey was appointed to scrutinize the present system and conditions at El Azhar and to make proposals for their improvement.

Although, as will be seen, little more than two months have passed since Hassanein Bey received his appointment, he has already laid the foundations for what appears to us a very sound progressive system of educational reconstruction. Clearly it was unwise, if not futile, to attempt to do everything at once. The only result would have been to stir up old prejudices and rouse fierce opposition. He set himself, it seems, three definite tasks: to effect certain very necessary improvements in the conditions of life at the University, to strengthen the scientific side of the curriculum, and to bring the courses of study at El Azhar into line with those which are followed at the government schools. He very wisely decided to leave the religious studies entirely alone.

Almost his first action was to have the children transferred from El Azhar to some neighboring mosques. A

difficulty, however, presented itself here. Certain sums of money had been left as endowments for the education of children within El Azhar. To remove them from the precincts of the mosque would be to deprive them of the benefit of these legacies. To leave them there was contrary to what was felt to be right and proper. In order, then, to solve the difficulty, resort was had to the simple expedient of interpreting El Azhar as signifying not the great mosque alone, but the whole district in which it stands, and thus comprehending the mosques to which the little ones have been sent!

Attention was then turned to the educational system proper. As has been observed, it was necessary to go only one step at a time. The present conditions of admission to the Azhar course will continue to obtain for some years to come. They are, that candidates should be between ten and sixteen years of age, should be able to read and write well, should know by heart the whole of the Koran, should be in sound health, and should have a good character.

No change in this direction is contemplated at the moment. It is with the first of the four years of the primary course and the first of the four years of the secondary course that Hassanein Bey is beginning his reforms. How this process of refashioning the objects and methods of El Azhar education will shape may best be estimated by a review of what Hassanein Bey has already achieved with the first year of the secondary course. The alterations effected in the primary syllabus correspond with those made in the secondary, though they are naturally more elementary in character.

It is to be remembered that only the last four years of the twelve years of study are actually spent in the mosque of El Azhar itself. The students for the primary and secondary certificates have hitherto been distributed for instruction, and occasionally also for residence, over various mosques, not in Cairo alone, but also in several of

the largest towns in Egypt. It is now proposed that the students for the secondary certificates should attend their lectures not in mosques only but in properly equipped schools. Already Hassanein Bey has secured, or transformed, five schools for this purpose. One is in Cairo itself, a second in Zag-a-zig, a third in Alexandria, a fourth in Tanta, and the fifth in Assiut. For the time being, the primary education will continue to be given in mosques.

We were kindly allowed to visit and inspect the new secondary school in the Helmiya district of Cairo. Structural alterations have not yet been completed, but we saw there a fine, airy, well-lighted building, furnished and equipped with the educational requirements of a modern school, and staffed, not with sheikhs only, but with effendis borrowed in their spare time from the government schools. The appointment of Hassanein Bey was made too late to allow him to secure his own staff and equipment for the present year. Temporarily he is making use of the desks which are generally reserved for government examinations, and he has arranged for teachers from the government schools to lecture in their free periods. His ultimate purpose is to furnish the school with the most modern outfit, and to train his own staff of teachers.

At present there are ten classes at the Helmiya School. Five of these are special classes for men who, having secured their Azhar primary certificate, now wish to take up posts as teachers in government schools. These men will receive special training for one year in the elements of arithmetic, algebra, geometry, drawing, physical drill, etc., and if successful in their examination at the end of the year, will be qualified as government teachers. The other five classes are designed for those who propose to complete the full Azhari course. They will continue, as hitherto, to receive lectures on religious subjects from the Sheikhs appointed by El Azhar, but, in addition, they will now pass through a carefully prepared course of study on all those literary and scientific subjects which we consider

to be an indispensable part of a good education. The examination in these subjects will be an obligatory and integral part of the syllabus for the secondary certificate.

What is being arranged this year for the first year of the primary and of the secondary courses will be applied next year to both the first and the second years. Thus, after the passing of four years, the whole primary and secondary syllabus will have been remodeled with a scientific side ranking as of equal value with the religious side. Then the magic hand of reconstruction will touch the Azhar itself.

The curriculum for the final certificate is to be submitted to the same process of transformation as is now being carried out with the two preceding courses. Laboratories and demonstration departments are projected; modern equipment is to be installed; the library is to be enlarged and made more available to students. The details of this scheme have not, as is natural, taken final shape as yet, but no pains are to be spared to make the syllabus thorough, scientific and useful.

All reforms, however, are not postponed till four years have slipped by. Some are already in process of execution. It is intended that, in the future, no students should reside in the mosque of El Azhar. Instead, they are to be housed in hostels under proper supervision, and already one hostel has been obtained accommodating three hundred and fifty students. The present dormitories within El Azhar will thus be vacated, and the proposal is to convert them into classrooms. Whatever may be the loss to tradition or to æsthetics, in that the students will no longer squat in picturesque semi-circles around the chair where the professor sits, the gain in efficiency and in educational advancement will be enormous.

No change is intended for the time being in the status of foreign students who come to El Azhar for special periods of religious study. It is interesting, in passing, to note that according to the last census the number of such

students in Cairo did not exceed one-fifteenth of the whole. Whereas there were then 9,758 Egyptians taking the university course in Cairo, there were only 629 from other countries, namely 264 Syrians, 120 Moorish, 104 Turkish, 57 Sudanese, 45 Berberene, 9 Kurds, 7 from the Hedjaz, 7 Javanese, 6 Abyssinians, 5 Afghans, 3 Indians, and 2 from Bagdad.² These figures controvert the impression sometimes given that El Azhar is filled with students from all sections of the Moslem world. If we take into account the number of Egyptian students studying in mosques affiliated to El Azhar in different parts of Egypt, then the proportion of foreign students will be considerably smaller. It is estimated that there are altogether 18,000 students attached directly or indirectly to the Azhar system of education.

So much for El Azhar today and tomorrow. But who would dare prophesy what will happen the day after? What, for example, will be the effect both on the Azhari curriculum and on the mind of the average student of the inevitable coming line of modern scientific ideas and traditional methods of study and interpretation? Will there not ensue some modification in the religious outlook of the Moslem student? There opens before us the vision of untold possibilities, whose ultimate forces time alone will reveal. One thing, however, is certain, and that is that the day of opportunity is dawning, so let us then be, as our Lord bade us, with "our loins girded about and our lights burning, and ourselves like unto them that wait for their Lord" . . . for "the Son of man cometh at an hour that ye think not."

Cairo.

S. A. MORRISON.

² See "The University of El Azhar," by Mohammed Abu Bakr Ibraheem, teacher of Arabic at Towfiquh Secondary School—a lecture delivered in August, 1924, for the Summer Vacation Course of Cambridge. (Cairo—one shilling.)

THE QUESTION OF INSPIRATION

In our dealings with Moslems, there is one question that often arises, and which causes a good deal of difficulty: the question of inspiration. On that will depend the degree of authority carried by the Bible and the Koran respectively. Inspiration is claimed for both, and knowing that Mohammed acknowledged the inspiration and authority of the Jewish and Christian Scriptures, we may set out to convince the Moslem of the truth of Christ on the basis of our Scriptures, only to discover that he does not accord to them the same degree of authority that he accords to his own Koran, although he admits that they are inspired. The Mohammedan historian Ibn Khaldun says: "Of all the divine books, the Koran is the only one of which the text, words, and phrases have been communicated to a prophet by an audible voice. It is otherwise with the Pentateuch, the Gospel and the other divine books: the prophets received them under the form of ideas."

We may be able to argue the matter out when we are ourselves dealing with educated Moslems. Our native workers are, however, likely to find themselves in difficulties when they attempt to explain it. What is the best way to treat the matter? We cannot do better than put the Moslem and the Christian view side by side.

To the true Moslem, there are two main kinds of inspiration, *wahi* and *ilhām*. The first, *wahi*, pertains to the Koran alone. Mohammed claimed that he merely repeated word for word what was told to him through the medium of the angel Gabriel. This view of inspiration is purely mechanical. The Moslem says that the Koran contains the final and complete revelation of God to men. It abrogates all previous revelations, acknowl-

edges no debt to others, was prepared from eternity with God, and was finally revealed through Mohammed. It is in Arabic, "the tongue of the angels," the actual language of heaven. It was delivered piecemeal to Mohammed, but the personality of Mohammed has not influenced it in the least. However wonderful the Moslem conceives the language of the Koran to be (and he never ceases to glory in it); however anxious he may be to sing the praises of his prophet, he never gives him the credit for the composition of the Koran, for it is not the work of man at all, Mohammed is simply the medium through whom the revelation has come. The words are God's very own.

Here is a description of inspiration as given by Ibn Khaldun:

"The sign that a man is inspired is that he is completely absent, though in the society of others. His respiration is stentorious, and he seems to be in a cataleptic fit, or in a swoon. This, however, is merely apparent; for in reality such an 'ecstasis' is an absorption into the invisible world; and he has within his grasp what he alone is able to conceive, which is above the conception of others. Subsequently, these visions descend and become perceptible to the faculties of men. They are either whispered to him in a low tone, or an angel appears to him in human shape and tells him what he brings from God. Then the 'ecstasis' ceases and the prophet remembers what he has heard. . . ."

That there should be a human as well as a divine side to inspiration is an idea not only foreign, but absolutely repugnant to Moslems. The Koran is not the word of a prophet enlightened by God. It proceeds immediately from God, and the word "say" or "speak" precedes, or is understood to precede, every sentence. It is acknowledged that the *Injil*, the Gospel, was given by Jesus, but as that, too, was brought down from heaven by Gabriel, it is now asserted that the true copy has been lost, and

that the four Gospels of the New Testament are simply traditions collected by the writers whose names they bear.

The above theory is doubtless satisfying to the one who is able to receive it, but the question arises, "Is it true?" Will it bear critical examination such as is in these days extended to all things, however sacred they are understood to be? When, however, even the books deemed most sacred are examined, we find that the human element through which they came is bound to appear. A message is colored by the medium through which it is heard, and throughout the Koran we can see the personality of Mohammed, while the writings are all colored by the circumstances of the prophet at the time of their composition. Many Christians hold a view of inspiration similar to this with regard to the Bible, but the Moslem will never admit that the inspiration of the Bible is on the same level as that of the Koran.

The second type of inspiration, according to the Moslem, is known as *ilhām*. In this case the inspiration is not considered to be so direct, and so is less authoritative. This kind of inspiration is received in the form of ideas, while the actual words are those of the man through whom it comes. The Moslem traditions are considered to be in this class, and also the Christian Scriptures. Since no reverence keeps the Moslem from a criticism of these books, it is a little disconcerting to be confronted with the extremist forms of Biblical criticism that are current today. The following extracts from a booklet published by Maulvi Sadr-ud-Din, of the Moslem Mission, at Woking (England), on "Are the Gospels Inspired?" are typical of the whole argument:

"(1) The first Gospel, i. e., St. Mark's, was not written by the holy prophet Jesus.

"(2) It was written by Peter's convert, St. Mark, who was the former's interpreter.

"(3) It was written neither at the scene of the ministry of Jesus, nor in the language which was spoken by the prophet, nor by any of his disciples.

“(4) It was written in Rome from memory, by St. Mark, who was exhorted to do so by ‘his hearers,’ and among whom it was circulated.

“(5) It was written in Greek, and not in Aramaic, which was spoken by Jesus.

“These facts, which are known to every scholar of the sacred history, should convince the lay reader that the Gospel of St. Mark was neither revealed nor inspired. There was in fact no need of any inspiration or revelation. Mark jotted down from memory what he had heard St. Peter preach to the Jews in Rome. . . . In other words, neither the sermons of Peter nor their reproduction by Mark represented a faithful record of the words of Jesus.”

In view of statements like these, what kind of reply shall we make to the Moslem who comes to us, and what kind of reply shall we teach our workers to give, when they are daily confronted by such objections? I would suggest that a reply on the following lines be given.

A modern Christian view of inspiration may not at first sight seem as satisfying as that of the Moslem. We believe, however, that if a thing is true, we need not fear investigation of it. “Great is truth, and it will prevail.” Our Scriptures are open for all to see and test. The records are tested as are any other records, and the human element is seen to enter into the most sacred things. One thing, however, we do see plainly as we study God’s Word. God does indeed communicate with men, and not only with a few chosen prophets. The fulness of God’s message, however, is more than man can receive, and the whole story of the full revelation of God can never be told. Not one Bible or Koran, nor a thousand, can ever tell the fulness of God’s nature. For that reason we believe in a progressive revelation. When sin entered into the world, there was no immediate sending of a Messiah. The message would not have been understood, nor could it have been realized what that sin really involved. We

have therefore in the Bible a long record of God's messengers and messages to men, and it is only as it is seen working out in the human race, and in all the developments that resulted from sin, that man can come to understand the meaning of sin and salvation. These divine messengers led man on his upward path of the knowledge of God, until, as St. Paul says, "When the fulness of the time was come, God sent forth His Son" (Gal. 4: 4), He was God's greatest messenger to mankind, giving as full a revelation of God as it was possible for man to receive. To this the Moslem will doubtless reply that Jesus was indeed a messenger from God, but that the one who came after him was the final messenger, the *Khatam-ul-Anbiya*. What shall our reply to that be? I would suggest that we put it this way: Christ was indeed the full and final revelation of God to man. Our idea of revelation, however, is a progressive one. In the Old Testament we see the development of ideas about God for a period of over a thousand years, culminating at last in the coming of Christ. The revelation, however, was not completed then. The ideas that Christ brought into the world needed to be worked out in life, and it is only as life expands that we find them coming to be understood. Probably our very familiarity with the words of Jesus prevents us from seeing how revolutionary many of them were, or what great principles they involved. If, however, some of those early Christian leaders had understood fully what was implied in many of the words of Jesus, they would have shrunk back; they were so revolutionary. It is in fact only in comparatively modern times that many of his teachings are beginning to be understood. We may refer to the case of slavery. It seems remarkable to us now that men should have been able to go on for thousands of years without seeing that slavery was incompatible with the teachings of Christ; yet it is practically only during the last century that that principle has been accepted, even in Christian lands. Is

there not a great deal lying behind those words of Jesus: "I have many things to say unto you, but ye cannot bear them now?" They are only beginning to be accepted now. The revelation of God to men was not completed with the earthly life of Jesus. It is historical and progressive; a bringing in of the Kingdom of God.

If we are able to understand God's leading in this way, we get something that is not only not poorer than the mechanical view held by the Moslem, but infinitely richer. We cannot picture Islam calling on a past prior to Mohammed as the authority for anything, though Islam is built on the past, to a great extent from Old Testament sources; nor can we picture it looking forward into the future and getting a vision of still fuller knowledge about God. Our Scriptures, however, are a stream that has been for ever flowing since the beginning. They are complete and final. But the source of inspiration is not dried up. It still continues, and men are still being inspired by God today, and have as real a message for mankind as ever Mohammed believed himself to have. The real meaning of prophet is not fore-teller but forth-teller, in other words, "a preacher," and those who go forth today with the message of redemption through Christ can indeed be prophets and receive inspiration from God. The day of God's inspiring His messengers is not past. To those who live in close fellowship with God, His message will come with true inspiration. We believe that under the influence of that inspiration, mankind will be led ever onward and upward till it stands perfected in a new Kingdom of God, more glorious than was ever dreamed of by the prophet of Arabia.

St. Paul says: "Prove all things; hold fast that which is good." (1 Thess. 5: 21.) Does the Moslem dare to accept this advice?

Dinapur, India.

G. N. GIBSON.

CHRISTIAN EDUCATION IN EGYPT*

A study of the present situation in Christian education may be best introduced by a brief survey of the educational situation throughout the country generally. According to the last census, taken in 1917, the kingdom of Egypt had a population of 12,718,255 persons. Of this total number, 10,964,064 were more than five years of age; and of this number only 863,209 could read and write. These totals include all the various nationalities resident in Egypt. The Egyptians themselves numbered 10,210,608 above five years of age and only 700,219 were literate, or 68.5 per thousand.

So pitiful a state of ignorance in the nation, and its full significance for the social, economic, political and religious life of the people require no elaboration or emphasis.

The Government has long recognized the great need for schools, but until the present decade it has not been financially practicable to consider the possibility of undertaking a comprehensive scheme of general education. The stringency of the international control of finances under which the Government has been conducted since the bankruptcy which followed the extravagant career of Ismail (1863-1879) precluded any discussion of a national plan of education which should give instruction, of however elementary a grade, to all the people. Before Ismail's downfall the Government's outlay for education was only £29,000 per year; in 1890 (under British occupation) its grant reached the sum of £81,000. The present day witnesses a Government with a Ministry of Education, which according to the Budget of 1922-23, has an annual expenditure of L.E. 1,169,040. Of this

*Paper read at the Helwan Conference Egypt 1924.

amount, however, L.E. 376,410 comes to the Government by receipt of school fees, etc. This is 32 per cent of the total disbursements for education, and leaves only the expenditure of L.E. 792,630 to be met by taxation. This sum is about 6 piasters (thirty cents) per capita and goes mainly to the support of secondary and professional schools.

In 1917 the Minister of Education appointed a large and representative commission, composed of the United Secretary of State for Education, governors of two provinces, directors of important government departments, and high officials from the Ministry of Education, both Egyptian and English, "to study the best means of extending elementary education among the masses of the people."

After much study and many sessions of the commission, its report was presented in November, 1918, and published in 1919. Probably due to the serious disturbances which took place throughout Egypt in 1919, and the resulting unsettled conditions which have since prevailed, no action has been taken by the Government to give effect to the recommendations of the commission.

The new constitution provides in article 19, that elementary education shall be obligatory for all Egyptian children, both boys and girls.

An immediate enactment of law which shall give practical effect to this constitutional provision is not to be expected. Grave practical difficulties stand in the way. Not only is there neither the equipment nor the staff for so vast an undertaking, but it is evident, from a study of the financial requirements of the project, that the country does not possess the economic power to provide the funds necessary to begin and to maintain a system of universal education. Even more to be regretted is the apathy with which the project is regarded in controlling official circles where the idea of founding a great state univer-

sity seems to take precedence over the proposal to give elementary education to all the people.

It thus appears clear that the Government should gladly welcome whatever aid in the task of educating its people it may receive from independent schools, not only the Christian schools, which derive their support from local Egyptian philanthropy, but especially those schools whose support is secured from foreign missionary societies, a support in men and money which makes no draft upon the financial resources of Egypt but is an outright contribution, requiring no return in kind. And although the time is long past when a ruler of Egypt might confess, as the Khedive Tewfik confessed to Dr. Hogg, of Assiut, that the American Mission was teaching more children than were taught by the government, yet the service of mission and other Christian schools is still so important a factor in the education of the nation that it is contrary to all reasonable expectations to expect an enlightened ministry to adopt any policy which would deprive the country of the benefit of these schools.

While it seems reasonable to expect the government to welcome the help of Christian schools, it is to be anticipated that a progressive minister of education may probably, and very properly enforce, standards as to buildings, equipment, and staff which many Christian schools cannot now meet. The plain moral of such a consideration is that these schools should, from the present, be set in order. They should at once be put in condition to meet reasonable standards and so to continue their usefulness. That such improvements may be made effective will demand greatly increased revenues. Education costs, and good education is increasing in cost. Higher education, especially, is expensive.

The need for Christian schools is also strongly argued by the statistics, already given, of the prevailing illiteracy of the country. Mission and other Christian schools may rightly be credited with the superior showing of the Chris-

tian community (especially the Evangelicals) over the Moslem majority as respects literacy. But they deserve even greater credit than this, for thousands of Moslem students have been won from the ranks of illiteracy to the self-respect of those who have mastered the rudiments of reading and writing. Census figures are not available for the precise appraisal of this debt of Egypt to the schools of the missions, but it is a large and growing obligation.

The place and importance of the Christian school in Egypt cannot be adequately measured by its relative position in statistical returns, but it is, nevertheless, desirable that the champions of the mission and other Christian schools should realize clearly how considerable a part, numerically, the Christian school holds in this country. They may thus understand how imperative it is that their work and influence should be of the highest quality; only thus can Christianity be given the preeminent place that it deserves.

The following figures are taken from the Government Census of schools for the year 1921-22, page 100. There were 712 Egyptian schools, both Government and non-government, in which there were enrolled 94,274 boys and 17,661 girls, total 111,935. Of these totals, the Christian schools furnished 30,181.

The facts and figures given above, do not tell the whole story of Christian education in Egypt for there are many schools of foreign management in Egypt whose prime object is to give a Christian education. The Census records 59 such schools of the American Mission with 6,801 pupils. The American University at Cairo had 199 students; British schools governed by religious associations had 17 schools with 2,387 pupils. The influence of the schools of the religious bodies of the French and Italian communities is considerable; together they taught 12,352 Egyptian pupils.

The brevity of this study will not permit us to attempt

a thorough appraisal of the value of these schools to the Christian interests of Egypt. But we must point out that mission schools of higher grade are today compelled to turn away pupils from their doors because of lack of staff and of space to care for the large numbers that are coming. In spite of restricted budget the mission school has been able to do a grade of work which is the equal of the best work of the extravagantly financed Government schools. For example, Assiut College has steadily maintained a leading place in the competitive examinations of the Government, and this in spite of the considerable amount of required Bible study which is additional to the regular curriculum work. It is greatly to the praise of the mission college that, despite this religious work, which might be looked upon as handicap in the race of the student for the prize of the government certificate, students, apply to it for admission in increasing numbers. It would be but natural for parents to choose to send their sons to the government school, for there they meet with the young men who are to form the official class of tomorrow. That they are willing to forgo this opportunity for their sons in order to give them the more rigid course of the mission's college is an impressive argument in its favor.

For the recruiting and training of workers for the church, the mission college continues to hold its indispensable place. Nowhere else are these recruits to be found and enrolled. Assiut College records with great satisfaction that there are now enrolled in its Student Volunteer Band 43 young men. The tide which ran so strongly during the Great War, away from Christian service, seems now to have turned, and many young men are in preparation for the ministry of the Gospel.

Probably government policy is a matter which it is impossible to predict. There are many indications, however, that the educational policy laid down by Mr. Dunlop, the famous adviser to the Ministry of Education, will be changed as Egyptians now find themselves in com-

plete control of that ministry. Unless there is given to this branch of the government a relatively permanent head, it is not unlikely that the future will bring many, and perhaps conflicting, changes of policy. To these changes the Christian schools must, of course, be prepared to conform.

The Christian school will have no especial difficulty in accommodating itself to changes which affect all schools equally. A most serious difficulty would be caused the schools which are endeavoring to give Christian teaching to Moslem children if the government were to adopt the policy which has recently been made effective in Turkey. There Christian teaching may be given only to children of Christian parents. The gravity of such a possible handicap to our work in Egypt requires no emphasis. Happily, however, there are no indications that such a policy will be proposed.

Figures concerning the cost of conducting Christian schools are not available, but it is possible with confidence in saying that the cost of education in them is in general, much cheaper than that in schools conducted by the Government. And it is at this point that danger is chiefly to be apprehended. The demand for education in Egypt is growing at such a progressive rate that no school need lack for pupils. It is, therefore, highly important that Christian schools should be of such character and offer instruction of such excellence that they may attract pupils of desirable social standing. The character of the school will determine the future character of the Christian community; and the mission school must take care lest, because of its cheap equipment and underpaid teaching staff, it finds itself ministering to folk so low down in the economic scale that they cannot be expected to form a self-supporting church which will be able to reach out to aid in the great task of bringing the Gospel to all the people.

Assiut, Egypt.

C. P. RUSSELL.

THE KURDS

If prevailing opinion regarding the Kurds is anywhere near what mine was before coming to Mosul, two years ago, the word *Kurd* makes a strong bid for the prize as modern bugbear. It is designed to connote in rather dim outline (mystery is fearsome to most people) a sort of terrible Turk that roves abroad in his mountain fastnesses somewhere in the Near East, armed to the teeth, seeking whom he may devour. Those who remember their "Anabasis" may delight in computing how many stones the Karduchi have rolled down on the heads of their enemies from that time to this; for they are probably the same people. But as a matter of fact, I have found the Kurd a lavish host, an amiable companion, and excellent raw material—very raw.

Who are the Kurds, anyway? No one seems to have given a very satisfactory answer. Undoubtedly they are of Aryan stock, fairly pure, as might be expected from their isolated geographical position. Many of them are blue-eyed, and have almost European features; occasionally a man of distinctly Semitic type is seen. The fact that Sayids flourish among them nearly as profusely as among the Arabs, would seem to indicate that there has been a mixture at some time, though I conjecture that, in accord with other Oriental usages, sufficient payment may have been the origin of the pedigree in some cases. As to language, it is Aryan. It is often said that Kurdish is either the progenitor, or the descendant of Persian. Major E. B. Soane, who probably knew the Kurds better than did any other European, advanced the theory that they are the descendants of the ancient Medes in both race and language.

The question, Where is Kurdistan? cannot be answered

much more definitely. Of course, it is not a political division, with definite boundaries; and the proposal sometimes heard, that such a state should be established, seems to some of us rather wild. At any rate, the problem of establishing a reasonable boundary would not be the only difficulty. But that one would be almost insurmountable, for there are Kurds in Irak, Persia, and Turkey, and probably half of them are in communities where either the majority or the ruling minority are of another race. Mosul itself is not far from half Kurdish, but they are the *hamals*, "the hewers of wood and the drawers of water." Such cities as Van, Bitlis, Diarbekr, Mardin, and Kermanshah have very large Kurdish populations; yet it is difficult to imagine any of those cities under a Kurdish government, at least until such time as the Kurdish people have progressed along the road to civilization. The typical Kurd is not a city man, but a dweller in stone-built villages snugly nestled in the rugged ravines in which the mountains of this region abound. The scenery in these mountains is magnificent. I, who come from California, admit it! And the people live about as close to nature as one can get, tilling the narrow fields that, during countless generations, have been terraced above the streams, and pasturing their flocks of goats and fat-tailed sheep on the steeper slopes above. There are, too, a few tribes of nomads, called Kochers, who are to the Kurds what the Bedouins are to the Arabs, who, with all their possessions, follow the seasons to the mountain, or to the plain. And lock your stable when they are in the neighborhood.

Another undetermined question is, how many Kurds there are. If the Old Testament taboo on census-taking still maintains, these people have at least one claim to piety. Somewhere around two million seems to be the best guess.

This article began by calling in question the reputed ferocity of the Kurds. In rendering an opinion, I must,

of course, acknowledge my limitations: in time, only two years; in extent of acquaintance, chiefly with those to the north of Mosul as far as Zakho and Amadia, although in the summer of 1923, I went four days' journey north of Amadia, and last summer, through the Rawanduz region to Saujbulagh and other cities in northwest Persia, returning by way of Sakkiz, Bijar, Kermanshah, Kirkuk, and Arbil. Yet the most severe limitation has been that of language; for a good share of the time I have not been quite sure whether they have been blessing or cursing my invasion of these unfrequented regions. But I do know that they never failed to give me their best accommodations. It was no forced hospitality that I received, such as a government official might get, or one who travels with a large retinue of servants, like the local chiefs; for I usually travel alone. My present verdict, always subject to revision, is that the Kurds are not especially fierce, only simple. The inhibitions that hold most of us to the straight and narrow path (more or less) are simply not present in the individual or in the social group of these people. *To like* is to put everything at the disposal of the one liked; *not to like* is to set all against him. The Kurds are reputed to be violent haters; yet it is interesting to note that they themselves have no word for *hate*. To be sure, the man of whom they say, "*Az has zhwi nakem*," (I don't like him) is in danger of his life, but not because another man *hates* him, but only because the feeling of *not-liking* tends to take its natural course of removing the undesired object as expeditiously as possible. And we can hardly expect anything else from those who live as they do.

The Kurds raise their own cereals, produce their own meat, milk, and wool, their fruit, vegetables, and tobacco; they do their own spinning and weaving, and make their own shoes: any social concept is difficult for such independent individuals. Perhaps they make a trip or two a year to the "outside," to trade raisins, wool,

tobacco, or honey for what they may need—some extra wheat, probably, and gorgeously colored cotton cloth, and buttons, and maybe tea and sugar, though these are rarely found in the homes of the common people. The men generally do the ploughing and the harvesting, but such work as weeding rice and tobacco is done, or at least shared, by the women, who do also the household work, and bring the water from the village spring, and clean the stables, and take care of the ever-present baby. The men are champion sitters; some of them get up often enough to say their prayers. And that is about all there is to life, unless one can join a raiding party, or mayhap, attempt defence against one. Personally I find it hard to blame them very severely; better join a neighborly raid than die of ennui. The remedy is to give them something better to do. As matters stand, illiteracy is almost universal, and several of the dialects have never been reduced to writing. They have no incentive and no equipment for mental adventure, and their totally ritualistic Mohammedanism furnishes no spiritual urge. So they have been century after century, and will continue to be until some new power enters their lives.

I am indebted to Dr. E. W. McDowell, who has spent over thirty years in Kurdistan, himself of Scottish descent, for what seems to me a valid analogy. It is not many centuries since the canny Scot was a rough and ready freebooter, much like the Kurd of today. Both countries are rugged and breed rugged men. And Scotsmen today are occupying many of the most important positions in the English-speaking world. A like leadership in the Orient is open to the Kurdish, if they have a like power working through them. The day of the Kurdish Knox seems far distant, but it will come. The few Kurds who have gone "outside" and gotten in touch with cosmic currents have made their mark. Saladin is perhaps the best known, but there are several others; yet the notable part of the history of Kurdistan still lies in the future.

As to the religion of the Kurds, they would give but one answer: Islam. To be sure, there are the Yezidis, or devil-worshippers, who speak Kurdish and appear to be of the same race; but neither would acknowledge the other to be better than a dog, which, for present purposes, is sufficient ground for regarding them as separate. But the Mohammedanism of the Kurds (they are Sunnis) is a purely formal affair. In general, they are very punctilious in their observance of the prescribed procedures. On coming out here, I was impressed by the story of an *agha*, who said, "We are really more like Christians than like Moslems: we take only one wife, we do not veil our women, we don't pray, and we drink *arak*." It makes a good story, and he may have spoken truly for himself; but observation prompts me to offer a few commentaries on that text. The Christians used as the basis for comparison were those of the Oriental churches, which have a glorious history and a feeble hold on life at present. As for taking only one wife, the reason is economic; only the rich can afford more, and they do. As for veiling, they don't. My observation indicates that most of the common people do not go through all the prayers, but that in every village there are a faithful few, usually the *agha* and those others who have no reason for exercise except their prayers, who never neglect their devotions morning and evening; and some devotee may usually be seen at each of the five appointed times. Of course, the prayers must be in Arabic to be acceptable, and not one in a hundred knows what it is all about, and even to my untrained ear, the Arabic that proceeds from Kurdish mouths is atrocious; but that is no worse than their neighbor Nestorians, whose litany is all in Chaldee, now a dead language, or our own neighbors who must pray in Latin. As for the fourth topic mentioned by the *agha*, the drinking of *arak*, a powerful native firewater in great demand by the neighboring "Christians" and Yezidis, I have yet to see a Kurd in-

toxicated. They either don't drink, or else carry it well. In fact, it is said that they are pious enough in this regard to be able to severely censure their Persian neighbors and the Arabs of Irak, among whom the custom is rapidly spreading since the British occupation.

But their strictness or laxity in their observance of the official religion does not indicate to any great extent what their *effective* religion is, any more than saying in America whether a man is a Fundamentalist or a Liberal, tells how much of a Christian he is. As has been said, the Kurds are a simple people, and among such, an intricate theology is not likely to thrive. They may repeat the prescribed formula, "God is Great," the required five times a day; but when it comes down to hard facts like crops and flocks and marriage and sickness and death, the words may be *Allah kerim*, but the actual determiner of destiny is some charm or bit of magic. Their religion is primitive. What matters it what form the charm assumes? The power in it is magic. I had been only a few months in this country before witnessing a scene that perhaps started by thoughts in this direction. It was in Tiari, a Nestorian community with Kurdish neighbors. The day was announced as sacred to *Mar Kuriakos*—what that saint's name is in English, I have not yet discovered. A few people attended the early morning mass in his honor, but the whole village was there when the celebration began out on the hillside, where the old folks sat in the shade of the trees and talked and smoked, while the young bloods, selecting a place more or less level, danced the *Sheikh Ani* all day—a form of amusement common to this whole region, the charm of which I am still unable to comprehend. The music (spare the mark) was furnished by a pair of Kurds with fife and drum, and several Kurds from the nearest village joined in the celebration for the saint with apparently as much spiritual fervor as was manifested by the Christians. Particularly was I impressed that a Christian saint should be celebrated by

Kurdish songs; and I have since learned that this was not done in deference to the Kurdish guests, but is a regular feature of most Nestorian celebrations—also that the songs could not be published in an unexpurgated edition. The point I am trying to clear up is this: the religion of the mountain people, whether nominally Christian or Moslem, is essentially about the same: powers of magic working through charms and amulets and incantations, and imposing certain taboos. It is difficult to distinguish between them by their daily manner of life.

But for the missionary, all these considerations are subordinate to the central task, and are significant only as they may affect the progress of the Kingdom. The real question for us is, Can the Kurds be evangelized? Thus far, but little has been done towards it. So far as I know, the missionaries at Mardin and Diarbekr gave the Kurds some attention; and Mr. Andrus translated portions of the Scripture into the dialect that prevails there. An effort was made in 1923 to establish in Mardin a mission to the Kurds, but the Turkish Government did not allow it. I understand that the British and Foreign Bible Society has published portions in the Kermanshah dialect, but know of no one who is devoting his attention to spreading the Word there, except in Persian. The one outstanding mission to the Kurds is under the auspices of the Lutheran Orient Mission, a small American society with the total field force at Saujbulagh, in northwestern Persia. They selected a strategic location, for Saujbulagh is one of the very few Kurdish cities, and the surrounding region is studded with typical Kurdish villages. For nearly twenty years they have worked there, often under serious handicaps; they have endured persecution and jeopardized their lives; but the Word of God is not bound. A good share of the New Testament has been translated into the vernacular; a small hymnal has been printed; a hospital is maintained; and the meetings are

well attended by the people of the city and of the surrounding villages. The only other work especially for Kurds that I know of is projected by the United Mission in Mesopotamia, a new organization with a joint committee of representatives of three American denominations as its "home base." Most of the work of this mission is, of course, for Arabs; but one man stationed at Mosul has been assigned to the Kurdish field.

What are the prospects for these and other efforts that may be made to bring the wild Kurds into the fold? Apparently, they are not open to evangelization; for, as has been noted, they are staunch Moslems, with all the fanaticism of ignorance. The recent revolution in south-eastern Turkey, demanding the return of the Caliph, may perhaps be taken as typical of their sincere devotion to Islam. There is no Macedonian call here. But the one in the deepest darkness is the one that most needs the light. The British administration has brought good order and safety to a region where banditry was formerly popular. If government schools are started in Kurdistan and maintained for a sufficient time, some degree of open-mindedness will necessarily result. Medical missions are, of course, always a good approach to Mohammedans. To me, simply living among them and showing them something better than what they have that can be had "without money and without price," perhaps helping them in methods of cultivating their crops, and certainly speaking the Word in due season, seems the best approach. But "approaches" and "methods" will never save them; here, as in all things, our confidence must be in Him who said, "Other sheep I have, which are not of this fold; them also must I bring, and there shall be one fold, one shepherd." He must bring them, for He alone can. And in His fold there is a place, also for these wild mountaineers.

Bagdad.

ROGER C. CUMBERLAND.

ISLAM IN BULGARIA

The Mohammedans have been so long, and so closely connected with us, that we cannot think of Bulgaria without thinking of our conquerors, the Turks.

When you think that for five hundred years they have ruled over us, you can easily see that they have left a deep impression on our politics, and public and private life. Our songs, our early poems, our whole life was simply saturated with the habits and the customs of our conquerors, the Turks. It will be a long time before we free ourselves from all of these things. It is a wonder that the Bulgarians were not entirely wiped out of the country and that their name was not forgotten forever.

Thanks to the Russians who freed us from this Turkish rule, today there is not a freer country on the Balkan Peninsula than Bulgaria. Only one fact given here will illustrate what I mean—I have often wondered why it is that when on the Sabbath every other school is closed, the Turkish schools are wide open, and they are having their sessions just as on any other day! Such is the freedom they have here. We have heard of many Mohammedans who, having gone to Turkey, felt very sorry because they did not find there the freedom they had had in Bulgaria. We are very friendly with them now.

The Mohammedans we have here are for the most part a peaceful people. Most of them are farmers, toiling on the land, and a good many of them possess big farms. The Bulgarian Government is helping them to build their own schools, and there is not a village or a town where there are Turks, where you will not find Turkish schools, and teachers. All the younger generation know how to write and read, and it is through these young people that a good work could be done.

There are at present more than 800,000 Turks scat-

tered all over Bulgaria. Most of them are found in northern Bulgaria, north of the Balkan mountains, in the eastern part, and on both sides of the main railroad line Sofia-Varna. I might mention the city of Shumen on that line, as there are quite a number of Mohammedans there. They have a high school and a library. Some years ago a converted Turk lived here—J. Avetaranian—who did a fine work for the Turks. There is a Methodist church, and I know that it will always be open if any should want to hold services for the Turks. I spent a year as pastor here. Near Shumen are several towns, Novi Bazaar, Eski, Djumaia, Osman, Pazar, with villages all round thickly populated with Turks. Here is the village called Tozluk, and a place named Deli Orman (Wild Woods) which extends north of the railroad line Varna Rustchook, and the town of Razgrad, all filled with Turks. In some of those villages the mayors and the assistant mayors are Turks. In the town a Razgrad a converted Turk, Nathanael Nazifor, has begun work among the Turks, and from what I hear he is doing well. He is preaching the Gospel and distributing pamphlets. In southern Bulgaria, south of the Balkan Mountains, there are also whole villages of Turks, and a great many in the big cities. Among those are Philipopolis, Stara Zagora, Aitos, Iamboli, Karocat.

My personal opinion is that if there were a man fully prepared and with the knowledge of the Turkish language, he could always find a place and eager people to listen to the Gospel of Christ. The Protestant churches have always been open to hold services for the Turks. Of course, we cannot say that the Turks are entirely open to receive the Gospel of Christ. Owing to their old fanaticism, they still remain a rather hard people to reach. While this is true of most of the older people it is comforting to know that the young Turks are somewhat more

accessible. Very often they buy the *Injil*—New Testament—when the *Ladja* or Turks are not around.

As to the sales of the Scriptures in the Turkish language: our reports show that next to the sales in Bulgarian, come the sales of the Scriptures in Turkish. Last fall one of our colporteurs made a tour of some of the villages in the Deli Orman and Razgrad. In the latter place, the school children flocked around him and he sold many Turkish Gospels, New Testaments and Bibles.

Personally I do not see any reason why the work of the distribution of the Scriptures among the Turks should not be successful. There are several thousands of Armenians at the present time in our country. All of these people speak only Turkish, many of them are Protestants, and whenever a service for the Turks is arranged the Armenians will also come. In that way a good work could be done for the Armenians also. Not very long ago a special service for the Armenians was arranged in the Methodist Church here, and the large church was filled, and a very good service held.

At present, there are two converted Turks who are working among their own people in Bulgaria. I have already mentioned the name of Brother Nathanael Nazifor, who is working in Razgrad. The other one is Bairam Boeff, Christian colporteur, in the town of Ferdinand, northwest of Bulgaria. If one or two men are sent here, and stationed, for instance, in Philipopoli for southern Bulgaria, and in Razgrad or Shumen for northern Bulgaria, I think they could do a great deal for the 800,000 Mohammedans in our country. You would have the co-operation of both missions working here, and we will all be glad to help to bring many souls to Christ.

May God bless the work which is being done among the Mohammedans, and may the time soon come when we will see a flourishing mission, especially for the Turks, in Bulgaria.

IVAN GANTCHEFF.

Varna, Bulgaria.

ON THE TRANSLATION OF THE KORAN INTO FOREIGN LANGUAGES ¹

In these days, which we may call the age of novelty and transition, we have had suddenly thrust upon us the discussion of a question that previous writers and thinkers have not had to concern themselves with, viz., the question whether or not it is lawful to translate the Holy Koran into other languages. Some persons in Egypt approve, some disapprove. Therefore, it is incumbent upon us, O guardians of the Moslem law, that we should not leave this matter to any one who rashly rushes in, but should put before the present generation a proper explanation of it after a reasoned investigation, to be a lamp to guide writers and thinkers, and a path for those who investigate and discuss the problem.

We must first briefly explain what translation is, and we will define it as "the transference of speech from one language to another." There is no doubt that speech is in every language an expression for a collection of single words, each one of which corresponds to some particular meaning, either literally or metaphorically. Not only so, but these words must be put together in some special manner in accordance with the rules of literary composition in the particular language concerned, with a due sequence of ideas.

A translator must not only know the meaning of each individual word, but the idea that each one is intended to convey, either literally or metaphorically and the special rules of composition whereby these individual words can express a sequence of ideas. But even then, he can only translate from one language into any other

¹ We owe this article to the kindness of Sir T. W. Arnold, who translated it from the original, which appeared in the *Cairo Press*, by Muhammad Shakir, formerly Wakil of the Jami' al-Azhar.

language, when his knowledge of the language into which he translates is equal to his knowledge of the language from which he translates—not merely as regards the meaning of individual words and their literal and metaphorical use, but also the peculiar syntactical modes of expression, so as to be able to make one word exactly counterbalance another in the other language. Otherwise the translation will fail to convey the sense of the original or will differ from it in some way or other, either wholly or in part.

The same law holds good in translating from one language to another as in changing one expression for another in the same language (e. g., “the day faded away” and “the night came on”), namely a balance of meaning must be preserved between the original and the translation, and between the one phrase and the other. The same principle of balance must be brought in to decide how far we may be allowed, and how far we are not allowed, to change the original arrangement and order of a sentence, whether we are translating from one language to another, or merely substituting one phrase for another in the same language.

We must now ask ourselves: Can we confidently rely upon preserving a due balance of meaning in the case of the Holy Koran when we want to change one expression for another in the sacred text itself, however much we may strive to preserve this balance of meaning?

The fact is that when we trace out the opinions of Moslems from the time of Mohammed (the peace and blessing of Allah be upon him!) to this present age of novelty and transition, we cannot find a single man among them who hesitates to give a decided answer in the negative to this enquiry, and to condemn it absolutely. No man, however learned he may be as a scholar of the Arabic language, may change one word for another in the order in which it is set down in the Holy Koran, even though the two words may be exactly syn-

onymous. Further, God Almighty in His Holy Book has told us the story of Mary (on them both be peace!), and in the Sura Al 'Imran, He says, "She said: Shall I have a son, and no man has touched me," and in the Sura Maryam, she says, "Shall I have a boy and no man has touched me." Now, all Moslems are agreed that we are not at liberty to read in *both* Suras, either *walad* or *ghulām*, nor put one of these words in place of the other in either of the two Surahs.

If this kind of change of one expression for another in the language itself of the Holy Koran is forbidden by all Moslems, how much more strictly forbidden is such a change as would be implied by the transference of all the words in the sacred text from the Arabic language into any foreign language?

It is thus obvious that in the matter of the lawfulness of translating the Holy Koran into any foreign language we can have as little confidence in the balance of meaning being preserved, as we can have in regard to the changing of the order and arrangement of words within the sacred text itself. It is an attempt to substitute other expressions for those which the trusty Spirit (*rūh al-amīn*) brought down to Mohammed b. 'Abdallah (the peace and blessing of Allah be upon him!), for just as the Koran is sacred in its exalted meaning, so is it sacred in its arrangement. He who forbade the human intelligence to lay a hand upon the sacred meaning by making any change whatsoever, has likewise forbidden all men to lay hands upon the sacred text by making changes—least of all such as are involved in translation into another language.

The Holy Koran is distinguished from all other heavenly books by the sacred character that goes along with its arrangement in Arabic, so that God says, "Say, if men and jinn were to combine together to bring the like of this Koran they could not bring the like of it, even though one were to help the other." "If it were

from any other than God, they would have found in it much contradiction." No other heavenly books have this sacred character, though they may have some sacred meaning apart from it. As to the *Taurāt* and the *Injīl*, each one of them is a sacred book, but through a sacred meaning quite apart from sacred words; it is, therefore, permissible to them to apply the term "sacred book" to what they have got in various languages and translations, for they know of a surety that these translations in various languages have been made by translators and are not what the great law brought to Musa ibn 'Imran and 'Isa ibn Maryam; consequently, we see them engaged in correcting and revising these translations, whenever they find an opportunity for correction and revision.

In spite of the good intentions of those who raise this question, why should we hesitate to describe those persons who make this demand for a translation of the Holy Koran into foreign languages, as a band of heretics of this age, the age of innovation and transition? Who is there who is not induced by religious zeal to reflect whether good or evil results are to be expected from continuing to lead non-Arab peoples to find satisfaction in what they call a translation of the Koran or the sacred Islamic book? Do those persons who venture to spread among Islamic peoples, here and there, English translations really feel sure that they will be able to draw a clear line between Arabic Islam and English Islam—not merely among non-Arab peoples, but among the Arabs themselves? Especially in view of the prevailing tendency towards Europeanizing and the love of novelty and change and the dislike of whatever is old.

Is not this Koran the abiding remnant of the Islamic community, after the great war has torn asunder the countries of Islam? And after the Turkish republic has demolished the throne of the exalted Caliphate, and thrown aside the chief capital of Islam, just as a corpse is thrown into the grave? Do these persons, who are

smitten with such a fever of novelty and transition, in their passion against the Holy Koran in the garb of Arabic, really wish to see another battle-ground for the Islamic community, when they find in the Turkish Republic a Turkish Koran, and in the English colonies an English Koran, and in the colonies of other governments a French or Italian, or Spanish, or Dutch Koran, which the translators will have to correct and revise, when they recognize a need for correction and revision, as is the case with the *Taurāt* and the *Injil*?

O people, do you wish the Moslems to draw near to their Lord by reciting these translations? And stand in prayer with the chanting of these inventions? The Imam Mohammed ibn Idris ash-Shafi'i has said, "It is incumbent on every Moslem to learn as much of the Arab language as his diligence can achieve, until he can repeat in it the creed, 'There is no God save Allah and Mohammed is His servant and His apostle,' and can recite in it the Book of God, and make mention of Him in such bounden duties as *takbīr* and *tasbīh* and *tashahhud*, etc., and whatever additional knowledge he may acquire of that language which God made to be the language of the seal of the prophets, and in which He sent down the last of His books, will be a blessing for him."

It is an unavoidable truth that it is not lawful to proceed to make a translation of the Holy Koran, just as it is not lawful to proceed to change any single one of its sacred words and substitute another Arabic one for it, or transfer any word or verse from its original place to any other place in a verse or a chapter. The proper way to propagate the religion of Islam is by means of what the Holy Book brought and spread among the peoples and the nations, in spite of the diversity of their languages, for it does not depend upon translations such as the defenders of novelty and transition ask us to publish.

THE NEW FORCES OF ISLAM

The year 1918 brought the Great War to an end, and with it, the extinction of the Turkish Empire. Not a single Mohammedan state was allowed to retain its real independence. This created quite a sensation all over the Moslem world. There were protests, indignation meetings, outbursts of feeling, deputations and even riots in every Moslem land, including India. The entire Moslem world was astir, and there were disturbances everywhere. In the face of a universal protest of Mohammedans, the Allies, meeting at San Remo, in 1920, sent a British force to Mesopotamia, a French force to Syria, and a mixed force of British, French and Greeks to Constantinople. Thus the work of the subjugation of the Moslem world was complete.

But just at the moment when Europe was wild with joy over the victory, and shouts of, "Thanks be to Providence we have won the last crusade!" were still ringing in our ears, Islam became conscious of its decrepitude, and that consciousness began to ferment the 250,000,000 followers of Mohammed; and today from Morocco to China, and from Turkestan to Congo, Islam is seething with mighty forces, fashioning and moulding a new Islam, the Islam of the future.

The fact is that the Great War was a gigantic course of education to the Orient, and during that period of four years they not only learned rapidly the western ideas, but also saw the weaknesses of the European nations. More than a million men were brought to Europe from Asia and Africa to serve as soldiers and laborers, and there they killed white men, tasted white luxuries, learned white weaknesses—and went home to tell their people the whole story. It was thus that the Orient,

especially the Islamic world, was brought into close contact with Europe; and western ideas, which were already slowly working their way into Islam, suddenly began to find full expression in parliamentary government, nationalism, scientific education, industrialism, and even ultramodern movements like feminism, socialism and bolshevism.

The success of the Moslem arms has opened the eyes of the whole Islamic world, and has given them unbounded confidence in the power and strength of the Moslem States. It has made them dream, and caused them to follow their dreams, as when victorious Mohammed, dreaming that the keys of the treasures of the Cæsars would come into his hands, and that Islam would spread to the farthest corners of the earth, incited his followers to see the new vision, and filled them with new dynamic forces, resulting in the rise and rapid spread of the Saracenic empire. So today the orthodox Mohammedans are eagerly expecting the coming of the Messiah and the dawn of the millenium, Imamites are looking forward to the glorious return of their last Imam, the followers of the New Islam are awaiting the revival of the departed glory of the Moslem nations, and the Ahmadis are already making use of the prophecies of their Founder, "the days are approaching and are very near when the religion preached by me will be the only religion that will be regarded with honor upon the face of the earth," and "kings will seek blessings from thy (Ghulam Ahmad's) clothes."

There is a new force, a new vitality working in Islam. There is a growing tendency to modernize the old faith of the desert of Arabia. Papers and magazines are not only utilized, but also multiplied for this purpose, and for the purpose of presenting the old Islam in a new garb to the non-Moslem world.

The militant attitude of the defenders of Islamic faith towards Christianity is no less striking than their efforts

and their zeal for the defence and progress of Islam. They look upon the nations of the West as enemies of their faith, and the rise of this conception has made them hostile towards Christianity. Thus today, the forces working in Islam are not only constructive, but also destructive. The battle cry of the destructive forces is twofold, the one is the cry, "Away with everything that hinders the progress of Islam!" and the second is, "Down with Christianity!" To make this hostility a success, an alliance was made with Bolshevik Russia. The following extract from Lenin's manifesto, which he issued in 1919, inviting the Moslem world to make use of Bolshevik coöperation in winning back the departed glory of Islam, will reveal the spirit of that alliance.

"Mussulmans of the world, victims of the capitalists, awake! Russia has abandoned the Czar's pernicious policy towards you, and offers to help you to overthrow the English tyranny. She will allow you freedom of religion and self-government. The frontiers existing before the war will be respected, no Turkish territory will be given away; Armenia and the Dardanelles will remain yours, and Constantinople will remain the capital of the Mussulman world. The Mussulmans in Russia will be given self-government. All we ask in exchange is that you fight the reckless capitalists, who would exploit your country and make it a colony." Success to the Kemalist arms, following the enthusiastic words of Lenin and a substantial help of Bolsheviks, roused the Moslem world to a greater enthusiasm and filled them with a newer spirit.

For the past few years, the cry has been not only "greater zeal!" but also for "more fanaticism." "What we want rather is an increase of fanaticism, than a diminution of it," is the expression of a famous Moslem leader. Here is another example of a Moslem fanatical expression against Christians, which was published in Sherif Pasha's organ, *Meeheroutiette*, of August, 1921:

"The Mohammedan religion is in open hostility to all your world of progress. Learn, ye European observers, that a Christian, whatever his position, by the mere fact that he is a Christian, is in our eyes a being devoid of all human dignity. Our reasoning is simple and definitive. We say, the man whose judgment is so perverted as to deny the evidence of one God, and to fabricate gods of different kinds, cannot be other than the most ignoble expression of human stupidity. To speak to him would be a humiliation to our reason and an offence to the grandeur of the Master of the Universe. The worshipper of false gods is a monster of ingratitude; he is the execration of the universe; to combat him, convert him, or annihilate him is the holiest task of the Faithful. These were the eternal commands of our One God. For us there are in this world, only believers and misbelievers; love, charity, fraternity to believers; disgust, hatred and war to misbelievers. Among misbelievers, the most odious and criminal are those, who, while recognizing God, create Him of earthly parents, give Him a son, a mother; so monstrous an aberration surpasses in our eyes all bounds of iniquity; the presence of such miscreants among us is the bane of our existence; their doctrine is a direct insult to the purity of our faith; their contact a pollution for our bodies; any relation with them, a torture for our souls. While detesting you, we have been studying your political institutions and your military organizations. Besides the new arms which Providence procures for us by your means, you have re-kindled the inextinguishable faith of our heroic martyrs. Our young Turks, our Babis, our new fraternities, all are sects in their various forms, inspired by the same thought, the same purpose. Towards what end? Christian civilization? Never!"

This spirit of religious and national zeal has even penetrated the walls of the harems, and all over the Moslem world, women are taking part in almost all such

movements. This new and surprising change among the Moslem women is more rapid and conspicuous in the Turkish empire and in Egypt. Even in India, the memory of the part taken by Moslem women during the Caliphate agitation is still fresh in our minds; how Mohammedan families were visited by their educated sisters, and how they were admonished and their interest aroused in far-off Islamic countries, and how even the female compartments of railway carriages were invaded by these itinerant lady preachers. It is true that that strong tide of feminism has passed away in India, but it has left a very deep mark on the lives of the Moslem women in the country. The movement has taken hold, and is going to stay. In Turkey and in Egypt, the spirit of feminism is still very strong and its growing strength is very surprising. A French woman, Madame Jehan d'Ivray, a life-long resident in Egypt, has given a very striking example of it in these words:

"For those who, like myself, have known the Egypt of Tewfik, the attitude of the women these last few years is the most surprising transformation that has happened in the valley of the Nile. One should have seen the nonchalant life, the almost complete indifference to anything savouring of politics, to appreciate the enormous steps taken in the last few months. For example, last summer a procession of women demonstrators was surrounded by British soldiers with fixed bayonets. One of the women threatened by a soldier, turned to him, baring her breast, and cried, 'Kill me, then, so that there may be another Miss Cavell.'"

Thus the Moslem world is dreaming of a great future, and they are preparing themselves for it. The whole Islamic world is entering into a new sympathy and feeling of unity. Egyptian and Turkish journalists are expressing their thoughts in Indian papers, while Indian writers are contributing to Egyptian, Turkish and Arabic journals. Thus there is not only a wide interchange of

ideas, but also a closer coöperation of the scattered followers of Mohammed, and these Mohammedans, stretching from the Pacific to the Atlantic, and from Siberia to the Zambezi, form a mighty cross in defiance to the cross of Christ, the symbol of salvation.

In these world-wide and coherent efforts toward establishing the glories of Islam, and interpreting it in the best possible light, we see a systematic and an organized conspiracy to check the conquering forces of Christianity, and if possible to usurp the rightful glory of Christ and to give it to Mohammed. The new forces of Islam necessitate the rise of a new army of soldiers for Christ to meet the challenge. Picked volunteers are wanted for a spiritual crusade for the conquest of Islam. Faithful soldiers are needed to espouse the cause of our King and to win back the lost kingdom. The call has come, the trumpet has already sounded, it is time to rise and rally round the Captain, and wage a holy war with the sword of the spirit. The new forces of Islam are daily being strengthened, and the work of fortification in the enemies' camp has already begun. What about the loyal subjects of the King of kings? Lift up your eyes and see Him with His expectant and anxious look, casting searching glances over the people who are called by His name. He is looking for volunteers, picked volunteers, who in His strength are ready to join the new crusade, not the crusade for an empty sepulchre, but for the furtherance of His kingdom, for the greatness of His glory. What is going to be your answer? He is going to lead—will you follow Him? He is your Saviour, your Redeemer and your God—then will your answer be:

“I swear
I will follow Him through heaven and hell
The earth, the sea, and the air.”

Bareilly, India.

JOHN A. SUBHAN.

MOSLEM WOMEN OF CHINA

Most people, looking at a group of Chinese women, would find it difficult to decide which among them belonged to Moslem families. Their appearance, and even their customs, seem at first sight to conform to their surroundings. In many parts of China they are slack about their religious observances, while, where they are more careful, they are shy of letting outsiders know about it. They have even learned to copy their heathen neighbors and bind the feet, though it is against their own law. After death relatives unbind, attempt to straighten, and put on stockings to cover the distorted feet in order to deceive Allah. Whether this idea of the possibility of avoiding the punishment of sin by deception is the fruit of their own religion, the result of contact with idolatry, or a combination of the two, is doubtful; but the fact that they all try to make the best of both worlds is certain.

As regards home life the women are, like their Chinese sisters, freer than they would be in entirely Moslem lands. The presence of, or fear that there may soon be, other wives in the home is a trouble shared with the heathen around. An educated, English-speaking Moslem gentleman was discussing his wife's health, lately, with an English lady doctor, calmly assuming that it would be natural for him to take another wife if this one were not likely to improve in health.

Girls in Eastern lands have recently awakened to a desire for education, and Western ideas have spread among the Mohammedans of China to some extent. The teaching of girls is not, however, an entirely new venture; long before a Chinese girls' school was thought of, there were a few—very few it may be—companies of the daughters of Islam learning to recite sacred portions, and some

could, with their brothers, read Arabic. In Kansu an old man was found teaching a school of fifty small girls. "You expect a reward?" he was asked. "I don't think," he replied, "that the Lord will forget it." This was certainly an unusual case, and the large majority are not educated. In one province, however, Honan, there seems to be exceptional keenness among women. There are female *ahungs*, and special mosques for women. One such *ahung* was visited lately, and "proved" with the same fluency shown by male followers of the prophet, that Christianity was right—in so far as it agreed with the teachings of Mohammed; an admiring crowd of less enlightened women sat round meanwhile, and looked to see the Christian visitor wilt beneath the weight of Arabic and Persian quotations which poured forth! Not long ago a little girl, about eight years old, came in from a near-by town to the hospital in Kaifeng to see her mother. They said that she, with other girls near her home, had learned to read. "What, Chinese characters?" "Oh no! Arabic *of course*."

Thus it seems that in Honan a woman may be as free, well-educated, and bigoted as a man; in the northwest they are kept more in the place of women in other Moslem lands; while in many other parts of China their life can scarcely be differentiated from that of the thousands of heathen around. But in whatever province a Moslem girl may be, the deep-seated opposition frequently becomes apparent when she is brought into contact with the Gospel, and seems to be influenced by it. Perhaps she will disappear—the missionary is told she has gone to her mother-in-law's home—and it is impossible to trace her.

For a Moslem woman to be received into the Christian Church seems simply unthinkable, except in rare cases where other members of the family are converted. An official's daughter who had accepted Christ in a mission school was asked recently how other girls in her position could be reached. "In schools," she said, "I shall never

cease to be thankful that I went to school and learned the truth." She is free to talk and read as she likes, but she is being married into a Mohammedan family, with absolutely no voice in the disposal of her own life, and remains in name a Moslem. Her sister, in the same school, was asked what would happen if she came out openly as a Christian. Their father is far from bigoted, as Moslems go, but she said that he would never let her come to school or see the missionaries again. What is one to advise a girl to do in such circumstances? Is she to lose all chance of further teaching just when she needs help most?

Medical work gives an opening into many homes; and it seems that opportunities could be improved by reaching those who come to hospitals for treatment; but even here the work is difficult, and careful consideration should be given to means of approach. Although in many respects ignorant of their own religion, most of the women have been primed up in arguments against Christianity. They know inaccurate versions of the stories of Adam, Moses, Abraham, and even Jesus; and often condemn Christianity for beliefs which they merely imagine us to hold, and which Roman Catholics hold, as, for instance, opinions regarding the Virgin Mary. They are quick to notice what they consider irreverence. One woman in the hospital told a missionary who spoke to her that what she said was good—"but those young (Chinese) nurses talk of the Lord as "*T'ien-lao-ie*." This name is often used to raw heathen as one they will understand; it corresponds to "Heaven" in the expression "Heaven only knows," and Moslems think it most irreverent. Here we have one clue to another difficulty in reaching them. The Chinese have less idea than the "foreigner" of how to appeal to Mohammedans. The same woman who refused to listen to the Chinese nurses willingly accepted Christian tracts from the missionary. There are now excellent tracts specially prepared for Moslems, and also bilingual

(Arabic-Chinese) gospels which have been found particularly helpful if carefully distributed. The women all recognize the Arabic writing, and will often accept a book in the "sacred" language and take it home for their men-folk to read. Most of them get their opinions from the men, and are afraid to listen to teaching from others, but if these books are accepted by the husband or father at home it tends to inspire that confidence which is the first step towards the far-off—one had almost said unattainable—goal of the evangelization of the Moslem women of China.

Kansû, China.

OLIVE M. BOTHAM.

CARDINAL LAVIGERIE, FOUNDER OF THE WHITE FATHERS*

At the death of Monseigneur Pavy, Bishop of Algeria, in 1866, Monseigneur Lavigerie, to everyone's surprise, agreed to quit Nancy, one of the largest dioceses, where he had started a flourishing ministry, and to accept the obscure bishopric thus left vacant. He himself explains his reasons in a letter saying that since—as the director of the Schools of the Orient—he had made a study of the Moslem question, he could not understand how France had displayed in Africa “such a sad spectacle of blindness and impotence” for over thirty years as to leave the natives to their barbarity and their Koran, instead of leading them to civilization and the true faith. He declared that it could only be explained by the absence of all Christian thought in the administration of Algeria; and that there were two ways which would be practical for the purpose of civilization, and which would cause no pretext for trouble—works of charity for all, and French schools for the children.

This was only the first part of his self-appointed task. He regarded Algeria as an open door, leading to two hundred million barbarians. “Behold the great perspective which draws me,” he wrote, “behold why, in spite of a great sadness of heart, I have said yes, and I prepare to go.”

Before this time, for fear of arousing fanaticism, and because the Moslems were believed to be immovable in their ancient faith, the clergy had been forbidden to instruct them in Christianity, had been forbidden to print the catechism in Arabic, and were to occupy themselves

*Resumé from the French of “*Le Cardinal Lavigerie*,” published by the White Fathers’ Missions of Africa, 1925, to celebrate the centenary of the birth of their Founder. Translated by Penelope Royall.

only with the Catholic community, and to leave the natives strictly alone. Once a sentinel was even posted at the cathedral door to stop natives from assisting in religious ceremonies.

Such was the situation at the arrival of Monseigneur Lavigerie.

He began by seeking permission to establish five houses of charity in the Kabyle quarter. This, although favored by Napoleon III, was stoutly opposed by the Colonial Administration. But the future Cardinal was not a man to recoil before obstacles, and did not abandon his projects. While engaged in this struggle, an unforeseen catastrophe broke down resistance, and opened the way for the Archbishop—cholera and then famine descended upon Algeria. One met everywhere dead and dying. Men devoured the bodies of animals; they devoured each other. The State tried to hide the real condition of affairs and tender such aid as was possible in secret—but Monseigneur Lavigerie broke the general silence, and called first France, and then the civilized world to the aid of the stricken unfortunates. Not only did he give relief in the form of food and alms, but he collected nearly one thousand eight hundred homeless children, and two orphanages were started for them. At first the efforts of the Archbishop were lauded, but when in April, 1868, he avowed his intention of giving the orphans an education with a view to their taking up the cause of the Gospel against the Koran, the siege was raised. Threats were made that Lavigerie should be forced to return the children to their respective tribes. At this news, the Archbishop wrote the Governor General a heart-breaking appeal for the future of these little ones, and also sought an audience with Napoleon. The Emperor, wearied of the whole affair, and hoping to terminate it, offered Lavigerie the Bishopric of Lyon. "To accept," responded the Prelate, "would be to my dishonor, and that of the Church." After endless discus-

sion, Lavigerie never wavering for a moment from his position, he was officially informed that the Government had had no idea of restraining his rights as Bishop, and that all latitude would be given him to continue and extend his work.

Accordingly, the children were given a liberal education, and when they grew up, were placed in the villages of St. Cyprien and St. Monique, established by the Archbishop for that purpose. These two villages are still under the direction of missionaries.

The barriers were broken, and the African apostle could now work unhampered.

However, this work with the orphanages did not satisfy the zeal of a priest such as Monseigneur Lavigerie. His thoughts, since the first day, were centered on the fact that from Algeria, as the open door, should radiate the light for the interior of Africa. The Cross should be carried to its farthest boundaries. An entire army was necessary for such a conquest, and this general had not even a soldier! But God was going to send him recruits.

The Archbishop himself tells the story of the coming of those recruits, which I give in summary.

The Superior of the great Seminary of Kouba, the venerable M. Girard, who shared the desires and hopes of Monseigneur Lavigerie, brought him one day three Seminarists who wished to offer themselves for this great task. Kneeling before him they received his blessing, and thus very humbly, was the work begun; an old man, already near the tomb, and three youths entering upon life.

A tiny brotherhood was formed, and in May, 1869, the Founder called on the seminaries of France for men who were neither afraid of work nor suffering, men animated with courage and faith, and who were willing to further even to the death the work of the missions in Africa. He was not disappointed.

The troublous times that followed the Franco-Prussian War of 1870 dispersed for a time the workers, but after the storm Monseigneur Lavigerie found faithful aspirants waiting, and a priest, of the Company of Jesus, M. P. Terrasse, took over the direction of the little band. In October, 1872, twelve aspirants swore to consecrate their lives until death to the work, and the Society of the White Fathers was definitely founded.

Three years later, the society was able to govern itself under the authority of Monseigneur Lavigerie, who, until his death, remained its Superior.

Although the African harvest increased daily, the number of workers was still too small. Therefore, in 1878, the Archbishop made another appeal under the form of a "Letter to a Seminarist," and as a result the little society grew rapidly, and the Prelate put into operation his plan for the conquest of the Sudan and the Sahara.

The story of the White Fathers, of their brave attempts in the face of untold danger, of their steadfastness in spite of failure after failure, and the final martyrdom of the noble priests, Richard, Morat and Pouplard, for the sake of truth, reads like a romance. Monseigneur Lavigerie did not live to see the day the Cross was raised by his sons in the capital of the Sudan, in 1894, but his seeming failure there did not deter him from carrying on his plan for the evangelization of the Sahara. Successively the White Fathers occupied the Mzab, Gardaia, the country of the Chaambas, Metlili, Ourgla and El-Golea.

The Archbishop obtained the guardianship of the ruined Sanctuary of St. Louis, at Carthage, for the White Fathers, and successfully raised a subscription to build a monument worthy of the Saint and of France. There, and in the surrounding country, the fathers established schools, cared for the sick and helped the poor, thus furthering their plan of evangelization. Here also the society took on a new work—that of excavating and col-

lecting the treasures of ancient Carthage, and preserving them for all time.

Houses of charity were founded in Kabyle after a long struggle, thanks to the prudence, devotion and patient zeal of the missionaries. Little by little prejudice disappeared and confidence replaced hostility. At present there are eight stations and several hundred Christians there.

Desiring a man who was neither afraid of difficulties, nor of opposition, France offered Monseigneur Lavigerie and the White Fathers the guardianship of the Sanctuary of Saint Anne, of Jerusalem, where, always working against obstacles, the Archbishop finally established an Oriental Apostolic Seminary.

In 1876, when Leopold II, King of Belgium, conceived his plan of an international association, with the aim of opening to civilization newly discovered country in Central Africa, Monseigneur Lavigerie, with his usual foresightedness, presented to Rome the importance of the Church establishing itself in these lands first. Being granted permission—not without trouble—he sent forth ten brave missionaries into this vast and dangerous field, and then turned his energies to raising more men and money for the task, and in his lifetime he had the consolation of seeing marvellous results in the region of the great lakes.

The Cardinal died the 26th of November, 1892, mourned by the Christian world.

The work begun by him has grown unbelievably, and today, six hundred missionaries, fifty native priests with three hundred and fifty White Sisters are in the work of evangelizing these countries. The dream of Cardinal Lavigerie—that of seeing all Africa become Christian—is it not being realized?

“That day,” he said, “my eyes will not see in this world, but I know, with a firm confidence, that it will follow after my death.”

CURRENT TOPICS

Setting the Clock Forward in Turkey

A new law code abolishing polygamy, legalizing civil marriages only, and adopting the right of inheritance by will, has just been placed before the National Assembly of Turkey.

Hat shops seem to spring up over night, and are crowded with men trying on "the headdress of civilization." It seems likely that the custom of attending prayers in the mosques with covered heads may now be abolished.

Among feminists, the veil has been discarded and legs have appeared. The Ottoman ladies now enter dancing contests.

Mustapha Kemal Pasha has departed from the will of the Prophet with regard to statues and portraits, in consenting to the erection of a "Statue of Liberty," and with regard to the translation of the Koran, in issuing copies printed in modern Turkish.

Turkish doctors are to be sent into the interior of the country to substitute modern medical science for the superstitious practices of magic. The decision to send the doctors on this mission was reached at the first medical congress ever held in Turkey. Called by President Mustapha Kemal Pasha, to discuss medical problems of the country, five hundred and sixty-six doctors attended the meeting. The most pressing of the problems discussed were the control of malaria and infant mortality.

While no accurate statistics are available, the infant death rate has been estimated as high as eighty per cent. It is asserted that the unwillingness of uneducated Turkish women to use the services of doctors is responsible for this state of affairs. It was declared that it must be remedied, as the country already is under-populated in consequence of the series of wars in which it recently has been engaged. The medical congress went on record as favoring a census of population and statistics of births and deaths.

Turkey, the Impossible

The *Chicago Daily Journal*, under this heading, severely criticizes the present attitude of the Turks toward American education, declaring that the work of a century is threatened with ruin at the hands of political fanatics, who control the so-called republic. The *Journal* continues:

"That government displays a growing enmity against missionaries' schools. Admiral Bristol, of the American Navy, recently protested against the Turkish policy, but his protest proved useless, for the government immediately closed the Kinney school. The state insists that in the missionary colleges the teaching must be done by Turks, and that native Christians shall not be employed.

"This warfare upon the foreign colleges is part of the insolence and conceit that have characterized the Turks ever since they bluffed and bamboozled the Christian countries that made the Treaty of Lausanne.

Their excuse for their present demand is the preposterous charge that a play, which the students of Robert College presented, aimed at bringing Turkish rule into disrepute.

"Even the Turks are dissatisfied with the Kemal government, which most foreigners regard as temporary. Moderate men among the Ottomans hang their hopes upon Raouf, ex-president of the Chamber of Deputies, but can find no way of putting him into power. The military despotism controls absolutely. It has crushed parliamentary opposition, and garroted newspapers that had opposed it. It is impracticable to predict the end of the reign of terror, for reform through parliamentary and journalistic agencies is impossible.

"Capital has no confidence in the Turkish government. Exorbitant taxation of imports has killed commerce. Some companies still do business with the Turk, but many firms are withdrawing. The republic of Turkey shows no better credentials to the world than did the sultanate."

A Turkish View of Christian Missions

(The following unsigned communication appeared in the Turkish daily, *Djumhouriet*, October 24, 1925.)

LET US BEWARE: *They Give Us One but They Take Five.*

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

They began during the World War by opening headquarters at the Taxim, then at Rue Cabristan, and still later at Chemberli Tash and Djighel Olgau; then they established camps at Kelios, Chifte-Havousler and Djade Bostan; they also aided the orphanages and used every possible means to attract and entice Turkish, Armenian and Greek boys, girls, youths, and even teachers. They are thus working in a wide circle of activity.

We have from the first been suspicious of the benevolent, religious, charitable, rich Christian Association, that with such boldness stretches out his hands to the Turks, and we are very much afraid that while they give us one, they will take five from us. It is, in fact, more than sixty years since this society has been establishing in Constantinople, in Roumeli Hissar, in Arnaout-Keoy, and in some of the Anatolian vilayets, branches, each under the name of a school. Formerly, since the time and circumstances were not favorable to propaganda, their energies, especially among Moslem Turks, were very limited, but now, taking advantage of the great opportunity given by the freedom resulting from the separation of religion and government, these zealous Protestants, like marauders who make away with goods under cover of tumult, have got the better of us, and are clinging on like crabs.

Only they make a mistake in not realizing that the Turkish Republic, while not troubling itself about the individual faith or belief of anyone, does not allow either Christian or Moslem propaganda on its soil. Yet it must be known for certain, that the Young Men's Christian Association, under whatever name it may be, is like the *Baktashis*, a sort of enlightened dervish order (*dervishlik*). First they get people to love them, and then they make them novices in their order. Their schools are each a *Tekye*; the great deeds of Jesus (*Hazret-i-Isa*) are sung.

The persuasive abilities of the members of this association are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love. It is true that this ability is seen also in the "*Sœurs*." They, too, before spoiling the faith of the children, gain their good will. In the heart of each girl, a very early attachment is formed toward the white-capped, sad-looking women in long blue dresses, called "*Sœurs*." These sisters become a uniting bond between our innocent children and Jesus. They constitute to a certain extent, a visible danger. Their object is clear. Their methods are well known. The fathers and mothers who send their children to these institutions to learn French, say: "What can we do? Let them learn the language a little and then let them become whatever they become." It is the principle of these "*Sœurs*" to proceed from rules to example, from the abstract to the concrete. They give them the theoretical basis of the Catholic religion and then illustrate by living example.

These others, that is, the Protestant young Christian, are exactly the opposite; they begin with example and lead up to rule; they go from the concrete to the abstract; and this sort of propaganda is much more vital. They do not proclaim the principles of Protestantism, nay, they do not even talk about religion. We see that the number of the innocent Turkish children captured by these charms is constantly increasing, and that these children are weaned from their individuality (*benlik*) and are becoming each an American Protestant, nay more, not only a Protestant, but a missionary. Only a short time ago, in Smyrna, a young *hafız* (one who knew the entire Koran by heart) was, as they themselves call it, brought under divine influence (*ilham vaku olmush*) and the poor thing suffered for it. Are such divinely influenced ones rare in Robert College, or the Girls' College? Only a few months ago again, was there not a young Persian lad in Robert College *Tekye* thus converted?

In the American School, opened sometime ago in Anatolia, ninety per cent of those in attendance were Armenians. Of these Armenians practically every one, in a short time as a rule, became a Protestant and went to America.

A religious festival, when it assumes the character of a *soirée*, pleases everybody. Every year, they celebrate the Christian festival in their schools in such a pompous and attractive way, that we have witnessed in Stamboul, or rather in Shishili, in some well-known families with which we are well acquainted, a celebration of Christmas in the same way and with the same religious rites as it is celebrated by Christians. Nor is it only in Constantinople. We have heard one of the teachers tell about the Christmas festival as observed in the Brousa American School, which has been quietly operating there for thirty or forty years past; and my heart was cut to pieces (*parcha parcha oldou*). The celebration described took place two years ago; and doubtless it has been growing year by year from the beginning.

"In the afternoon all the children and Turkish and American teachers, and the mothers of some of the children, went to the school. More than a hundred Turkish girls from five to eighteen years old were just as wild with excitement as if it had been *Bairam*. In the

middle of the room was a great big pine tree, trimmed with fruits and with colored lights. A gift was hung from each bough. Santa Claus (Papa Noel) was represented with a white beard and red costume, and covered with white snow. The Protestant prayer, that was played on the piano, was listened to by all the Turkish girls, standing. The American directress gave a speech that was moral and part religious. Then the presents were distributed to the children with the words 'Papa Noel gave it.' Each of us teachers also received in a Christmas envelope, five liras, as from him. In the evening there was a separate Christmas celebration for the Turkish boarders."

It is all very clear. In the Brousa American School, which has not a single foreign student in it, the Christmas celebration is carried on for the Turkish children. Yet nothing is said about religion. Oh, no!

We must awake from our sleep, and we must tell those self-invited guests of ours to desist from this ill-considered ambition of theirs. We are much impressed by the news that they are going to open libraries in Anatolia, and start clubs; and it is reported that they are going to send to their own institutions in America, ten young Turks. We are afraid they are thus going to hit us with our weapons. A little sagacity! A little caution!

The Reported Bombardment of Medina

While the different factions in the world of Islam are investigating the actual damage done by the Wahhabis under Ibn Sa'ud, in the Hedjaz, the reports have alarmed Persia and India. The Persians have sent a commission to investigate the facts, while an Indian correspondent writes to the *Near East and India* as follows:

"The reports that have reached India of the bombardment of Medina by Ibn Sa'ud, have caused great excitement among the Mohammedans: and the Caliphate leaders, particularly Shaukat Ali, are in a difficult position. At the time when Indian pilgrims were preparing to leave for the Haj, Shaukat Ali was a declared partisan of Ibn Sa'ud, in whose services to Islam he expressed unbounded confidence. The returned pilgrims spoke with no certain voice; some declared that Ibn Sa'ud's arrangements for the pilgrimage had been excellent, while others asserted the reverse. The statements of the latter were brushed aside on the ground that they were 'agents' of King Ali, Ibn Sa'ud's rival; but the circumstantial reports of the bombardment of Medina are discounting the attempt to make out that all is well in the Hedjaz. On receipt of the news in Bombay, Shaukat Ali was the object of an angry demonstration, and only escaped assault owing to the intervention of the police. He is now advising his excited co-religionists to 'await authoritative news from Jeddah'—a rather curious suggestion since, before the departure of the pilgrims for the Haj, he refused to accept the Jeddah reports (which advised its postponement) on the ground that they emanated from tainted sources. Shaukat Ali, and his brother, Mahomed Ali, have announced their readiness, if the report of the bombardment is proved to be true, to take the first available steamer to the Hedjaz in order to fight against Ibn Sa'ud—a promise that almost makes one hope that the news is true. A local representative of Ibn Sa'ud declared, at Bombay, that the report of the bombardment of the

Prophet's tomb was entirely untrue and that the bombardment had been solely directed against King Ali's troops on the outskirts of Medina. In this connection, it is worth remembering that, in the War, excitement was raised in India by a report of the bombardment of Nejef, in Mesopotamia, by British troops. It was proved that the only foundation for this report was the fact that, in the course of an engagement in the neighborhood, a single shell had hit the wall of the town at a place far removed from the shrine itself; but this was declared to be no answer to the charge, since the whole vicinity was sacred, and damage to any part of it was constructively damage to the whole. The followers of Ibn Sa'ud are of the Wahhabi sect—a sect of reformers who carry their antagonism to idolatry to the pitch of declaring the veneration of any object—even so sacred an edifice as the tomb of the Prophet—to be idolatrous; so that Indian Mohammedans may be forgiven if they fear that the news is not only true, but something less than the real truth."

The Strength of Islam in India

Replying to a speech made in the House of Lords by Lord Birkenhead, in which he described the martial traditions of Islam in India, the Postmaster-General of Hyderabad, a Mohammedan, writes to the *London Times* as follows:

"I feel that in a speech of such marked importance, some fuller acknowledgement should have been made of the Mohammedan effort to help this country forward to the acquisition of self-government. My friends in England tell me that it is commonly supposed there, by those who have no intimate acquaintance with India, that the 70,000,000 of Indian Mohammedans are first and last fighting men waiting for the opportunity (when the English withdraw) to oppress their Hindu fellow-countrymen. Lord Birkenhead's reference to our martial traditions may lend color to that erroneous supposition. We have martial traditions and are proud of them. But we have other traditions, too, and to ignore them is to adopt a false perspective. In science and art Islam has traditions which rank among the greatest, and if today our community is looked upon as backward in education, judged by theoretical standards of literacy which mean little, it can justly claim to have achieved much in the realms of industry and commerce—as the Bombay Presidency, for example, knows full well. But greater even than that is our achievement in the art of government, and I could cite scores of honored names to show what the Indian Mohammedan can do under modern conditions when he is given a chance of showing his worth as an administrator. Nor, I think, will the most hostile of our critics pretend that we are backward in cherishing the greatest of all our traditions, that of religion, or that our reputation for charity is inferior to that of any other community.

"I mention these facts in order to remind readers in England that the complication of difficulties in India is not to be lessened by the assumption that our traditions are merely martial. It is, in fact, because we have a great heritage of glorious tradition that we assert our right to a share in the government of this country that shall be adequate to our numbers and to our powers of achievement. If the communal

differences of India are to be solved, it can only be by resolutely facing their causes and not by ignoring them. Nothing could be more disastrous than for the error to be propagated that we are merely a troublesome lot of people anxious to knock our Hindu fellow-countrymen on the head and to make further trouble for England by carrying on political agitation after the fashion of one or two noisy malcontents. Lord Birkenhead rightly credits us with the possession of virile qualities, and surely it is for the very reason that we possess those qualities in full measure that we are justified in claiming that in the government of this country our interests shall not be prejudiced."

The Passing of the Fez

The following excerpt from a Constantinople letter appearing in the July-August number of *The New Armenia*, of New York, will be read with interest as showing the gradual disintegration of the citadel of Moslem customs heretofore proudly held as superior to the ways of the western nations.

"If the Turks have not adopted the European method of business, they are at least adopting the European headdress, amid a heated controversy. The true believers maintain that the Prophet has explicitly forbidden, in the Koran, the wearing of hats, but other Turks assert that he has not. Omar Lutfi, president of the Court of Cassation, has somewhat pacified the faithful by a declaration in favor of the hat. He says:

"The Moslem religion is not opposed to any shape of headgear. No sensible person would think that a certain headdress could increase or decrease faith. Moslems may wear any hat that is sanitary. The Prophet's words, 'Those who imitate other nations become like them,' are misinterpreted by our mollahs, who infer from these words that Moslems must not wear hats with a brim. The fact is that during our wars against the infidels we have borrowed every sort of hat and dress from them. Even the cassocks and the turbans of Turkish mollahs have been borrowed from the fire-worshippers."

"Further, Omar Lutfi quotes from a religious decree the subjoined question and answer:

"Question: If a Moslem should buy a cow from a Christian who wore a hat, and if the cow, having been accustomed to a Christian hat, should refuse to be milked by a Moslem who wears a fez, may the Moslem wear a hat to milk the cow? Answer: Yes."

"Then he concludes his declaration as follows: 'If a Moslem be allowed to wear a Christian hat for the purpose of milking a cow, he surely should be allowed to wear it for other purposes also.'"

Arabic Instruction in France

An interesting article on the study of Arabic in France appears in the new magazine, *Islamica*, edited by Dr. Fischer. The article is by E. Probster, of Neustadt, we quote two paragraphs:

"The interest in the Arabic language and literature in France has considerably increased, since Algeria, Tunisia, Sudan, Morocco and Syria entered into the French orbit. The opportunity of acquiring

Arabic knowledge is no longer confined to Paris. The renowned Parisian centers: the courses of the 'École des Langues Orientales Vivantes,' whose foundation was laid by the National Convention, and the academic lectures of the 'Collège de France' and the 'École des Hautes Études,' where the graduates acquire the finishing touch,—have been joined by a number of institutes of more recent date such as the courses on literary and spoken Arabic, created within the 'Facultés des lettres' of Lyon, Marseilles and Bordeaux and the Arabic courses of an essentially practical character arranged by the 'École Coloniale' in Paris and the chambers of commerce of the three cities mentioned above.

"In contradistinction to Tunis, where personalities capable of utilizing the favorable native contingencies were apparently lacking, the Arabic studies at the 'École des Lettres' of Algiers—under the direction of René Basset—underwent a remarkable evolution which helped to encourage the researches into literary and spoken Arabic in Constantine, Tlemcen and Oran. In Morocco, the 'École Supérieure de Langue Arabe et des Dialectes Berbères,' founded by a residential decree of 15th November, 1912, was completed by the 'Institute des Hautes-Études Marocaines,' whose organ is the review *Hespèris*. The important part the École des Langues Orientales Vivantes' played with regard to the preparation of candidates for the service of interpreters, consuls, colonial officials and officers has, however, not diminished. Its three branches: literary, eastern and western Arabic, with a course of history and geography, form the base of the Arabic instruction as before."

The Number of Moslems in Germany

Our readers have heard of the mosque built by Mohammedans at Berlin. The second mosque erected by the Ahmadiya sect in the vicinity of Berlin was begun, but not completed. The building of the large Berlin mosque has also been interrupted now for over a year because of lack of funds.

Probably at present there are not more than a thousand Moslems in the whole of Germany. Of these 500 are Egyptians (200 of them students. The Turks number 350; scattered groups from India and Central Asia, 50; Arabs from Syria, Mesopotamia, Tunisia and Algeria about 50. There are also a few from Afghanistan and Persia.

The periodicals published by these groups have been intermittent, and the movement has not had much success in the way of propaganda.

France in Tunis

La Revue Indigène, (Paris) for October, 1925, says that "*La Tunisie Martyre*," a pamphlet destructive in its sentiments toward the policy of France, has called forth a reply by Rober Raynaud, entitled "*La Tunisie sans les Français*," establishing political and social truths with regard to Tunisia and France. The author, the *Revue* goes on to say, shows in an unbiased way the deplorable conditions in Tunisia before the Protectorate, and although he admits things are far from perfect yet, the betterment of affairs is indisputable. The words of a well-known Tunisian Moslem are cited, who asserts

"because he loves the truth" that France is both just and tolerant in her government, is working along constructive lines, and respects the faith, customs and interests of the native Tunisians. Sheikh Béchir Sfar says:

"Depuis l'établissement du protectorat français dans la Régence, j'ai vu l'ordre administratif et financier remplacer le désordre et l'anarchie;

J'ai vu quintupler les revenus de l'Etat qui, au lieu de l'ancien gaspillage, ont toujours reçu une affectation rationnelle et d'intérêt général;

A une autocratie despotique, j'ai vu succéder des principes éclairés qui n'en sont que plus aimés et respectés;

J'ai vu régner la Justice là où il n'y avait souvent qu'abus et arbitraire;

J'ai vu sous le protectorat réaliser le rêve de nos pères: sécurité et moyens de communication, ces deux conditions essentielles à tout progrès et à tout développement commercial et agricole;

Elevé parmi les 150 élèves du Collège, Sadiki, l'unique établissement de l'époque, j'ai vu centupler les écoles et compter par milliers le nombre des élèves musulmans qui les fréquentent;

J'ai vu surtout depuis quelques années, réaliser une réforme impatiemment attendue; améliorer la situation économique des indigènes par un enseignement professionnel et agricole approprié."

A Mosque for Geneva?

I have just heard of an interesting proposal, says the London correspondent of the *Manchester Guardian*, which gives one some idea of the increasing store being set by Orientals upon the League of Nations, that a mosque should be built in Geneva for the use of resident or transient Moslems. It is pointed out by those who favor the proposal that, although such capitals as London, Paris, and Berlin all have their mosques, Geneva, which is now of an international importance that for Moslems far exceeds that of the other towns, has no place where the followers of the Prophet may specifically worship.

Egypt and Turkey already have consulates in Geneva, Persia keeps there a permanent secretariat for the League of Nations, while a number of Egyptians, Turks, Persians, Syrians, Arabs, and Moslem Albanians and Indians are always in residence in Geneva. It is further stated that when Egypt, Turkey, and Afghanistan join the League of Nations the need for a mosque will be even more urgent.

During the war, it may be recalled, the ex-Kaiser conceived the idea of constructing a mosque and a cemetery at Lausanne for the use of Islam, which he fondly hoped might thereby rally to his side. The plan was sponsored by Abbas II, the ex-Khedive of Egypt, but it came to nothing.

The Arab Attitude to Christ

Dr. Paul Harrison, who works at Kuwait, in Arabia, illumines for us all a subject hidden in gloom when he writes of the "Arab reaction towards Christ." In this "time of transition and confusion in Arabia," Dr. Harrison says "immorality and drunkenness were never so common even in the days of the Turks as they are now" and widespread "unbelief was never so prevalent." As for "the rare man who is earnestly seeking

for light" he abounds in numbers "larger than ever in some of our stations, notably in Mesopotamia, *but* more than ever, they shrink from paying the price. It is a high price," says Dr. Harrison, and he continues in the following luminous sentences: "And with all the efforts of the British Government to bring in a reign of religious toleration and freedom, it is doubtful if that price is substantially less than it was before. A convert does not always pay for his conversion with his life, but his life is always in great danger. The Church of Christ faces not merely an unfinished task. She faces a task of appalling difficulty as yet scarcely begun. In the important centers of Moslem life, the voice of Christ's messenger is not even heard. There has yet to appear the first indigenous Church called out by the Spirit of God from among the superb peoples now numbered among the followers of Mohammed. The campaign is being pushed by means of medical work, schools, distributing the Scriptures, but what we need above all things is power in the work, the power of God which transforms men and makes them partakers of the divine nature, converts who shall walk through the storms and fires of persecution in the power of God and not in the weakness of man, rocks like Peter upon whom Christ can build His Arabian Church. There has never been a time perhaps when the Church of Christ faced a more desperately difficult task, never a time when the prayers of God's children were more needed." Shall such an appeal for prayer go unheeded?

The Cost of Pilgrimage from Zamboanga to Mecca

The story of a Moro's pilgrimage to Mecca, showing the entire expenses from Zamboanga to the Mohammedan holy city, which amount to approximately \$500 per individual, has just been received from Mindanao, says *The Manila Times* in a recent issue.

"From Cotabato to Zamboanga the passage money was \$3. From Zamboanga to Singapore it was \$11.50. At Singapore we went to Sheik House. Here we paid \$35 each and we could stay as long as we liked. That is until the steamer came to take us on. We were furnished with two meals free of charge, the rest of the time we boarded in the market place.

"From Singapore we embarked for Jeddah. There were a lot of other pilgrims on the boat from all ports of Malaysia. We called at Penang where a lot more joined. All together when we left Penang that steamer had 1,600 pilgrims on board.

"We paid \$162.50 from Singapore to Jeddah. The steamer did not furnish us with food. We took our own supplies with us as well as cooking utensils. The steamer furnished us with water and wood and we all cooked our own food. Sometimes there would be from three to four hundred fires cooking at once in the between decks, each party cooking for themselves.

"It was a long trip across the ocean. For days and days we saw nothing but the sea and the skies. At last we stopped at a place called Perim. Here we took on large quantities of coal. This was about thirteen days after we left Penang. Some ships take much longer, but our ship was fast. From Perim we went to a place called Kamasia,

the quarantine port for Jeddah. Here the doctor inspected us and we were all getting mighty impatient to go on.

"From Jeddah we paid \$6 for mules to take us to Mecca. Two persons can ride on one mule. The road is just strewn with beggars. Not hundreds or thousands, but just so many that you cannot count them. You are bound to give to every one you meet. Who would not give liberally when so near Mecca?"

"We stayed in Mecca about two weeks—visited all the places of worship and prayed night and morning and sometimes in between.

"It takes twelve days to go on a mule from Mecca to Medina, where Mohammed's tomb lies. It is a very tedious journey really, two persons on a mule traveling through this hot, desolate country, but pilgrims are so intent on where they are going that any discomforts are turned into pleasure.

"One thousand pesos is just about sufficient. Five of our party, three old men and two boys, died on the pilgrimage and we left three behind in Mecca who are receiving instruction for the priesthood."

Conference in Germany on Islam

A re-awakening of interest in Mohammedan missions may be seen in the conference which was held at Bethel, near Bielefeld, last fall. For the first time in German history, representatives of the various German Mission Societies working among Mohammedans met to discuss problems arising in connection with these fields. Missionaries, pastors, candidates of theology, and students took part in this conference. Three of the lecturers treated the fundamental principles of Mohammedanism. The Rev. Kuenicke, of Bremen, spoke on "Mohammed and his Teachings." Prof. Kahle, Ph.D., D.D., of Bonn University, on "The Development of Islam Orthodoxy to Ghazali" and the Reverend Oestreicher of the Bethel School of Theology on "The Mystic Al-Halladsch." Three other lectures dealt with mission activities. Missionary Schaefer based his paper, "The Reasons for the Refusal of the Gospel" on his experiences in Egypt. The undersigned spoke on "Moslem Missionary Propaganda" and "Present Spiritual Movements of Islam." Secretary Held, who called the conference, concluded by discussing the possibilities of an organization for all German Mohammedan Missions. Many mission fields were heard from during the discussions, and the evening meetings were addressed by the various missionaries present.

We are indeed thankful to God that, in spite of present economic conditions, so many were able to take part in the conference. A few of the older mission societies have work among Moslems, especially the Rhenish, which has been active among the Mohammedans in the Dutch Indies for decades, and other societies which have been working in India and in Africa, but there is in Germany little interest concerning Mohammedan missions.

The head of the great institution, Bethel, in which several thousand Epileptics are cared for, greeted the conference, and mentioned that shortly before his death, the founder of this great charitable institution, Dr. F. von Bodelschwingh (1910) had read of Mohammedan missions and became intensely interested in Christian work among Moslems.

His son, Dr. Fr von Bodelschwingh assured us of the prayers of this large congregation of unfortunates, whose prayers God hears especially. The knowledge that many prayers are ascending to the throne of God, can not but help to encourage us in this great work. SIMON.

The Four Gospels in Egyptian Colloquial

Sir William Willcocks, well-known for his work as an engineer in Egypt and Mesopotamia, is devoting a large part of his time in the preparation of Christian literature in the colloquial. He has just completed the translation of the four Gospels, and writes as follows, pointing out the necessity of a colloquial version:

"I have the honour to send you by post a copy of 'The Four Gospels in Egyptian,' so that the Four Gospels now find themselves published in Egyptian, for the first time in this fourth centenary of Tyndale's first publication of the New Testament in English. This Egyptian language is spoken by every one of the fourteen millions of Egyptians and is the only language understood by thirteen millions of them; while all the printed books in literary Arabic are understood by only seven per cent of the population. I may add that, as a spoken language, Egyptian is much more vigorous and expressive than literary Arabic with all its artificialities.

"The only real scholar I know, who is familiar with the languages of Syria, Palestine, Egypt, North Africa and Malta writes thus to me: 'The ground work of the spoken languages is the same whether in Egypt, Syria, or North Africa. When the peculiarities of each dialect are known and abstraction is made of these, the language is absolutely one. It is in the syntax and forms the phrase takes that one recognizes the unity.'

"The above-mentioned countries were the limits of the old Hyksos conquests of the time of Abraham and Joseph; and, without doubt, the language of the Hyksos has been spoken in them since those days. The spoken language and the literature of the Near East have always remained as far apart as the literary classes could make them. It was to the interest of the literary classes to keep them so (see 2 Kings 18: 26).

"I thank God that He has helped me to finish this work with the aid of my Egyptian friends, and to forward to you a copy with my compliments. The work is in entire accord with Gospel teaching: 'The Spirit of the Lord is upon me, because He anointed me to preach the Gospel to the poor' (Luke 4: 18). 'Tell John that the poor have the Gospel preached to them' (Luke 7: 22)."

An Index to Mohammedan Tradition

We are glad to give an advance notice of an important work which will soon appear from the press by Dr. A. J. Wensinck, Professor of Semitic Languages in the University of Leiden. His "Handbook of Early Mohammedan Tradition" of about three hundred pages exhibits the vast material of early *hadith* in alphabetical order, under catchwords which will enable every scholar to find at once the subject he wants. Under each catchword the most prominent categories of the main subject as well as its ramifications are arranged. Arabic catchwords referring to the English ones are inserted in large number.

In compiling this work the author has laid under contribution the following collections of traditions: *Bukhārī*, *Muslim*, *Abū Dā'ūd*, *Tirmidhī*, *Nasā'ī*, *Ibn Mādja*, *Dārimī*, *Mālik*, the *Zaidite corpus*, *Ahmad b. Hanbal* and *Tayālīsī*. Of *Ibn Sa'd's* *Tabakāt* vols. I—III, VIII have been used; of *Ibn Hishām's* *Sīra* and *al-Wākidi's* *Maghāzī* most of the regular hadith's have been registered. At the author's request the Reverend Professor A. Guillaume, M.A., of Durham University, kindly charged himself with the revision of the English style. The work will be published by Luzac and Company.

A Plea for Baluchistan

The Rev. A. L. Gray, of the Methodist Episcopal Church, writing in the *Indian Witness* makes a plea for Baluchistan, and the needs of this great and largely unoccupied field should appeal to all.

"Baluchistan is in the extreme north-west of the Indian Empire. Its boundaries touch Persia, Afghanistan, India, the territory of independent rulers of the Arabian Sea. 'For five hundred and twenty miles it marches with Persia, for seven hundred and twenty-three miles with Afghanistan, for thirty-eight miles with Independent Territory. There are four hundred and seventy-one miles of coast-line along the Arabian Sea; the precise length of the inconsiderable Muscat frontier is a matter of hot dispute.' Its area is 134,638 square miles. Its population varies but is usually about 850,000. Its chief languages are Pashtoo, Brahui, and Baloch. Nearly ninety-four percent of the population is Moslem in faith. This fact constitutes Baluchistan one of the greatest Moslem fields in which our Church has work. Any advance beyond the borders north and west will bring us into territory with even a larger percentage of followers of Islam.

"As I have wrestled in thought and prayer with the questions and problems of our work in this field—the following suggestions regarding our policy have been formulated:

1. Make Baluchistan a Mission or a Mission Conference as early as possible.
2. So relate this field to the Board of Home and Foreign Missions in Southern Asia as to make possible the sending down through our Church to her young life a challenging call to service in this frontier field. Also to make possible contributions for the financial support of the young men and women sent out."

An International Moslem Association in the Far East

The following "general plan" was published in Vol. I, No. 2, of the new Chinese magazine *The Light of Islam* (Shanghai). The periodical appears in three languages—Chinese, Japanese and English. So far three issues have been published:

"1. We the promoters of the Association hereby declare that we have, by the name of the God, kind, merciful, formed an Association of Moslems in the Far East.

"2. The Association is named: 'The International Moslem Association.'

"3. Any person who desires to become a member of the Association

shall be a man who worships Islam and believes that God is one and Mohammed is His Prophet.

"4. The Association is formed as a preliminary step for its future participation in a united association of Moslems in the world.

"5. To carry out the objects hereinabove stated, the Association expects to undertake, with the objects of propagation and spreading of Islam, to publish journals and other printed matters, to invite learned men to deliver their speeches, to build Islamic libraries and schools in China.

"6. As China has the largest number of Moslems in the Far East, the Association plans, as its first step for activity, to promote the development and expansion of the Chinese Moslems, to extend their knowledge of arts and sciences, and to urge wider circulation of Islamism. As a preliminary undertaking, the Association decides to begin to translate the Koran into the Chinese language, to compile Islamic history in China, to open meeting halls of Moslems.

"7. The promoters of the Association having arrived at an unanimous opinion that none of the actually prevailing religions in the world is sufficiently fit for the promotion of human welfare of the present age, have decided to plan, as their first active motion besides the cultural works they are to start as described hereinabove, to stimulate the imams of all the Mosques in China to wake up and to invite the Ahong at Mecca (to come to China) in order to propagate and spread the Islam.

"8. The promoters of the Association have a firm belief that the forward movement of Islamism will specially benefit the promotion of friendly relation among the fellow religionists throughout the peoples of Far and Near East, India and South Seas and will help to lead to the formation of a great union of nations.

"9. The Association has its headquarters at Shanghai, China, and will have its branches in all parts of the world.

"10. The business of the Association shall be managed and controlled by a certain number of councillors and member of staff. Every member of staff shall be a faithful devotee of Islam. The Association shall also have any number of supporters who are interested in its movement, without regard to their religious sects.

"11. The maintenance of the Association depends upon donations of the members and supporters.

"12. The expenditure required for the cultural equipment and other works mentioned hereinabove is to be looked upon voluntary contributions of any persons who are interested in the works, without regard to their religious sects."

The Population of the Islamic World

Mark Twain once wrote: "There are three kinds of lies; ordinary lies, black lies and statistics." Here is an example of the latter from *The Muslim Herald* (Madras). Some of the figures are far too low and others ridiculously exaggerated. Spelling of proper names is unaltered.

"The population of the whole Islamic world has been a mystery so far. Christian writers estimate the total number of the Moslems of the world from 200,000,000 to 250,000,000. But a book which has

just been published by the Ministry for Education of Turkey, gives the following figures:

Spain	700
England	3,300
France	2,510
Austria	350
Hungry	447
Portugal	121
Gibraltar	133
Russia	929,874
Romania	59,485
European Turkey including the Western and Northern countries ..	1,682,000
Albania	661,348
Bosinia and Herzegovina	571,483
Servia and Montenegro	506,438
Balgrade and Eastern Rumania	697,386
Greece, Manaster, South Macedonia and the Islands	410,240
The Island of Russia	12,589
Total	13,901,566

The Moslem population of other parts of the world is:

Anatolia, Mousal and Eastern parts of Turkey	105,624,224
The Island of Cyprus	59,321
Iraq	185,433
Syria and Palestine	1,810,521
Arabian Island, Hejaz, Yeman, Aden, Hazarmaut, Behrine, Najid and Omman	7,389,079
Persia	9,881,200
Bokhara, Kheva, Turkistan, The banks of the Amoa and Eastern and Western Syberia	12,565,260
Afghanistan	7,800,000
Baluchistan	811,000
India	73,286,544
China Proper	4,299,000
Indian China	4,225,330
Mangolia	271,000
Yunan and Nau (China)	4,780,000
Semawan (China)	413,000
Kantinj (China)	4,220,000
Siam	1,098,722
Sumatra and Java Islands	32,027,753
Australia	28,189
Africa	118,604,390
and America	88,339

Thus the whole Moslem population comes up to 340,000,000

BOOK REVIEWS

The Moslem World of Today. Edited with a foreword and closing chapter by John R. Mott. Hodder and Stoughton, Ltd., London. pp. xv. 420. Price 8/6. Geo. H. Doran, New York, price \$2.50.

This series of studies in the present-day thought and life of the Moslem world is one of the results of the conferences for mission workers held by Dr. Mott in different centers of Northern Africa and Western Asia during February, March and April of 1924.

Naturally in taking up this volume the student of the problems of mission work among Moslems expects to find a book similar to "The Mohammedan World Today," or "Lucknow 1911." He will find not a series of addresses, but a number of very valuable treatises on different phases of Islam. Dr. Mott, who was the organizer and moving force in these conferences, states the purpose of this book in his introduction:

"The aim in the volume has not been to present a complete and symmetrical treatment of all aspects of Islam, nor to treat all Moslem lands, but rather to present a composite view of those phases of the subject which today are of most living interest, and which most need to be lifted into prominence." (p. xi.)

Even a superficial comparison with "The Mohammedan World of Today," published after the Cairo Conference of 1906, shows that the outlook and attitude of many workers has considerably changed. The dominant stress of a score of years ago seems to have changed from conversion and evangelization to coöperation, sympathy and brotherhood. Then, we read often of fanatical opposition; now of opportunity; then of retarded civilization, now of "stupendous and well-nigh unbelievable changes."

The writers who read papers before the first Missionary Conference on behalf of workers in the Mohammedan world were all of them vitally connected with the missionary enterprise. The contributors who write the twenty-three papers comprising this volume by no means present their material only from the standpoint of a missionary among Moslems. There is not merely a wide range of writers, there is a great diversity of subjects discussed, from the Institution of the Caliphate to Mystical Life in Modern Islam. Mr. W. A. Stewart, Director of the Egyptian School of Arts and Crafts, tells of influences toward a new art in Egypt and Palestine, and Prof. Jeffery, of Cairo, examines the new trends in Moslem Apologetics. Dr. James T. Barton, Dr. Julius Richter, and Dr. Robert E. Speer, well-known administrators in missionary activities, all contribute to the value of the series of studies. Prof. Margoliouth and Prof. C. Snouck Hurgronje represent profound Oriental scholarship.

Dr. S. M. Zwemer, from his extended knowledge of the press in Moslem lands, gives a comprehensive survey of present-day journalism in the world of Islam. In contrast, Miss C. E. Padwick, beginning from her discoveries of reading material found in a small bookshop in

Amman, beyond the Jordan, issues a challenge to Christendom for more Christian literature.

Dr. Paul Harrison of Arabia, Miss I. Lilius Trotter of North Africa, Prof. W. H. Hall of Beirut, Canon W. H. T. Gairdner, Mr. George Swan, and Miss C. M. Buchanan, of Egypt, represent wide experience in Moslem lands.

Prof. Paul Monroe of Columbia, who writes an article on the "Changing Factors in Western Education in the Moslem World," knows the history of education the world over, and interprets his subject through the eyes of a very keen observer.

The editor in the foreword speaks of the general consensus of opinion on the part of "writers of widely-differing background, experience, and outlook." On some very important subjects however, there are decided differences of opinion. Basil Mathews compares the effect on the old Islam of the new Turkish régime in abolishing the Caliphate to the attitude of a devout Roman Catholic towards a Mussolini who might abolish the Papacy and exile the Pope.

"Anonymous," who writes on the institution of the Caliphate and the Spirit of the Age, thinks that the Caliphate went because it was incompatible with constitutional government and reform.

"At the same time, it is also true that, in losing the Caliphate, Islam has lost a certain sense of solidarity and moral unity, and this loss will make itself felt increasingly. The Caliphate lost its reason for existence, and yet its abolition takes from Islam a certain element of strength." (p. 58.)

One is inclined to side with the less dramatic conclusion of Prof. Margoliouth in his discussion of the Caliphate:

"The question, therefore, Who is the legitimate Caliph of the Moslems? has about the same amount of meaning as the question, Who is the legitimate king of the Christians?" (p. 38.)

"Those students of Islamic history who declared the Caliphate agitation to be factitious and frivolous have been shown by the event to be right." (p. 44.)

In this connection should not the statement by "Anonymous" that the Caliphate was held by a dynasty in *Mecca*, 632-660 A.D., be corrected to read *Medina*?

Basil Mathews, under "Ferments in the Youth of Islam" says:

"In the mind of Moslem youth the idea of the nation has irreparably torn into fragments the enormous, heavy tapestry of Pan-Islamism." (p. 63.)

Dr. Barton in examining the influence of western civilization agrees substantially with this picturesque statement, saying:

"There appears to be no chance whatever for a new spirit of Pan-Islamism to get a foothold in any Mohammedan country." (p. 11.)

Rev. Murray T. Titus, speaking of the "Reaction of Moslem India to Western Islam," infers quite the opposite:

"The attitude of the Indian Moslem is frankly Pan-Islamic." (p. 94.)

"Moslem India is awake. The two things that have aroused her from her lethargy in the last half-century are unmistakably the revolutionary modern education movement, inaugurated by Sir Syed Ahmad Khan, coupled with the unfading vision of a federated world of Islam." (p. 108.)

In addition to the able papers on the Oriental Churches and their relation to Islam, one wishes that the editor might have chosen a Chris-

tian pastor or leading layman from the Near East to express the Oriental viewpoint.

Much that a Western Protestant might say about the indifference of Oriental churches could be said by some Korean evangelicals about the Protestants of New York City, for example, and the evangelization of over two million Jews in the near vicinity. It is remarkable that in these days, when the importance of indigenous leadership and opinion is being fully realized, and the coöperation of the peoples who are native to the different lands is being sought as absolutely necessary, not one of the papers is from the pen of an Oriental Christian or a Moslem convert.

In the questions that touch womanhood there seems to be a wide difference of opinion as to the progress that has been made. In Turkey we learn, "Polygamy is practically prohibited." "In Egypt it is a thing of the past among the educated and high-class Moslems. But among the simple people in the villages one finds that the custom still prevails." In Persia conditions are just the reverse of Egypt. Miss Ruth Robinson writing of India states:

"On one point, that of the purdah system, or the seclusion of women, Moslem society still refuses to give way, though there is an increasing volume of opposition to it." (p. 257.)

Miss Trotter feels about the advancement of women that in North Africa all is as yet in the initial stage, and that we yet wait for the dawn of the day of grace for womankind.

The impression gained from some of the writers is that the many transformations taking place in the Moslem world today will shortly bring about the accomplishment of the missionary task. Perhaps the reader infers too much, but we need to beware of the fallacy of supposing that change means progress. True the Moslem world is undergoing enormous changes. The invasion of the Ford, the Singer sewing machine, the American kerosene tin, education, newspapers, and the cinema have transformed the Orient. But they have also created profoundly different conditions in the West. Marvelous differences are seen in a decade in Cairo, and yet if one cares to do so, he can find much if not almost all of Lane's "Manners and Customs of Modern Egyptians," written ninety years ago, in operation today. Donkey-boys protect their beasts from the evil eye by decorating the bridles with blue beads, and when he learns the simplest facts about mechanics and becomes a chauffeur he may change his clothes, but the blue beads to ward off the envious eye now adorn the radiator instead of the forelock of his donkey.

Lest one present only his view of the outstanding impression given by some of the writers, may I quote a missionary of a half century's experience in Moslem lands, who when asked his opinion of the general character of the book said:

"Of the book as a whole, we should say that, passing by the exuberance of language of those contributors who have not stood face to face with the religion of Islam, its leaders and their people, in their native fortresses of thought and custom and life, it contains an up-to-date résumé of much that is enlightening, informative and encouraging concerning the impact of western civilization on the social and political conditions in the Moslem world. But if we think of it as a record of the result of mission work, or of the gathering of converts and the establishing of Christian Churches, we shall be altogether disappointed."

From the following statements in the conclusion of the scholarly discussion by Prof. Hurgronje on "Islam and the Race Problem," it would appear that Christianity can learn something from Islam:

"But the league of nations founded on the basis of Mohammed's religion took the principle of equality of all races so seriously as to put to shame other communities. The ideal of a league of human races has indeed been approached by the Moslem community more nearly than by any other." (p. 90.)

Dr. Merrill, of Aleppo, deprecates the ideas of missionaries who see "in Islam a rival religion, late born, false in its claims, evil in its license and in its commands, the religion of an invading enemy, hostile to Christendom and Christianity." (p. 119.) Does not Dr. Robert E. Speer describe the missionary outlook more clearly as he concludes his masterly treatise on the issue between Islam and Christianity?

"Our attitude toward them must be one of entire good will and friendship, of patient appreciation of their problem, and of humble penitence for our own shortcomings and our failure to understand and to present persuasively the Gospel of Jesus Christ, the Son of God, the only Saviour of Jew or Gentile, of Moslem or Christian." (p. 357.)

In spite of all changes in the world of Islam the spiritual chasm—the real issue, as Dr. Speer points out, remains. The conflict is inevitable, and the victory to those who have faith and patience.

E. E. ELDER.

Tazkirah. By Inayatullah Khan, M.A., I.E.S., etc. Vakil Press, Amritsar, India. Vol. I, 1924. Tall folio, pp. 23, 144, 132, 272. 7 Rs., 4 as.

This is a noteworthy attempt to ascertain and set forth the true basis of universal religion. The author is a learned and accomplished native of India, who took high honors at the University of Cambridge, and has since held an important place in the Education Department of the Government of his home land.

The author's argument may be summarized as follows: Religion is universal, and its revelation is the greatest fact in history. Since there is one God and one human race, the messages of the prophets of the world's great religions must have been identical in their basal principles. In the course of time these principles have everywhere been more or less completely obscured or abandoned, as is shown by the present internecine war of faiths and sects. By a comparative study, scientifically conducted, it is possible to discover the lost groundwork and restore it to its true place.

The author bases his investigation on the Koran, as the prophetic message which has suffered the least verbal change; and he proceeds to expound it in detail, not along the lines of traditional Moslem interpretation, but according to what he conceives to be its underlying meaning as the embodiment of truths of universal application. The title of the book, *Tazkirah*, "Admonition," is taken from Sura 80: 11. The following Ten Basal Principles are discovered, by holding to which a people will survive and prosper, and individuals will perform the task which God has given them. 1. "Practice" of the Unity of God (and not merely its affirmation). 2. Unity of the people, in faith and action. 3. Obedience to the constituted authorities. 4. Supporting the holy war with one's property. 5. Taking the sword in person. 6. Willingness to migrate from one land to another, for the good of the cause.

(Also a spiritual *hijrah*, from whatever would hinder right living.)
 7. Perseverance in endeavor, with perfect resignation as to the outcome.
 8. Nobility of personal character. 9. Persistent seeking for knowledge of the truth. 10. Belief in the rewards and punishments of the next world.

The first third of the book is in Arabic, the remainder in Urdu. It is beautifully lithographed and very well indexed. It is a pleasure to see this great theme approached in such a truly catholic spirit by a scholar in a land which has long been a battlefield of great world-religions. Each open-minded devotee, of whatever country or race, must admit that the faith which he himself professes has failed of its task and is a puny agent in the world, compared with what it should be. There will yet be difference of opinion as to the "basal principles," but general assent to our author's main contention, that the prophets of old were shown those truths "which if a man do, he shall live by them."

CHARLES C. TORREY.

The Sources of Islam. An Inquiry into the Sources of the Faith and Practice of the Muhammadan Religion, by Rev. John C. Blair. Madras, 1925. Christian Literature Society. 4s.

We have long been waiting for a volume which would sum up in convenient form the results of the scholarship of recent years on the thorny subject of Islamic origins. The present little volume of some 190 pages has been issued in a very convenient form and excellently printed by the Wesleyan Mission Press at Mysore, so it is the greater pity that it cannot be recommended.

Its author has made a diligent, a very diligent, compilation of material from the works of Sale, Rodwell, Geiger, Tisdall, Wherry, Sell and other writers, whose books have appeared in English, but of the immensely valuable critical work produced in the last half century by European scholars such as Nöldeke, Caetani, Goldziher, Hurgonje, Guidi and others, his book knows absolutely nothing, yet it is the results of their labors that we need to have made available.

Mr. Blair has gathered together a large amount of material, has classified it with considerable care, and put it in a form which makes reference to it easy for students, but not having gone back to original sources himself, he has been at the mercy of his authorities, who are themselves frequently not conspicuously accurate, and consequently his book is quite unscholarly and ill-informed, and not unfrequently inaccurate. It is curious, at least in the light of modern scholarship, to find the author vigorously insisting on the Abrahamic descent of the Arabs (pp. 5, 6), asserting that "there can be little doubt that the original worship of the Shemites was that of the One True God" (p. 22), and connecting the Sabians with Seba and Sheba (p. 54).

A specious appearance of learning is given to the book by odd scraps here and there being given in Greek, Hebrew or Nagari script—though why he uses *Nagari* to write a Persian word (e. g. p. 23) is hardly clear—and by making numerous references in his footnotes to tractates of the Talmud, to Arabic and Avestic works. From a little comparison of these references, however, it would seem that they are mostly gleaned from his authorities, not from work on the original sources.

Most fatal of all, however, is the unsympathetic spirit in which the book is written. A work of this kind could only be successful if carried out in the coldest temper of the absolute impartiality of critical scholarship, but that is very far from the spirit of this book, and the missionary cannot but grieve at the appearance of yet another book that by its hostile spirit may serve to widen the gulf between us and those whom we seek to help.

ARTHUR JEFFERY.

Sadhu Sundar Singh. Das Suchen nach Gott. Gedanken über Hinduismus, Buddhismus, Islam und Christintum. Übersetzt und erläutert von Friedrich Heiler. Verlag E. Reinhardt, München M. 2. Pp. 94.

Professor Dr. Heiler, Marburg, who knows the Sadhu best of all German scholars, has given this book a brief, but valuable preface, introducing the Sadhu's ideas. The Sadhu does not take special interest in Islam. Pointing out its lack of originality and declining its mystical ideal of absorption in God (*fana fi 'llah*) he asserts that Christianity reveals true life in God (*Baka fi 'llah*). Sundar Singh is, in this book, seen to be a deep thinker, who well judges the religions with which he has continual contact.

SIMON.

Worship in Islam. By the Rev. Edwin Elliot Calverley, Ph.D. The Christian Literature Society for India, Madras. Price full cloth, Rs. 2-8-0.

Many have been the interpreters of Islam in the West, but the best interpreter after all is Islam itself. This book is an attempt to let Islam speak for itself on the matter of worship, and as such is a very excellent translation of a section of that monumental work by Imam Al-Ghazali known as the *Ihyā 'Ulūmi 'd-Dīn*.

The translator very properly begins by devoting Part I to a critical study and exposition of the technical meaning of "The Worship," as understood by the Moslem divines, which is exceedingly illuminating, and which prepares the reader to clearly comprehend the author's detailed description of the Secrets of Worship (*Asrāru 's-Salāt*) which is the name of the book in Arabic. Throughout this edition in English we are given a thoroughly scholarly and critical commentary, which successfully elucidates difficult points and hidden meanings.

Following the Introduction by the translator, we have Part II, in which the great mystic-philosopher of Islam carefully and meticulously sets forth the minutest mechanical details and hidden, symbolical meanings of every act of the worshipper. Here are revealed the different kinds of worship: *fard*, *sunna*, *nafl* and *witr*, as regards the obligation of the worshipper, together with the actions required and the things that are prohibited. As one reads through this section he is inclined to think that there is nothing to Worship in Islam but "form"; but in the long chapter on "Inward Stipulations," Ghazali makes it clear that unless the heart is right, and unless the acts are the fruit, as it were, of the inner promptings and desires of the heart toward God, the Worship is of no avail whatever, for at the close of the chapter he reminds us that "the root of the Worship is humbleness and the presence of the heart, and the movements alone, with unmindfulness, are of little profit" Finally, we are given a description of the qualifications and functions of an *Imam*, or leader, of the Worship; the Excellence

of Friday Observance; Various Problems connected with Worship, and a long closing chapter on Supererogatory Performances and their value.

This translation by Dr. Calverley, is I think, the first time that this section of the *Ihya* has been fully translated for English readers, and those who do not know either Urdu or Arabic will find here a book deserving of their most careful study, if they desire to know the highest type of religious attitude and life in Islam. M. T. TITUS.

Spiritual Seed for Spiritual Need. A selection of translations, edited by B. Blaikie, Nile Mission Press, Cairo. Pp. 101.

We are glad to call attention to this second volume of basic texts issued by the Nile Mission Press. It consists of English translations of parables and tracts prepared for Moslems by Miss Trotter and others. It should be in the hands of all literature committees in Moslem areas.

Notes on Chinese Mohammedan Literature. By Isaac Mason, F.R.G.S., (From the Journal of the North China Branch of the Royal Asiatic Society, Volume LVI; 1925). Pp. 172-215.

At last we have a bibliography of the literature issued in China, mostly in bi-lingual form, by the Mohammedans. Three hundred and eighteen works are catalogued and described. The earliest Moslem Chinese work extant was published about 1642 A. D. A large number of books deal with doctrine and practice, but there are others on science, liturgy, language study and polemics. The Koran has only been partially translated. The titles of several magazines are given, but most of them have been discontinued. However, one cannot peruse this pamphlet without being convinced of the necessity of a knowledge of Arabic if one would reach Mohammedans in China with the Gospel message. Such a list of books affords us a cross-section of the Moslem mind.

Arabiske Aeventyr. By J. Ostrup; G. E. C. Gads Forlag, Kobenhavn. Pp. 159.

Stories from modern Arabian sources, collected from Spitta, Dulac and others, and translated into Danish.

Zum Arabischen Dialekt von Damaskus, Phonetik—Prosatexte. By G. Bergstrasser; Orient-Buchhandlung Heinz Lafaire, Hanover, 1924. Pp. 111; price 6.50 gold marks.

This is one of a series on Semitic philology and linguistics, and consists of the first part of a proposed monograph on the Arabic dialect spoken in Damascus. Fifty-one pages deal with phonetics, and the remainder of the book consists of dialect stories in Roman script, dealing with social, political and domestic life and customs of the people.

Report of the East Africa Commission, presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty, April 1925; H. M. Stationery Office, London. Pp. 195; price 3/6.

This invaluable report of the special commission, the Hon. W. Ormsby-Gore, M.P., Chairman, covers Northern Rhodesia, Nyasaland, Tanganyika Territory, Uganda and Kenya. The sections of special interest to our readers are those that tell of the educational problem, and the conclusions regarding the relationships of natives and Europeans.

The American Task in Persia. By Arthur C. Millspaugh. The Century Co., New York. 1925. 322 pages. Price \$3.00.

This book by the present administrator-general of the finances of Persia is a report of the second American financial mission to that country. Morgan Shuster has described the adventures and final overthrow of the first mission in his volume, "The Strangling of Persia."

The author of "The American Task in Persia" describes the well-nigh appalling state of Persian finances when his mission arrived in the fall of 1922. The Americans were confronted with a condition of chaos, and a task which might well have discouraged a less optimistic soul than Dr. Millspaugh. There had been some progress toward security and the unification of the country before the Americans came. They found, however, that salaries of government employees were months in arrears, taxes had not been collected from many influential people, and money that had been obtained had in large measure leaked away before reaching the national treasury. This treasury, which they had come to control, they found empty. To quote Dr. Millspaugh, "Persian officials were past masters at the gentle art of 'passing the buck.'" "Offices were overstaffed and a majority of the employees underpaid." Or not paid at all, he might have added. "The more information we gathered, the more humility we felt," the author declares.

The commission was not abashed. They obtained four million *tomans* (a *toman* is a little more than a dollar, at the present rate of exchange) from the Imperial Bank of Persia, which is a British institution. A lien was given on the royalties from the Anglo-Persian oil company to secure payment of this advance. The American administrator and his colleagues smote the various rocks of Persian income, and if not streams at least trickles of revenue came forth. What was more important, these little streams of income were carefully guarded, and directed into the national treasury.

Here and there through the pages of the book we get glimpses of that remarkable person, Reza Khan. His story reads like a romance from the Arabian Nights. A few years ago an illiterate, unknown, private soldier in a Persian cossack regiment, he rose to be Commander-in-Chief of the army, Minister of War, Prime Minister—and finally, since the publication of Dr. Millspaugh's book, the Shah has been deposed, and the whole control of the Persian government rests within the hand of this strongest character of modern Persia.

The power of Reza Khan lay in his army, and it took money to maintain that army. As soon as the American commission demonstrated that it could provide funds to maintain the army, it had gained the support of Reza Khan. He has had differences of opinion with the Americans, and there have been many intrigues against them, but the Prime Minister and present Dictator has been loyal in his support of the financial commission. And that is the all-important thing in Persia today—to have the support of Reza Khan Pahlevi.

It is but natural that the collection of taxes and the selection of personnel for the finance administration made many enemies. The government, the *Majless* or parliament at least, is largely controlled by the wealthy landed classes, and most of them have been dodging their taxes. When they were made to pay up, many of them became the enemies of the American mission. In spite of several concerted attacks and many

obstacles, the commission has remained at the financial helm, and has many accomplishments to its credit. Among them a civil service law, a budget, new and better schemes of taxation, agricultural relief, repair of government buildings and roads may be numbered. In addition, salaries have been paid to government employees approximately on time, and more important still, the army has been supported, and with all these gains the budget has been almost balanced.

Dr. Millspaugh says: "The Persians are undertaking a task which has been, and still is, baffling and discouraging even to the politically gifted and experienced Anglo-Saxons. They are molding a nation, which they hope may be unified and independent; they are making a government which they wish to be a representative, respectable, and efficient instrument of economic and social progress. They are apparently getting ahead in their task, in spite of formidable difficulties."

In this book we see the forces that are molding modern Persia. The economic situation is sketched by a trained economist, the commercial status is given by one who has valuable sources of information at his command, and the political situations are set forth by one who has been very near to them, and yet in large measure an outside observer. On the whole, this is a valuable book, covering a most important time in the history of Persia, and we who love the land and the people will join in the hope that the future of the American financial mission may be crowned with even greater success than has attended its efforts in the past.

J. CHRISTY WILSON.

Mosul and Its Minorities. By Henry Charles Luke. Martin Hopkinson and Company, London. 161 pp. 10s. 6d.

Over in al-Jezireh, "the Island," as the country between the upper reaches of the Tigris and the Euphrates is called, when the archæologist begins to explore one of the many mounds that hide the history of some ancient city, he digs through it a trench, which often at a glance reveals the ruins of centuries, superimposed one upon another. So this book may be likened to a cross-section of the past and present, political and religious, of this most interesting region, which just now has acquired considerable importance in the eyes of the world.

To Mosul, the Arabic al-Mausil, "the meeting-place," the writer is scarcely fair. Those who have lived in it year by year would certainly combat the implications that the term "the modern Nineveh" would convey, even though the old city by that name is only just across the river. On the other hand the description of its architecture, its mosques and its ecclesiastics will be readily recognized and generally welcomed. However, the book does not pretend to be a Baedeker, though there are many delightful paragraphs about places "living and dead," enlivened by the writer's ability to bring in references, historical and linguistic, which help to make Baghdad as well as Mosul, Palmyra and the small towns of the adjacent plains and mountains, stand out vivid and real.

To most readers the value of the book lies in the part, happily larger, that deals with the Minorities. Nestorians (Assyrians), Chaldeans, Jacobites and Syrian Catholics, with Yazidis, so-called "devil worshippers," and Subbi, so-called "disciples of St. John the Baptist," march bravely across its pages, while dimly in the background are Turks and

Kurds, Arabs and British. Nothing that I have met with gives a more readable description of the ecclesiastical differences between the churches of the Near East, that are so apt to bewilder the average Occidental reader. Peculiarly happy is the author in his sketch of the Nestorian Church. Its missionary zeal and conquests in China, Persia and India, deservedly gave it the name it bore for centuries, "The Church of the East." From Baghdad as a centre, "the rule of their patriarch extended not only to the Mediterranean and the Gulfs of Aden and Oman, but amazing to relate, to the Indian and Pacific Oceans, and almost to the shores of the Arctic." How this continent-wide church with its two hundred and thirty Bishops, could within less than a century have become but a shattered remnant in the mountains of Kurdistan, it is hard to understand. The chapters on "Prester John," of the 12th century, and "Mar Shimun," of the 20th, are most interesting, as also is that on the "Worshippers of Satan." The aim of the writer, which he states to be that of making the minorities of Mosul better known, and of winning for them some additional measure of sympathy, has surely been attained.

The value of the book is enhanced by many well-chosen plates made from recent photographs, and by Glossary, Bibliography and Index.

JAMES CANTINE.

The Heart of the Middle East. By Richard Coke. Thornton Butterworth, Ltd. 1905. London. 320 pp. with 17 pictures and 3 maps. 18/- net.

A valuable contribution to the literature on Mesopotamia. The book opens with a graphic description of the rise and fall of the ancient empires of the Middle East. It shows how from early times East and West met here in rivalry. The story is well told of the spread of Islam, of the golden age of the 'Abbaside, and of the division, fraught with such dire consequences to Mesopotamia, of the Moslem sects into Sunnis and Shias. The historical section ends with an account of European competition for commercial and political influence. We see how England has been committed to a policy of intervention, ever since she captured Hormuz in 1622. This brings us to the story of the Great War, which is again well told. The last portion of the work is a penetrating analysis of the present situation, showing how difficult it is to expect a national spirit in a community which is divided, not merely by its own internal differences of religion, politics, races and tribes, but also by the rivalries of its nearest neighbors and the intrigues of European powers. In conclusion, the present administration is analyzed, and its difficulties, due mainly to lack of money and to the uncertainty of the political future, made clear. Altogether a most illuminating book for the student of the Near East.

S. A. MORRISON.

Lehrbuch der arabischen Sprache. By Manassewitsch. 5th edition. 187 pages. Publishers: Verlag Kartleben, Vienna. M. 2. 00.

This book could be used as a first primer, but it does not deserve the name of "Textbook." For teaching purposes it is arranged as impractically as possible. It is so meager that the necessary knowledge for the reading of even the simplest texts cannot be obtained from it.

TH. OESTREICHER.

The Encyclopædia of Islam (Number 30, Karmatians—Kawm and Fasciculus B, Sahnun—Samaritans); A Dictionary of the Geography, Ethnography and Biography of the Mohammedan Peoples. Prepared by a number of leading Orientalists, and edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, H. Basset and A. Schaade. London. Price 5s. each.

We call attention to these two new numbers of the Encyclopædia which, now that a second series has begun, is hastening to completion. The important articles of these two issues are on *Kashmir*, by M. Longworth Dames; *Katl*, an interesting study on the Mohammedan Law regarding murder, both as crime and punishment by J. Schacht; an article on *Saladin*, by Sobernheim; and an exhaustive and illuminating tractate on *Salat* (Prayer), by Professor Wensinck, of Leiden.

Adventures in Turkey and Russia. By E. H. Keeling, M. C. London, Murray, 240 pages, maps. 6s.

A moving record of the experiences of a party of British officers, taken at the surrender of Kut in April, 1916, and kept in Turkish captivity until the Armistice, November, 1918. The march of nearly two thousand miles mostly by rough and circuitous routes, from Kut in Mesopotamia to Kastamuni in Anatolia, fifty miles from the Black Sea, was full of hardships, but what the officers suffered was little compared with the inhuman treatment of the rank and file of whom nearly half perished. In August, 1917, the writer with three brother officers succeeded in escaping. With great peril and suffering they reached the Black Sea, only to stumble into a Turkish patrol and be marched back again. But on the way they were rescued by friendly outlaws and eventually, with their help, secured boats which carried the amateur navigators, by good fortune, safely to the Crimea. This and much more about subsequent evacuation of prisoners is told in a straightforward, British-soldierly style, hiding the chief actor, and filling one with admiration of the cheerful endurance and resourcefulness of our officers.

H. U. W. STANTON.

Al Mubashshir bain Al Muslimin wa 't Tasahul (The Missionary Among Moslems and Toleration). Rev. A. Nielsen. 24 pp. American Press Beyrouth.

Fattishu 'l Kutub (Search the Scriptures). Rev. A. Nielsen. 34 pp. Damascus.

These two pamphlets are the work of a missionary in Damascus and were written as the result of interesting experiences.

The first is the more important. It opens with a quotation from the *Manar* where the right of every religion to proclaim its own message is allowed, and develops the thought that a genuine believer in any faith is bound to try to propagate it. On this ground the author urges Christians and Moslems alike to preach and listen and to study one another's beliefs and books with mutual tolerance. He criticizes both parties for bigotry in the past. He commends the mottoes "*Audi alteram partem*," and "*Magna est veritas et praevalerebit*." This is a line of approach which we do not remember to have seen before in Christian apologetic to the Moslem.

The second pamphlet was composed to answer certain objections in a Moslem pamphlet and was intended to be used in manuscript only.

The Moslem author borrowed the manuscript and without asking permission published parts of it in a second work, evidently thinking that the admissions made in it were in concession to the Moslem position. This partial publication forced the author to print the whole in un-mutilated form, lest his Christian friends should misunderstand his position.

A special interest attaches to this pamphlet in the fact that it frankly allows the right to subject the records of Christianity to historical and literary criticism. The incident above recorded shows that the Moslem at once seizes on this gleefully as a surrender of ground. Some Christian missionaries may regard the concessions in the same light. Others will believe, with the author, that only a husk is being stripped off Christianity to reveal the kernel more clearly, and that the bold adoption of this method, though its immediate result is unpromising, will eventually force the Moslem to subject his own religion to the same tests, and prove the poverty of the kernel of Islam.

The subject matter of the first pamphlet is more positive and less controversial than that of the second. An English version is being prepared in Cairo and will shortly be available for translation into other languages.

C. G. NAISH.

Manuel de Politique Musulmane par un Africain. Pp. 189. Price: Fr. 7.50.—Editions Bossard 43 Rue Madame, Paris, 1925.

The author of this book is known through his works on politics and philosophy which have had to stand polemic attacks for their ideas but which exert much attraction by their imminent theses.

Having lived for many years in North Africa the author is absolutely familiar with all the habits of the people, their ideas and their ways, too. He observes well and gives a clear interpretation of the facts in North Africa, especially Algeria.

All the Moslem world is undergoing a deep transformation in the present moment. This reformation reaches to the very roots and is the consequence of the Caliph's expulsion from his realm of Islam. Laws, ideas are changed not only, but the very mentality of the people.

History of the Great War. Based on Official Documents. The Campaign in Mesopotamia, 1914-1918. Compiled at the request of the Government of India, under the direction of the Historical Section of the Committee of Imperial Defence. By Brig.-Gen. F. J. Moberly, C.B., C.S.I., D.S.O., p.s.c. Vol. II. Pp. 581. Price: £1/-1/-.

This is Vol. 2 of the History of the War in Mesopotamia. A review of the first volume has already appeared. A chapter on the ill-treatment of prisoners by the Turks gives authoritative information on this disputed question. The volume contains a large number of excellent maps.

Z.

Le Khalifat. Par Maulavie N. Bereketullah. Paris. Geuthner, 1924. 104 pp. 10 Fr.

The author is an Indian of Bhopal, who has spent many years in East and West. He seeks to find a solution of the Caliphate question on the lines of a historical analogy between the action of Constantine the Great in making Christianity a state religion and that of Mu'awia in

tying the Caliphate to a hereditary tyranny. Cæsaropapism was destroyed in Europe and an age of progress ushered in by the Reformation. In snapping the link between religion and state the Turks have done the inevitable. Now let the Moslem world elect a Caliph who shall be purely a spiritual head, yet charged with the care of pious gifts, of public instruction and of religious propaganda. Some of the author's arguments may be fanciful and others erroneous; but it may well be that the Panislamism of the future will organize itself on purely religious lines.

H. U. W. STANTON.

Karagös: Türkische Schattenspiele, herausgegeben, übersetzt und erklärt von Hellmut Ritter. Erste Folge: Die Blutpappel, Die Falsche Braut, Die Blutige Nigar. Orient-Buchhandlung Heinz Lafaire, Hannover. pp. 191 with plates. Price 50 gold marks.

This is not the first study of Turkish shadow-plays, (marionettes). We have the earlier books by Luschau, (Leiden, 1899), Kunos Ignacz, (Budapest, 1886), and G. Jacob, (Berlin, 1899). One may also find a full account of the Javanese shadow-plays called "*Wayang*" in the Encyclopædia of the Dutch East Indies and in special works published concerning the *Wayang*. Mr. Ritter has made a thorough study of no less than thirty *Schattenspiele* during his residence in Turkey and secured a wonderful collection of over one hundred marionette figures, forty-eight of which are reproduced as color plates in an appendix to this work. In his introduction he traces the origin and history of this species of Mohammedan theatre back to the twelfth century. Since that date it has become a common method for playwrights from Morocco to Persia and is used for popular amusement, especially during the nights of Ramadhan. The text of the volume before us consists of three complete comedies. The author promises others in the future. The Turkish text is given in full with literal German translation and explanatory foot-notes.

No one who has ever witnessed these plays is left in doubt regarding their generally obscene character and degrading influence on the spectators. As a window into Turkish Moslem society life, however, the volume is of considerable value. Hellmut Ritter wrote a full account of the chief character in these Turkish plays, *Karagöz* for the Encyclopædia of Islam (Leyden Number 29) in which a summary of the plays and their origin is given, also some account of the scenic technique.

Z.

Palestine of the Mandate. By W. Basil Worsfold. 275 pp. 21s. Fisher Unwin, London.

Much of the controversy that has surged around the administration of Palestine by Britain has its source in the very natural impatience of war-weariness, disgruntled because the ruin of four years' fighting still leaves so many breaches unrepaired. Another cause of misunderstanding is the uniqueness of the world-problem presented, in adjustment to modern conditions of three great faiths, Jewish, Christian and Moslem, one in their monotheism but varying in creed, cultus, ethic, and racial balance. And these difficulties are increased by the confused and contradictory reports that appear regarding happenings and conditions in Palestine. This last defect more especially Mr. Worsfold sets himself

to remedy and incidentally throws much light upon the others also. He stayed in Palestine two months (March to April 1924) and was helped by the authorities in careful study of the administration. He has thoughtfully and lucidly recorded the results, not without pleasant interludes of personal experiences and an artist's impressions of natural features including some pleasing sketches from his pencil. To any one who wishes for a careful and fair-minded presentation of Britain's mandate rule of Palestine during the term of the first High Commissioner this work may be heartily recommended. But, should it reach a second edition, we hope that a map of Palestine and a good plan of Jerusalem, ancient and modern, will be included.

High politics are not included in the theme of this book, but it is obvious that the situation cannot be clearly evaluated without consideration of the fundamental fact that Britain is in Palestine by right of conquest and requires to maintain that position for reasons of self-preservation. Armageddon and its approaches along the Mediterranean coast still constitute the key position for the defence of Egypt as in the days of Pharaoh Necho and long before. But this position of rule has been acknowledged by Britain as a trust to be exercised for the benefit of the land and people under the supervision of the League of Nations. We believe that a fair-minded and careful reader will gather from Mr. Worsfold's pages that the British administration of Palestine has discharged its difficult and complex task with sincerity, ability and, so far, reasonable success. Both in this and in the 'Irak mandate, as in all accessions of territory, the determining factor is economic. For a time the new charge is a financial burden; is the benefit to be received and given commensurate with the burden? But here the question of finance is complicated by the twofold pledge, to the Jewish nation of a home in Palestine, and to the existing population that their rights shall not be infringed. That the economic development of this poor and minute land is greatly helped by the money, brains and labor which the Jewish immigration brings is clear: how soon and in what way the resentment and suspicion of the indigenous Moslem—Christian population can be removed is a problem on which not a little work has been bestowed, but which still await solution in the future.

H. U. W. STANTON.

My Journey Down the Tigris: A Raft-Voyage through Dead Kingdoms. By Dr. S. Guyer, Ph.D. (Zurich). Translated by Joseph McCabe. Fisher Unwin, London. Price 12/6.

This is a delightfully human account of an expedition through Northern Syria, Turkestan and Mesopotamia. Dr. Guyer, who is able to speak with authority on ruins is no less convincing when he tells of Nature by the wayside. The interest centers, however, in the archæological remains of the various places visited. These are indeed no mere specimens of antiquity, but rather are they landmarks in the lives of peoples. The "caravan life" begins at Aleppo, the Tigris is reached at Diyarbekr, and the journey is pursued thence by raft to Bagdad. Assyria, Byzantium—and Islam—have all left their marks by the way, and the author's remark at Diyarbekr might well be repeated here, since "the whole is overlaid, so to say, with a film of gold by the common history through which all parts have lived." And it is interesting

to learn that today, at Nineveh, Christians, Jews and Moslems are alike venerating the (so-called) grave of Jonah.

The incidents of this "journey" are told with happy humor (well translated) and the illustrations add much to its value. It is surprising, however, to find no index.

M. B. H.

The Social Laws of the Quran. By Robert Roberts, B.A., Ph.D. Williams and Norgate. 126 pp. 8½"x5½". 10s, 6d net.

The author's plan is "to set out in a systematic manner the teaching of Mohammed himself, as given in his book, tracing his enactments, where possible, to their sources; the chief of these are Arab custom and Old Testament legislation." The latter is illustrated by the Laws of Hammurabi, which carry back the common Semitic groundwork beyond Moses. It is hardly made clear enough that the form in which the Old Testament reached Mohammed was not only in all probability oral, but also in the modified substance of Talmudic tradition.

Dr. Roberts excludes from his purview the political element, although including *jihad*, but he takes in criminal and commercial legislation; he also excludes religious doctrines, but he includes almsgiving and food laws; but the bulk of the book is on the laws regarding marital relations, slavery and inheritance. Here it would have been better if instead of plunging straightway into polygamy with its merits and defects, the Koranic conception of woman as partner of the man, to be kindly treated but scourged if refractory, had been first set forth. Apparently the writer has no first-hand knowledge of Moslem social life, else he could not have accepted the statement of some defender of Islam as to the absence of prostitution in Mohammedan countries. No one who has lived, for instance, in Moslem parts of India could be imposed upon by this brazen fabrication. But from the standpoint of the student at home, Dr. Roberts has given us a convenient synopsis of his subject, illustrating its meaning here and there from Moslem jurists and discussing its ethical value in a broad-minded spirit. He shows how this legislation was in general an advance on the standards of the seventh century A.D., but claiming to be an eternal divine command, it has proved a fetter instead of a way of progress, and this the more so as it was a set-back from the purer ethical and social standards revealed by Christ.

H. U. W. STANTON.

Le Coran. By Édouard Montet. pp. 267. Payot, Paris. 12 Fr.

This new translation by Professor Montet is not complete. He has selected only twenty Surahs, most of them shorter chapters. The result, necessarily, is a partial view of the Koran as literature. The translation is undoubtedly an improvement on the earlier French translations. Critical notes are added to the text and there is an introduction on Mohammed's life and character, the sources of the Koran, its contents, compilation, and literary form. Among Mohammedans the longest Surah which is the second chapter of their sacred volume, is supposed to be an abridgment of the whole. We are surprised, therefore, not to find this chapter translated. Professor Montet selected the following: 1, 5, 9, 12, 19, 56, 60, 69, 73, 78, 80, 81, 82, 85, 87, 96, 99, 100, 101, 112.

Z.

The Pilgrim's Quest. By H. L. Hawkrigde. Student Christian Movement. Price 1/6.

An attempt, fairly successful, to present the comparative merits of the non-Christian religions, and Christ as the one who satisfies, in the form of a drama. Such a work can best be judged in the performance. But it is far superior to the ordinary travesties on Hindu or Moslem marriage or funeral scenes sometimes given in order to interest the Christian public in things Oriental or in missions.

Conversion, Christian and non-Christian. A comparative and psychological study. By Alfred Clair Underwood, D.D. 283 pp. 10/6. Allen and Unwin, London.

The author, who was for a time professor in the missionary college at Serampore, has aimed to make his book "of practical service to those who are engaged in the ministry of conversion, both at home and abroad." He first illustrates the facts of conversion as recorded in the Christian Scriptures and writers, both ancient and modern, and in the books of other religions, especially Hinduism, Buddhism and Islam. He then deals with the psychology of conversion; its much discussed connection with adolescence and preceding experiences, the phenomena and fruits of conversion, and finally he compares different aspects of it as presented by various religions leading up to the Christian type.

Dr. Underwood has diligently collected and interestingly grouped a large amount of historical testimony on these subjects, which will help the missionary more especially to realize that the Spirit of God works in the souls of men in ways and places very unfamiliar to us and shapes His operations to the needs of temperament and nationality as His messenger too is called to do. At the same time the missionary has to remember the constant elements in that conversion which he seeks to effect. The idea of conversion is based upon a spatial metaphor. It is a turning, in space a change of position, in spirit a change of disposition, and, as Dr. Underwood points out towards the end, the essential question is: To what? and: From what? The answer of the New Testament gives the true basis of the psychology of conversion: It is turning to God; away from that which is contrary to Him, whether that be described as "dead idols" or "sin" or "darkness." That turning is man's act though it is only effected through an impulse that comes from outside him. But we think that this would have been set forth more convincingly if the author had not thinned down this primary impulse communicated at Pentecost. He allows that there is "a historical kernel" in the narrative: it almost certainly points back to some memorable occasion when the little company first became conscious of the "strange phenomena of the glossolalia" and considered it a "clear indication of the gift and presence of the Holy Spirit." Does this "conjecture borne out by critical analysis" represent the first outburst of the power that changed the world? The kernel has dried up badly in the peeling. The great fact of the gift of God indwelling is first perceived in the forms of the storm-wind and the fiery flame an objective gift from without; the "tongues," however we may interpret them, are a rare and passing episode in the narrative of Acts.

All the same Dr. Underwood brings out clearly the Christian differentiation as well as the common elements in conversion. In every

case it means a willing surrender to the highest that the convert has seen and issues in moral fruits. But the clearness of that vision of the highest affects the nature of those fruits. The fruits of conversion by intellectual enlightenment in the Hindu "way of knowledge" are limited by the conception of release from rebirth as the chief good to be attained. It is the tragedy of Islam that it has gone back from the supreme ideal of God as love manifested in sacrifice to the Almighty God of the warrior-prophet. The converting power of God is exercised by the Spirit who manifests Him as personal, redemptive, sinless, sacrificing. The book which brings this out on the basis of experience illuminated by psychology is worthy of careful study.

H. U. W. STANTON.

Love Offerings. By S. Khuda Bukhsh. Art Press, Calcutta. 1923.

A selection of brief meditations which were formerly published serially in the *Calcutta Review*. These are conceived in poetic vein, some of them expressed in poetic form, and center about the dreams, loves, joys, and sorrows of life, after the manner of Omar Khayyam. Like the work upon which these sentiments are modeled, more is doubtless intended than meets the eye.

C. C. ADAMS.

Politics in Islam. By S. Khuda Bukhsh. Reprint from the Sir Asutosh Mookerjee Silver Jubilee volumes. Baptist Mission Press, Calcutta. 1920. pp. 243.

This is a brief but careful survey of the political development of Islam, with a view to tracing the influence and ideas, religious and political, which have contributed to the making of the Caliphate. The work is largely a translation of the "Staatsidee des Islams" in Von Kremer's "Geschichte der Herschenden Ideen des Islams," with which the translator has incorporated researches of other European scholars. The history of the early Caliphs is reviewed and the original idea of the Caliphate noted. The rise of the politico-religious parties is traced and then more briefly the influence of historical developments under the various Imams and Sultans. In a historical work of this character there seems no good reason why the Caliph should be designated throughout as "High-priest of all the Moslems" and the "Spiritual Chief of Islam."

C. C. ADAMS.

Das Koranische Paradies, von Josef Horovitz. Jerusalem. 1923. 16 pp. German text, 13 pages Hebrew text.

Students of the Koran have had to thank Dr. Horovitz, of Frankfort, for many valuable notes on difficult points of Koranic interpretations, and will receive with not less interest this latest contribution from his pen, which has the added interest of being one of the *Scripta Universitatis atque Bibliothecae Hierosolymitanarum*, and a foretaste of what we may expect in the way of Islamic scholarship from the new Hebrew University at Jerusalem. The little monograph contains nothing that is very new, but forms an interesting little summary of the Koranic statements about Paradise with suggestions of sources and parallels in Rabbinic, Christian and pre-Islamic literature.

ARTHUR JEFFERY.

The Book of the Himyarites: Fragments of a hitherto unknown Syrian work. Edited with Introduction and Translation by Axel Moberg. Lund, 1924. Gleerup. clxxii. 61 with 8 plates. 18 shillings.

One of the most fascinating problems in the history of Arabia just before the coming of Islam, is that of Dhu Nauwas, the Jewish king of South Arabia, who persecuted the Christians of Najran, and was the cause of the Abyssinian invasion of South Arabia. Our Arab sources we have long known to be untrustworthy, but we were not sure how much reliance could be placed on the Greek and Syriac sources. In the present volume we have presented to us the fragments of a new Syriac source, fragments fortunately preserved in the binding covers of an old book, and which seem to give us at least one of the sources from which the Greek writers drew, and to carry us back almost to the memory of the events of the great persecution. This source is Christian, and if it is genuine, would seem to prove that the great persecutor was really a Jew, a fact which Dr. Margoliouth was inclined to doubt (Schweich Lectures p. 65). Unfortunately it does not give us any information which throws much light on the problems raised by the Moslem accounts of those events, but it has great value as a document of the history of Christianity in Arabia before Mohammed. Dr. Moberg has printed the complete Syriac text, as well as his translation, and added a number of fine plates illustrating the condition of the fragments. The volume forms No. vii of the *Acta Reg. Societatis Humaniorum Litterarum Lundensis*.

ARTHUR JEFFERY.

Vijf-en-Twintig Jaar Zendingen Arbeid Te Djocja (Batavia, 1925). pp. 99.

Na Vijf-en-Twintig Jaren (1900-1925). Petronella Hospital. Rede gehouden door Dr. J. Offeringa (Djokja). pp. 28.

Kawroeh-Oesoel-Oedin door Dr. B. J. Esser, Overdruk uit het zendingstijdschrift "De Opwekker." (Bandoeng.) pp. circa 70.

These three little books deal with Christian missions among the Mohammedans of Central Java, as carried on for the past twenty-five years by the Gereformeerde Kerken of the Netherlands. The first sketches the remarkable history and results of the Mission in Djokja, the intellectual and social centre of the educated Javanese; the second tells the story of a mission hospital; the third consists of a translation and a critical estimate of a short Moslem catechism by Sannusi (1490) in its Javanese form. (cf. Brockelmann Vol. II, p. 250). Dr. Esser is a Calvinistic theologian, and his observations and conclusions regarding the Islamic doctrine of *sifat* and *qadr* are well worth careful consideration.

They Make a Desert. Francesco Nitti, sometime Prime Minister of Italy. J. N. Dent & Sons, London. pp. 265. 10/-.

Another contribution to the questions that follow the Peace Treaties. The book deals with the decadence of Europe since the War, the indifference of America, and the French policy both during and after the War. It is a trenchant indictment of the policy of France. "... the terrible Poincaré policy, which aims at the humiliation, ruin and complete dismemberment of Germany and the economic and military supremacy

of France. Six years of cynical persistence in this devastating policy has ruined European economy, and is paving the way to new and more terrible war."

Is there any hope left for Europe? The most important feature would seem to be the attitude of America. Signor Nitti explains the strange apathy of the United States since the Peace, and discusses, without pessimism, her probable future policy. The book ends at least on a note of hope. Those who still think that Germany alone willed the War must read the evidence here given. Z.

Anatolien Skizzen und Reisebriefe Aus Kleinasien von A. D. Mordtmann
D. A. von Franz Babinger. Hannover, Orientbuchhandlung Heinz Lafaie.
pp. 591. 15 gold marks.

This is a collection of travels and investigations made by the great Orientalist during the years 1850-1859. Dr. Mordtmann was born in 1811 and died in 1879. He was an Arabic and Turkish scholar, a voluminous writer and translator. The volume opens with a sketch of his life, and a list of his works, including those manuscripts not yet published: among the latter is a Persian Dictionary, a Geographical Lexicon and a treatise on the Mohammedan Dynasties. The travels and observations cover what was once the Turkish Empire in its widest extent. There are chapters on Pontus, Cappadocia, Mysia, Prussa, the Dardanelles and Trebizond. Much of the material is only of historic interest, but the book also covers many Islamic themes, including the Moslem Sects and Brotherhoods, as well as the daily life of the people. The volume has twenty-five pages of notes, and a full index. Z.

Cross and Crescent. A tale of the Egyptian Revolt. E. A. Berkwood.
pp. 276. Mills & Boon, London.

True to its title, this novel sketches the dreadful story of the Egyptian Revolt in 1919. The background is real, and the story grips the reader, but we doubt whether the writer is altogether fair toward the Copts, and whether his picture of intrigue is not overdrawn.

The Heart of Aryavarta. A Study of the Psychology of Indian Unrest.
By the Earl of Ronaldshay. Constable & Co., London. pp. 256. Price 14s.

Lord Ronaldshay is an admirable type of the genus Colonial Administrator, to whom world dominion comes naturally by reason of long experience, and a good understanding of foreign peoples. The type is unique, and particularly illustrated in Great Britain. The author comes well equipped for his task after a period of five years as Governor of Bengal, the Province in which the unrest in India is most emphatic and vocal. This book forms the last of three volumes (the others being "India: a Bird's-eye View" and "Lands of the Thunderbolt") designed to acquaint the reader with the nature of the problem which has arisen out of one of the most engrossing and fateful episodes in the recent history of mankind—the creation, under the aegis of Great Britain, of a vast Asiatic Empire, whose two outstanding and often warring elements are the ancient Aryans and their descendants, and the more modern Mohammedans. Such is modern India, Eastern by birth and tradition, and Western to a large extent, by training and

upbringing. A veil that requires an intellectual effort to penetrate hangs between the minds of the two peoples, through which the voice of India comes muffled and dim. If the problem with which Great Britain is faced had remained what it originally was, a mere question of administration, it would have been a comparatively simple one, and one with which British genius is particularly well adapted to cope. It has, however, lost its original simplicity, and has acquired a much more subtle character, for it is now dominated by the psychology of the two peoples whose contact and interaction during the past one hundred and fifty years have been instrumental in fashioning the India of today. A factor of fundamental importance in the present problem is consequently the spirit of modern India, and it is this subtle and illusive element in a complex whole that the author seeks to interpret in this book. The spirit of modern India is, in large measure, a manifestation of the pride of race of the intellectual Hindu, a thing born of a rapidly awakened consciousness of past greatness, giving birth in its turn to an extreme sensitiveness to any suggestion of inferiority where East and West come into contact. The people in general are becoming more and more dissatisfied with being turned into "mock Englishmen." An ever deepening national impulse is compelling India to go back to the fount of her own traditions and her own culture, to insist upon developing along her own lines so that she may be able to contribute to the knowledge of the world, instead of being merely a recipient of such knowledge as may be vouchsafed to her. The gaze of India is turned back once more to her own inheritance; she is lighting once again the fires upon her own altars.

The author carefully studies the origin of the present unrest in India, and how it is to be dealt with. He holds that, if Great Britain is to deal with the unrest, she must understand it, and thus he enters on a psychological study of the present Indian unrest. The author's sympathy is with those who steer a middle course, trying to give full play to India's genius, yet not declining to receive the help which the West can give. With the use of a beautiful Eastern figure, he states that the share of the West in seeking to help India is to weave into the tapestry of Indian life such threads from the spindle of the West as would enrich, without bringing about a complete alteration in outline, the pattern upon the Eastern loom.

WM. I. CHAMBERLAIN.

Al-Ghazali, Die kostbare Perle im Wissen des Jenseits. Aus dem Arabischen übersetzt von Mohammed Brugsch. Hannover, 1924. Orient-Buchhandlung Heinz Lafaire. pp. 118. M. 6. (Half parchment M. 8,50; parchment M. 15.)

As early as 1878 the book *Ad-dourra al-fakhira* was edited in the Arabic language, with a French translation and annotations by Lucien Gautier under the title of "*La Perle Précieuse*." Brugsch gives us only a translation, well prepared it is true, but with hardly any annotations. Death, the well-known tomb scenes, the resurrection, the judgment and finally the lot of the departed spirits in Heaven and Hell are described in the fantastical style of the Moslem scholars, the descriptions being taken from Moslem tradition and the Koran. The great theologian Ghazali (died 1111 A. D.) adhered to the coarse materialistic ideas of Moslem mythology, and that is why this work is a rich source for those

who wish to know the ideas which the Moslems have to this day as the life to come. SIMON.

Little Children of Mission Lands. By Mary Entwistle. pp. 199. George H. Doran Company, New York, 1925. Price \$1.75.

A charming collection of thirty-seven short pen-pictures of small children of other lands. These little stories have their greatest attraction for children of from four to seven years of age; and teachers in primary departments and Kindergartens, as well as mothers at home, will find this book (with its suggestions for expression work at the end of each section) full of valuable material to awaken a sympathetic interest in the boys and girls of other lands, and to instill a love for these little brown yellow and red boys and girls. The chapter on Persia, Arabia, Egypt and Syria will be of special interest for those who desire stories about the little Mohammedan children. The children to whom this book is read should never have any race or color prejudice, and in years to come will find in their hearts a vivid interest in missions because of the loving seed sown here. J. C. C.

Mein Leben. By H. M. Stanley. 2 vols. pp. 925. Basel, Friederich Reinhard. M. 14.

Unfortunately we find in these volumes but little about the early spread of Islam in Africa, but we know that even in Stanley's time the knowledge of Islam had been very widely spread by the Arab slave traders, who had their base of operations in the interior of the black continent. It will stand to Stanley's credit in the history of missions to have foreseen the great Islamic danger threatening Uganda. In those days Stanley prepared a short account of the Scriptures for King Mtesa, and left his assistant to explain it to the King. This fact contributed much to the rejection of the crescent in those critical times. SIMON.

Aus dunklen Tiefen. By Ernst I. Christoffel. Christliche Blinden-mission im Orient. Berlin-Friedenau. pp. 126.

The German missionary Christoffel describes in this book what he experienced in Turkish Kurdistan during the years of the war (1916-18). At Malatia he was the director of an asylum for blind people, and during this time he managed to prevent about a thousand Armenians from being deported. He also succeeded in winning the respect and friendship of a number of Moslems, as he was much in sympathy with their religious difficulties. During the past year this asylum for the blind has been reopened. SIMON.

Die Krankheiten Palästinas und ihre Bekämpfungsmöglichkeiten. By P. Schneller. Orientbuchhandlung Heinz Lafaie. Hannover, 1923. M. 2. pp. 96.

A scientific but popular description of the various diseases to be found in Palestine, by a native physician, the son of the well-known leader of the Syrian Orphan Asylum of Jerusalem (Syrisches Waisenhaus). The book gives advice as to treating, and avoiding tropical diseases, and is therefore recommended not only to those who live in Palestine, but to all missionaries and others living in the tropics. SIMON.

SURVEY OF PERIODICALS

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

I. GENERAL.

ÉTUDES SUR L'ISLAM AU DAHOMEY. P. Marty. (In *La Revue Musulman*, Paris. Vol. LX, 1925, pp. 109-188.)

The first of a series, this being devoted to Lower Dahomey. Surveys carefully the ethnic groups, the various fetish beliefs and rites, the Islamic community as a whole, and various sub-divisions of the community. Illustrated.

THE LAND OF TWO RIVERS. F. W. Chardin. (In *The Living Age*, Boston, Jan. 16, 1926, pp. 148-153.)

Taken from the October issue of *The English Review*. Based on "the obvious fact that this land, now called Irak, is and has always been two distinct entities," the thesis is developed, through an analysis of the various elements in the population, that there is nevertheless a fundamental unity; the dualities, apparently contrasting, are really complementary; and the severance of one part from the other would be a calamity to both.

MAKING A SHAH IN PERSIA. Wolseley Haig. (In *The Living Age*, Boston, Jan. 30, 1926, pp. 223-228.)

The account, from the point of view of an English official in Persia, of the rise of Riza Khan Pahlavi. Taken from the December number of the *National Review* (London).

PALESTINE — YESTERDAY AND TOMORROW. H. Charles Woods. (In *The Quarterly Review*, London, October, 1925, pp. 361-384.)

Outlines the recent accomplishments by the various Palestine Government departments; analyzes the existing situation both as to satisfaction and complaints; and glimpses the changes and developments likely to take place in the future.

RIZA KHAN—PERSIA'S NEW DICTATOR. Vasudeo B. Metta. (In *Current History*, N. Y., December, 1925, pp. 367-370.)

Sketches the phenomenal career and personality of one of the dominating figures of the modern world, showing his rise to power through sheer talent and force of character.

PRISON CONDITIONS IN CONSTANTINOPLE. Clarence R. Johnson. (In the *Journal of Applied Sociology*, Los Angeles, January-February, 1926, pp. 264-274.)

An attempt to see these prisons exactly as they are, in the light of the whole prison problem everywhere; finds that from this point

of view they are not so bad as one would expect them to be in a poverty-stricken country like Turkey.

THE THREE MAJOR COMMODITIES OF PERSIA. Hon. Sultan M. Amerie. (In the *Annals of the American Academy*, Philadelphia, November, 1925, pp. 247-264.)

Considers in turn the petroleum industry, the rug industry, and cotton as a commodity, together with the government encouragement given them. Well supplied with statistics and graphs.

ZIONISM AND PALESTINE. F. H. Tyrrell. (In *The Asiatic Review*, London, January, 1926, pp. 37-45.)

Palestine, the Holy Land of three great religious faiths, still excites the interest of the civilized world. What it has meant to the Jew in his history, and his present effort to make of it his homeland is discussed in Leonard Stein's book, "Zionism," on which this article is based.

II. ISLAM IN ARABIA.

ARABIA AND ISLAM. Kenneth Williams. (In *The Contemporary Review*, London, January, 1926, pp. 55-60.)

A discussion of Ibn Saoud, his political and, even more, his religious influence. The possibility of a death-grapple between Wahhabism and Christianity is suggested in the power of the former to become the means of solidifying Islam against the forces that now seek to assail it.

FUNDAMENTALISM IN ISLAM. Arthur Jeffery. (In *The East and the West*, London, January, 1926, pp. 27-41.)

A summary of the history of the Wahhabis, with an indication of the dangerous possibilities in the Movement both to Islam and to the peace of Christendom.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

CHANGING CONDITIONS IN THE NEAR EAST. Albert Howe Lybyer. (In *Current History*, N. Y., December, 1925, pp. 362-367.)

Rapid impressions of a visit made during July and August, 1925, which included important interviews with some of the prominent nationalists and resident foreigners.

THE CHANGING NEAR EAST. John W. Mace. (In the *American Review of Reviews*, N. Y., December, 1925, pp. 615-622.)

A rapid sketch, by the Field Director of the Near East Relief, tracing the development of the spirit of alertness and enterprise in the non-Turkish sections of the Near East. Pays a high tribute to the missionary colleges.

LA FÉODALITÉ KURDE. B. Nikitine. (In *La Revue Musulman*, Paris. Vol. LX, 1925, pp. 1-26.)

Certain aspects of Kurdish life — considered especially in relation to the Central Power — showing the sharp differentiation in content and historical background between the Turkish and the Persian Kurds.

IN THE MOUNTAIN OF THE DRUSES. W. B. Seabrook. (In *Asia*, N. Y., February, 1926, pp. 113-111, 172-175.)

The first of several articles, this one dealing with Druse personality and psychology rather than with their political relations with the French.

TURKEY IN REVOLUTION. Maxwell H. H. Macartney. (In *The Fortnightly Review*, London, November, 1925, pp. 652-663.)

Studies the reforms under Kemal, with a view to finding out whether they are having "any appreciable effect upon the mentality of the people as a whole."

VI. POLITICAL RELATIONSHIPS.

THE BITTER CONFLICT OVER TURKISH OILFIELDS. John Carter. (In *Current History*, N. Y., January, 1926, pp. 492-497.)

The Mosul question, and Great Britain's position thereon, considered under the headings of: The Chester concession; the German opposition; the British-German agreement; and the companies' claims.

THE CAMPAIGN IN MOROCCO. H. (In *Foreign Affairs*, N. Y., January, 1926, pp. 248-253.)

A brief survey of the 1924 operations, showing the geographical difficulties to be overcome, and the practical results of coöperation between Spain and France.

THE CONVALESCENT SICK MAN OF EUROPE. Nathaniel Peffer. (In *The Century Magazine*, N. Y., December, 1925, pp. 236-245.)

A stiff indictment of the preëminently selfish policies which have guided the Western Powers in their ambition to cut up or dominate Turkey; and a plea for coöperation — generous and sincere in spirit and in deed — to be given to Turkey in her Herculean tasks of economic reconstruction, the creation of an entirely new machinery of government, and a whole new governing class.

IN THE DJEBEL DRUZE. Wolfgang von Weisl. (In *The Atlantic Monthly*, Boston, December, 1925, pp. 848-854.)

Impressions of the Druze revolt gained during a visit to their country and their leaders. Shows their rebellion against France as "more or less the rebellion of the sixteenth century against the twentieth." Should be read in connection with the article "The Revolt in Syria," in the January number of the *Nineteenth Century*.

MOSUL AND THE TURKS. Dudley Heathcote. (In *The Fortnightly Review*, London, November, 1925, pp. 607-615.)

An examination of the various ethnographic, racial, and economic aspects which the Turks bring forward to buttress their claims to the whole of Mosul; together with a probe into the actual solidity of the Turkish position.

THE MOSUL QUESTION AT GENEVA. Hugh F. Spender. (In *The Fortnightly Review*, London, November, 1925, pp. 596-606.)

A glimpse into the psychology of Turkish diplomacy, through an interview with a member of the Turkish delegation which defied outright the authority of the League in this dispute.

THE REVOLT IN SYRIA. E. W. Polson Newman. (In *The Nineteenth Century*, London, January, 1926, pp. 33-41.)

The great difficulties in the task of Monsieur de Jouvenel, France's new High Commissioner in Syria, are pointed out in a brief outline of what has been happening in Syria since July, 1925, with a suggestion as to some of the underlying psychological elements in the situation.

SYRIA'S REBELLION AGAINST FRENCH RULE. William H. Sheifley. (In *Current History*, N. Y., January, 1926, pp. 484-490.)

Considers the whole situation a "convincing illustration of the baneful results of partisan politics," since the roots of the revolt are to be found in France rather than in Syria.

TURKEY UNDER THE NATIONALISTS. H. Charles Woods. (In *The Contemporary Review*, London, November, 1925, pp. 584-590.)

A brief survey of what the Government has and has not done, both in international relations and in regard to internal affairs.

VII. MOHAMMEDAN MISSIONS.

DR. WILLIAM W. PEET — Missionary Administrator and Diplomat. Charles T. Riggs. (In *The Missionary Review of the World*, N. Y., December, 1925, pp. 952-954.)

An appreciation of the contribution of a business man to missions in the Near East. Reprinted from the *Missionary Herald* (A. B. C. F. M.).

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